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The Stars and Stripes.

Our national emblem has its stripes which we become symbolic of bloody war, alternate with those of the white-winged dove of peace. Though our sins be marked as scarlet or of crimson dye, there is a cleansing which flows from Christ as their only hope of being made white as snow. Then over the purified expanse of peace will come into dominion the stars in the blue heaven which now seem put into a corner. That the whole device is appropriate, our condition was unexpectedly opened to our view a few days since. May the blood-stripes be wiped out, or remain only as history, and the stars of light come into dominion.

Whether it was so intended or not by designers building more wisely than they knew, we were pleased that so much of space, if only in a corner, seemed given, to a symbol and prophecy of the kingdom of heaven, and to those who turning many to righteousness shall shine as the stars forever and ever." May this feature, though now comparatively no bigger than a man's hand," practically so spread as to cover our political horizon.

The inspeaking word is gradually extending its dominion, as leaven to pervade the whole lump. While we have been hearing public speakers alleging any other explanation or ground of progress but That, we felt conscious that they were shy of any allusion to heavenly influence, for fear of an appearance of cant. So we hear of only dutifulness in labor, of high-ideals, of education in a way which seems to include pointings to the supernatural, of patriotism careful to discriminate between "my country right" and "my country wrong," of the play of higher minds upon lower minds, of living for our country as the highest form of laying down our lives for country, of "for the people's sakes exalting ourselves,"—all choes fainter or stronger of Christ the living

and inworking word, subduing all things to himself. He alone can "redeem the flag." And no small part in this is ours, to whom peculiarly He has given "a banner to display because of the Truth."

WE HAVE BROKEN WITH OUR PAST, complains Richard Olney in the important address which he pronounced last week concerning that policy for our country which is rife among the people to-day in strong "contradiction to what Americans have professed to love and to have loudly boasted of in the past." Like language to his may be addressed to young truth-seekers not only in our principles of political action, but in the principles of our religious Society:—It is imperative that they should give them earnest consideration. It is for them to say whether there is to be a break with all our past which ought to be and is to be perpetuated; whether principles as embodied in constitutions and writings once deemed models of wisdom and inspirations to humanity, are now to be relegated to the limbo of antiquated superstitions; whether the flag [of our testimonies] shall symbolize the ideas and ideals of the standard-bearers who are identified with all that is most glorious in our past history, or shall stand for the theories of the new guides and teachers of the present hour. That a function so weighty in point of responsibility and so honorable by reason of that very responsibility will be satisfactorily discharged by our young truth-seekers who are determined to know only Christ and Him crucified, is not to be doubted. To these I may well close by commanding the wisdom of Lowell, who, being asked how long the American republic would last, answered (as we would answer for the Society of Friends) that it would last as "long as the principles of its founders were valued and acted upon."

The eternal is never past. Though the heavens and the earth may pass, Christ's words and the Word Christ shall never pass away. There is no breaking with the past where there is no breaking away from Christ. In Him is all of the past, present, or of the future there is for us,—Jesus Christ, the same yesterday, to-day, and forever." George Fox said his mission was to bring us to the feet of Christ, and leave us there. In Christ is all of George Fox there is for us,—all of Barclay, all of Penn, all of Apollos, all of Cephas, all the treasures

of wisdom and knowledge,—"all are yours?" wherefore let no man glory in men, in the letter, in the history considered as temporal. "For the things that are seen are temporal, but the things that are not seen are eternal," and faith is the evidence of them. We are forbidden to glory in anything but Christ's cross, which is the lifting up and the victory of the spiritual over the carnal.

Lay hold, then, on the present eternal Life, in the true and holy witness for it speaking to our present condition, and "how shall not He who gave up his own Son for us all, freely give us all things?" In the Christ of to-day the past is secured, every permanent element perpetuated, there is no breaking with the unchangeable truth, and we best conserve all fore ordained truth by joining in with it as it passes our door, "manifest in these last days for us." George Fox is ours, Edward Burrough, Stephen Grellet, and a long line of standard bearers ours, only as we are Christ's. The one way not to break with all that is true in the past is to abide in Him.

FOR "THE FRIEND."

The editorial of Sixth Month 18th, on "Christ the Refuge from Suicide," speaks of the life of love as a pure and happy life. Christ is within the hope of glory. Such a life invites us into life, into an earthly life of peace and joy in the Holy Spirit.

Coming down onto a very much lower plane to seek a check, Elizabeth Stuart Phelps (now a Ward) wittily says: "It is not good form to go where you are not invited." Following on, may we not query as to the actions that are more or less suicidal? Are not all habits, customs, passions and acts that break the well-known laws of health an undermining of vitality.

Again we find the imitation of Christ, the acceptance of his gift of the Holy Spirit, the way of the cross to be the antidote to all suicidal acts as well. It is the spirit of Christ that lays the ax on all these corrupt roots.

The good will be checked from indulging the least unjustified wish for the closing up the period of this life.

A dear friend when reduced very low physically and then further oppressed by a very sultry atmosphere, she felt that she could not live through another such day,—a voice sounded in her spiritual ear: "Thou art not going to die; thy mansion is not ready!" She then answered audibly, "Let me live then, for on the other side I do not want to live around."

It is wise for us with watchfulness and prayer to seek to fill out the full measure of our day in obedience and love. H.

Large Prices for Sermons.

Probably the highest sum ever paid for a sermon goes each year to a German preacher, who receives three thousand six hundred dollars for his effort. In 1690 a wealthy French baron named Favart, who lived in Elberfeld, died and bequeathed his money to the Protestant church there, on the condition that it should be invested and the interest given annually to some clergyman, chosen haphazard from those holding the poorest living in the see, on condition that he preach a short sermon extolling the good deeds of the dead baron. It is generally delivered on the first First-day in Sixth Month, and being of only a half hour's duration, is paid for at the rate of one hundred and twenty dollars a minute.

Each year the sum of one thousand two hundred and fifty dollars for a sermon of ten minutes' duration is paid for what is known as the "golden sermon," which may be preached in any church edifice within a radius of six miles of Haberdashers' Hall, London. Many years ago a man named William Jones died and left a large sum of money to the Haberdashers' company, stipulating that the interest was to be given to the preacher of the best sermon within the radius mentioned. As this was a somewhat difficult matter for the company to decide it was determined to distribute seven hundred and fifty dollars among the clergymen of the East End and pay the remainder of the two thousand dollars which was the annual interest, to the preacher of the "golden sermon." This discourse is never preached twice in the same church building.

Large prices are paid for other sermons. Each year on the anniversary of Queen Victoria's accession to the throne, a sermon is delivered in Durham Cathedral, which must not be more than a quarter of an hour in duration. For this the preacher receives eighty dollars. There is nothing to show how the custom originated.

Many have heard of the "lion" Thanksgiving sermon, which is preached in a fashionable building in London each year. In the seventeenth century Sir John Sayer, then Lord Mayor of London, had a miraculous escape from being killed by a lion during a journey in the Far East. On his return he ordered that a Thanksgiving sermon should be preached each year, and set aside a sum of money, the interest on which was to be given to the poor of the parish, while the preacher retained what he considered a fair price for the sermon. In "St. Giles's Church," in the same city, a sermon is preached each year in memory of Charles Langley. The church is filled with poor people, and among the congregation the sum of four thousand two hundred dollars in clothes and money is afterward distributed. The clergyman receives ten dollars, and each of the church wardens two dollars and fifty cents.

What the world calls high places seem low in Christ's sight, and the lowly places, as men rate them, are the places that are highest in heaven's view.

THERE are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.
—Chas. Kingsley.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 410, vol. lxxvii.)

In the Eleventh Month of the same year [1798], the Committee had an interview with Blue Jacket and Red Pole, chiefs of the Shawnees, and two other Western Indians, with their interpreters, for which, with a present made to them, the minutes state, "they expressed much gratitude, and mentioned that the kindness they had received from friends of this city was very cordial and that they would be willing to requite the same, should any of our people go into their country. The Sachem also informed our said friends that the President had recommended the Indians to attend to the voice of the Quakers who were peaceable people and friends of the Indians."

A few weeks later a company of thirty-seven Indians, Chiefs of Choctaws, Chickasaws, Creeks and Cherokees were in the city; with a number of whom the Committee held a conference in the Fourth Street Meeting house, located on Fourth Street, below Chestnut Street. It was taken down in 1859. The Wm. Forrest Building stands upon its site. This interview appears to have been an interesting and satisfactory one, in which the principles of religion on several subjects as held by Friends were brought into view. The replies made by several of the Indians to what was said to them are referred to in the minutes, from which the following is taken. Conoskeske, or Col. Watts, a Cherokee chief expressed "his great satisfaction at what he had heard, saying he remembered to have heard of such a people a few years ago after some of his nation had been here, which account remained with him an uncertainty till now, he was a witness of its reality and that the sentiments and advices imparted at the interviews with us, were such as he had never heard before; they had sunk deep into his heart and he wished to have some books that might be communicated to his people by those that could read, and also that such instruction as they had here received, might be more extensively spread in their nation by personal visits from some of our people [pretty general information having been given to the Indians that if any Friends came among them, from religious motives, they would have certificates of the unity of their brethren therein, to prevent imposition]. He remarked particularly on the counsel imparted, not to revenge injuries, and gave repeated assurances that though he had received advice of one or two of his people being killed, he was determined not to retaliate, but to adhere to peace, concluding with strong expressions of regard to Friends, and of his fixed purpose to follow their advice. One of the Choctaws in a speech of considerable length expressed their satisfaction with the conference, observing that their disposition was to be always peaceable, and their wish to live in harmony with the United States, etc."

"At one of the aforementioned interviews, the speech delivered by Swanhausem, an ancient chief of the Creeks appears worthy of noting, being in substance as follows:

"I am an old man, yet have travelled much this year to promote peace, went many hundred miles to the Treaty on the frontiers of Georgia, held by the Commissioner of the United States

and of the State of Georgia, with my nation, where several matters were adjusted to my satisfaction—I then returned home, but after a short time came by invitation to this city to make the chain of friendship still brighter. On my way, and since coming here, I have met with nothing unpleasant, nor do I regret all the toil and fatigue of my journeys to establish a firm peace. I believe the good Spirit above made both white men and red men, but suppose that it is because we are red men, but the white men often impose upon us and try to get our land, which we do not want to part with.

"Brothers, I am glad to find there is a people who love peace, and give such good advice to red men. I was a stranger to you till since my coming here, you kindly took notice of me."
—A few days since one of your women delivered a talk which I have hid deep in my heart; I never heard such a one before; I want to tell it to my nation after I get home, and for fear I should forget some of it, would like to have it in print that it may be fully explained to them.

"You desire us to follow farming and raise grain and cattle, but we are so poor we cannot buy the needful utensils; you mention having sent a plow, some hoes, etc., to my nation; I never saw a plow amongst any of our people nor do I expect ever to see any of those things you have sent, as they are gone by water, and I live so far back and so many want them who live nearer.

"We have very few hoes, what few we get is from Pensacola, where I sometimes go, but they are very dear; I think we must be imposed on in the price of them and other articles, as I see them in the hands of almost all the poorer white people as I come along."

Early after the appointment of the Committee the plan of taking Indian children into the families of Friends for the purpose of educating them in the ways of civilized life under religious influences was considered, and from time to time, homes were found both for boy and girls.

The report to the Yearly Meeting in 1799 mentioned that two boys of the Creek Nation had been placed with a Friend in Bucks Co. In that year several individuals of the Oneida Stockbridge and Tuscarora tribes desired that some of their daughters should be placed in the families of Friends in order for their better education, and in compliance with this request Henry Simmons, who had previously resided among them, accompanied by Joseph Clark, made a journey to the Oneida Reservation and brought to the city four girls of the Stockbridge, and two of the Tuscarora tribes who were placed with Friends in Chester Co. At suitable opportunities three of these girls were returned to their homes, in company with persons from their own neighborhoods in the Indian country. The other three remain with Friends until 1801. Joseph Clark the undertook the journey of accompanying them to their home in New York. In an account of this journey he says, "On my arrival at Stockbridge and delivering up the girls, I could discover no less joy manifested by the whole nation, than by their parents." A council was called in which he states, "I informed them

*A communication from our friend Martha Routh here alluded to.

at it was neither curiosity, ease nor interest, at induced me to leave my habitation; but at their children whom they delivered to me our years ago, might be safely returned to them, with their qualifications and improvements. And as the great and good Spirit had reserved them from various evils, so I hoped they would continue to do well; with more to at import."

Through an interpreter they replied as follows: "Brother, attend. We rejoice to see you come by the side of our fire-place; and at our girls have been preserved from various dangers; also, that you have been preserved while walking all along the long path; and we know that all you do is out of love to our poor Indians."

Each girl had a Bible and other religious books, in which they could read; also, a spinning wheel, with abundance of clothes of their own making.

In the early part of 1798, Little Turtle, a celebrated chief of the Miami Indians came to Philadelphia, and brought with him a letter of introduction to Owen Biddle, one of the Committee. From Gen'l James Wilkinson, which contains some passages well worthy of preservation as the testimony of a man who had large experience in the matters of which he writes. He says:

"Although I have lived many years in the habits of warfare with the red people of the United States, my heart has not forgotten to compassionate their condition, even in the most gloomy scenes—for alas, they in all their wars have been but the deluded instruments of ambitious and interested white men.

"My late intercourse with the various tribes and nations from this neighborhood to Lake Superior, convinces me that the corruptions of the savages are derived from those who style themselves Christians; because the further removed from communication with the white people, the more honest, temperate and industrious I have found them.

"When we contemplate the fortunes of the aborigines of this, our country, the bosom of philanthropy must heave with sorrow, and our sympathy be strongly excited. What would that man or that community merit, who claims the untutored Indian, opens his mind to sources of happiness unknown, and makes him useful to society? since it would be in fact to save a whole race from extinction, or surely, if this people are not brought to depend for subsistence on their fields instead of their forests, and to realize ideas of distinct property, it will be found impossible to correct their present habits, and the seeds of their extinction already sown, must be matured.

"The bearer of this letter, the Miami's chief, the Little Turtle, who is at once the most distinguished warrior and the ablest councillor among the Indian nations, is forcibly impressed with these truths, and is anxious to co-operate in a fair experiment on his tribe. It is with this view particularly that I introduce him to you, in the hope that you may think proper to recommend him to the patronage of the benevolent society of which you are member.

"The experiments heretofore made to reform the Indian character, have not been well adapted to the object. Our missionaries have

in general, been narrow minded, ignorant, idle or interested, and have paid more regard to forms than principles. The education of individuals at our schools, have served only to disgrace us, as those individuals have generally turned out the most profligate of the nation to which they belonged. Speaking once to George White Eyes, who was, I believe, educated at Prince Town, respecting the incorrigible attachment of the Indians to savage life, he replied to me, "It is natural we should follow the footsteps of our fathers, and when you white people undertake to divert us from this path, you learn us to eat, drink, dress, read and write like yourselves, and then you turn us loose to beg, starve or seek our native forests without alternative, and outlawed your society, we curse you for the feelings you have taught us, and resort to excess that we may forget them."—How lamentable this, and yet how just. For my part, my dear brother, could I be made instrumental in any way to ameliorate the condition of these people and to lay the foundation of their permanent prosperity, it would be more acceptable to me than the most distinguished triumph of arms. A great source of my present happiness is the conviction that I have deserved and enjoy the confidence and the friendship of the Indians north-west of the Ohio."

(To be continued.)

Selected For "THE FRIEND."

Abigail Pim.

Abigail Pim was born on the 28th of the First Month, 1767, in Dublin; but upon the removal of her parents, John and Sarah Pim, to the neighborhood of London, she while yet a child, was brought with them. Her early years were marked by weakness of constitution, to which the vigor of her mental faculties formed a striking contrast; and even then, in the morning of life, she was religiously inclined, giving proof of her preference for that which is "enduring substance." As she advanced towards maturity, it appears, from some of her memoranda, that she was not without much painful conflict of soul, under which there is reason to believe that she was enabled, through the efficacy of Divine grace, to experience an increase of faith, and an advancement in the Christian course. At a further period she apprehended herself called to the work of the ministry, in which she came forth in the twenty-ninth year of her age; being then as for some time previously, and during the remainder of her life, a member of the Peel Monthly Meeting, in London.

Her ministry was clear, sound, and often in gospel authority instructively argumentative. She was frequently concerned to recommend an attention to the gentle intimations of the Spirit of Truth, without an undue expectation of very forcible impressions; believing, as she would in substance express, that "the still voice," in the secret of the soul, if hearkened unto in the daily occurrences of life, and amidst the temptations to which mankind are exposed, would not fail to conduct in the path of safety.

Besides her services at home, she was engaged, in the exercise of her gift as a minister to pay several visits within the limits of her own and of adjacent Quarterly Meetings; and after the decease in 1812, of her infirm, aged

mother, to whom she had long been an affectionately attentive companion, she also performed religious visits to the meetings, and in several places to the families of Friends in Ireland.

"In adventing to the services of this our Friend, whose memory is dear to many amongst us," say the Friends of her own Monthly Meeting, "we ought not to omit her labors jointly with several others of her sex, in diffusing scriptural instruction, and awakening religious feeling among the female prisoners in the principal jail of the metropolis; a work well befitting a minister of the gospel of Him who came to call all sinners to repentance."

About fifteen months before her decease, her constitution betrayed increased symptoms of decay; and she was during this period, mostly confined to the house. Her long illness, although paroxysms of pain were frequent, was endured with exemplary resignation, accompanied not only with serenity, but at times, with cheerfulness of mind. Her love to her friends had increased with advancing years; and as the infirmities of nature had become more obvious, the influence of Divine grace was also more conspicuous. Her spirit, it may be truly said, was borne up above her bodily suffering; her intellectual power remained with unclouded brightness; and she continued to manifest a lively interest in whatever related to the prosperity of the cause of Truth. Of the secret exercises of her mind, she was not much in the practice of speaking to others; but to an intimate friend she mentioned, a short time before her decease, after alluding to the awfulness of death, that she had been tried with many fears, lest she should not be sufficiently purified to meet this solemn event; but that of late, these fears had been removed. And two days before the close of life, she said, speaking to her brother, "My mind is preserved in perfect calmness."

She very quietly expired, on the nineteenth of the Twelfth Month, 1821, at her house in Spencer street, Clerkenwell.

THE BODY AND THE SPIRIT.—It was a great mistake when spiritual people thought that God was honored by neglecting the body. It will be an equally great mistake if in these athletic days the idea prevails that if we developed the body we may neglect spiritual things. Our bodies are to be the temples of the Spirit of Christ. For that honor they cannot be too strong, nor too perfect in proportions. For that Guest our bodies must be kept sweet and pure. But Christ in us is more than a guest; He is a power, and we are living temples to show forth him who dwells in us; showing his light in our faces; speaking his words with our lips; lifting the fallen with his strength; walking with unwearied feet in his way; taking into all business, religious, and social life a feeling and an influence of strength that is always used for righteousness and helpfulness. Strength always used for truth is the ideal of true manhood.—J. M. Hull.

A SPEAKER—possibly more verbose than practical—was urging upon his group of hearers the duty of doing good and "opening the door to every heart with the key of kindness."

"Some of those doors are locked on the other side," muttered one of the listeners.

FOR "THE FRIEND."

The Land of Promise in Sunshine and Shadow.

BY MATHIAS DENKHAUS, A FRIEND OF THE FRIENDS.

(Continued from page 413, vol. lxxvii.)

Supposing that my details have not yet worn off the interest of the reader, we take a step back to the "Church of the Holy Sepulchre." This is a massive edifice within the walls, a mansion in the rock, whether natural or artificial, I know not. Light is chiefly supplied through the globe-like glass roof. It has no seats, but different apartments, in perhaps all of which is either an invented biblical relic, monument or sacred spot. The crown and glory of this church is the supposed Holy Sepulchre of Jesus. There is further to be seen the stone to the sepulchre, the place where God took the earth to create Adam, etc. Only a few years ago in digging in the back yard of the building, perhaps for a cistern, the holy cross (?) was found! Numerous other such inventions and traditions are imposed upon the people and readily believed, that is, by the thousands of pilgrims that come there every year. However, the climax is reached in the holy fire, that descends from heaven regularly every Easter afternoon into the holy sepulchre!

And it was their forefathers or predecessors in faith, who were talking about and working for "taking the holy land away from the heathen!" The venerable missionary, Samuel Gobat, who died as royal English-German Bishop in 1879, asked the bishop of that church, how he, an educated man, could allow such blasphemy and abomination; to which the latter replied, "If we did not, the Turks would choke our throats right quick." He had reference to the heavy taxes to the government.

There are represented in Jerusalem different Catholic Churches, such as the Roman Catholic, called Latin; the Greek, including Russian orthodox; the Armenian or Gregorian and the Coptic or Abyssinian Christians. All these, except the Russians, have part in the Church of the Holy Sepulchre, which on the much celebrated Easter Day is giving rise to serious trouble almost every year. Fight and tumult are regularly expected, on which account the Turkish government is keeping an extra company of soldiers in readiness, who in case of such emergency must employ all their energy to bring what they consider the Christians, to peaceful terms on a winter.

The clock in this building gives the Arabic, that is, oriental time. Our seven is their one, and so forth. They are eight hours ahead of Ohio standard.

It remains to be said, that according to scientific explorations the so-called Church of the Holy Sepulchre is entirely out of place. From the very beginning a dream of Empress Helena, wife of Constantine the Great, was needed to credit the supposition that here was the sacred spot, where Jesus died and slept. We know from different scriptural and historical sources, that criminals, among whom Jesus was reckoned, were executed outside the walls. Even the fact, that the present wall does not take the course of the ancient wall, cannot justify the belief, that is held or at least alleged to be held by the Catholic Church. There are but few sites to which we can point with certainty, that here or there, this or that

recorded historical event took place. How can there be any accurate tradition on such matters, when we consider that the Jews were for several centuries forbidden to settle on their native soil, while the Christians were so severely persecuted, that it was impossible for them to remain at home.

Protestants believe there has been discovered the true Golgotha by that well-known Christian gentleman, General Gordon. This hill is located just east of the Damascus gate, and bears all the features of the Calvary of the Bible; also the hewn cave near by. (John xix: 42). However, our people do not own, nor endeavor to buy that hill, for the reason, that they do not intend to make capital out of it. And the Catholic Churches dare not revoke.

Proceeding eastward from the wall and going past Calvary with its open Arabic graveyard we come to the Latin Gethsemane. The Greeks have another. It seems likely though, that the former are right. The garden is enclosed by a stone wall with sufficient spaces, filled out by substantial wire netting, to give the garden even from outside by its many flowers an inviting appearance. Here are seen all the different memorial stations of the passion of the Saviour from Gethsemane to Calvary.

Still further, about a mile east of the city lies the Mt. of Olives with a Latin church edifice and a tower of recent date, from which a view over both seas, the Dead and the Mediterranean, was expected. The undertaking proved a failure, for the former is seen from Olivet any way while a view to the latter could not be reached. There is also a Latin church at the foot of Mt. of Olives, where the tomb of the virgin Mary is shown. The south part of the Olivet is known as Mt. of Offence. From this mount it was, where Jesus, coming from Jericho by way of Bethphage (Matth. xx: 29 and ch. xxi: 1), in the midst of a loud outbreak of praise on the part of His followers, beheld the city with weeping and sealed his ministry to Jerusalem by expressing the innermost of His great soul in such moving words of imperishable sympathy, as can come from a Divine Saviour's breast only. (Luke xix: 41-44). Bethphage, which is from Olivet as plainly seen toward the southeast, as Jerusalem toward the west, has one dwelling house and a new but inside unfinished church building, which was used by that fellach (farmer) as a granary. The path leads further out to the road from Jerusalem via Bethany to Jericho, the Dead Sea and the Jordan. Southeast of the foot of Mt. of Olives is the valley of Jehoshaphat (Joel iii: 2-12-14 and Zach. xiv: 1-5). The valley is covered with Jewish tomb stones having Hebrew inscriptions, a great many of which have become illegible by great age.

(To be continued.)

DANGER IN PROMOTION.—Promotion is often dangerous. Many a man who while living in obscurity and humble position lived unselfishly and walked with God, has become proud, vain, and selfish through promotion. His rise was a grievous fall. The honors of the world robbed him of the honor which cometh from God.

INDEED our cities show side by side the most heavenly deeds of Christian charity and the foulest iniquities of the pit.

Short Ladder from Her House to Heaven.

Over in New York a certain great house hired a new boy. In the multitude of clerks he was lost, unrecognized by his chief. In the middle of the afternoon it was his duty to star beside the head of the house and place check and important documents for a rapid signature. He did this work with such skill and such exquisite manners that suddenly his employers looked up and recognized a new tace.

"How long have you been here?"
 "Two weeks, sir."
 "How old are you?"
 "Fourteen, Mr.——."
 "How much are you receiving?"
 "Three dollars."
 "Do you live at home?"
 "No, Mr.——."
 "Is your mother living?"
 "No, Mr.——, she died when I was three years old."

"Does your father do nothing for you?"
 "No sir."
 "With whom do you live?"
 "My teacher."
 "Do you mean your teacher in the public schools?"
 "I do, sir."
 "Three dollars a week will not support you."

"Have you had any extra expenses this week besides car fares?"
 "I had a dentist's bill last week."
 "How much was it?"
 "Fifteen dollars. I am paying it off a dollar a week."

Just a few colors and strokes of the brush and lo, the artist paints the angel and the seraph. Very few the strokes you see a little child left an orphan at three, we see another woman coming into the home and counting it stepchild a burden. We see a man making himself unworthy, casting a little child into a great world. Then we see a school teacher interested in this boy, who must drop her classes, and then, opening her slender store she makes a home for this child, puts his feet on the first round of the golden ladder, teaches him by night. Somewhere in this city she is a heroine. I know not her name. She abides in our midst, and she lends glory to this city. Ten men like Abraham could have saved Sodom and ten women like this could civilize—Brooklyn and New York.

Oh, these old maid school teachers! They whole world would fall to pieces but for them! I sometimes think that they are the bolts that keep the machinery of society together. They are a lofty hilltop somewhere in this city, at the summit thereof is a little house, where this teacher lives with this orphan boy. He will take a very short ladder to reach from his house to God's heaven. Some day this boy will climb to greatness and position, if on health is vouchsafed him. But his honors will be hers.—*Dwight D. Hillis.*

THE faith of immortality depends on a sense of it begotten, not on an argument for it concluded.—*Bushnell.*

To exceed the righteousness of the Pharisees, our righteousness must go deeper than the outside, higher than the earth, further than men's opinion of us. (Matt. v: 20)

TEMPERANCE.

The matter under this heading is furnished THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

There is nothing we cannot overcome: not life's evil instinct is inherited, that some trait unborn makes thy whole life forlorn, and calls down punishment that is not merited. Of thy parents and grandparents lies the Great Eternal Will. That, too, is thine inheritance; strong, beautiful, divine; the lever of success for one who tries.
—ELLA WHEELER WILCOX.

When you find yourself alone side of another man being, settle it in your mind that you study the correspondence, the agreement, the entitles, rather than the antagonisms and differences between you two. The whole code of good manners, not to say Christian behavior, is found in this one precept—*Francis E. Willard.*

THE DOLLIVER-HEPBURN BILL.—Congress journeyed before passing this highly important measure. There is every reason to believe never that it will be passed next winter up to the reconvening of Congress.

There is one saloon in Philadelphia to about every eight hundred people. Some saloons make profits as high as \$30,000 to \$50,000 annually, according to the Philadelphia Press, which advocates an increase in the license to \$500.

Ravalli County, Montana, in the very heart of the Rocky Mountains, with a population of 10,000, has voted the saloon out by a majority of one hundred and eighteen.

Graham County, Texas, is a dry county, and the commissioners are trying to rent the jail as a corn crib. In another dry county the jail is rented for a dwelling.

The report of the inspectors of the Eastern Pennsylvania Penitentiary for 1903 shows that the four hundred and thirty-three prisoners committed during the year three hundred and thirty-seven used intoxicating drinks, one hundred and thirty-three moderately and two hundred and thirty-four immoderately. There were twenty-six abstainers. To the drink habit do one hundred and ninety attribute their committing crime.

Of two thousand nine hundred and thirty-six inmates in the New York city almshouse, two thousand seven hundred and twenty-nine were committed for destitution, mainly due to drink, says J. W. Keller, president of the department of public charities in that city.

The Wilmington, Delaware, grand jury, says in a recent report, that eighty per cent. of the cases examined can be traced to saloons.

Under the Illinois law, persons injured in property or person through the act of a drunkman, may receive damages from those who sold the liquor causing intoxication.

Nearly eighty towns and villages of Illinois declared against license on Fourth Month 19th, 1904.

Pasadena, Cal., a no-license city of sixteen thousand population, had only thirty-eight arrests last year. Stockton, a city of seventeen thousand, with plenty of saloons, had one thousand seven hundred and four arrests.

With the enforcement of the prohibitory law in Hutchinson, Kansas, there has been a reduction in two years of the cost of criminal cases from \$5,000 to \$500.

All the liquor organizations in Ohio have been united to protect the trade and to fight the Anti-Saloon League.

Ohio has nearly 900 dry townships out of over one thousand three hundred, and four hundred and thirty dry municipalities out of seven hundred and sixty-four. Indiana has five hundred and fifty-two dry townships out of nine hundred and seventy-five, of which one hundred and fifty-six have been made dry under the Nicholson law.

Cambridge, Ohio, a city of more than twelve thousand, which two years ago voted the saloon out, has recently reaffirmed her position as a dry city in another election under the Beall law.

The National drink bill for 1903 was \$1,242,943, 118.

It is claimed that not enough gold has been produced in California in fifty years to pay the American drink bill for sixteen months.

Pneumonia kills seventy per cent. of its alcoholic victims, and but twenty-eight per cent. of its non-drinkers.

The wide open policy prevailing at Milwaukee, Wisconsin, is bearing fruit in a long list of crimes and debaucheries.

The Supreme Court of North Carolina has decided that as liquor "being regarded as an evil and an enemy to civilization, the restrictions imposed upon the saloons are not oppressive."

The Duluth & Iron Range Railroad is added to the long list of roads that forbid their employees to enter a saloon under penalty of discharge.

The New Voice of Fifth Month 12th, says a million men operating on two hundred thousand miles of railroad, are pledged to total abstinence as one of the tests of service.

The Civic League Record, of Liverpool, says that one-third of the saloons in that city have been closed and police expenses have been reduced \$40,000 annually.

"The Germans spend \$750,000,000 a year in drink, twice the amount of the army and navy budgets, and one hundred and eighty thousand persons are brought before the courts through drink. The number of criminals is

increasing by ten thousand annually and the number of convicted persons has increased from two hundred and sixty-nine thousand two hundred and forty-nine in 1882 to four hundred and seventy-eight thousand one hundred and thirty-nine in 1899. In the insane asylums intemperance furnishes thirty per cent. of the inmates and eighty per cent. of Germany's idiots are the children of intemperate people. The loss to industry through excessive drinking is incalculable."—*Count Douglas in the German Diet.*

In the United States thirty million people are living under prohibition and multiplied hundreds of temperance hotels are flourishing in these districts.

The last saloon may not go this year, or next, or possibly in a decade, but the necessity is before us of conserving our energies, of centralizing our endeavors, of striking no blow that does not count effectively in the contest.

In this connection, it is proper to say that no one church or denomination can solve the liquor problem alone, and no church or denomination as such can assume the functions of going into the Legislature, or the courts, or the political arena to drive out the saloon. The church or denomination, however, may properly and effectively unite with others in choosing a joint agency to represent them in a well-planned and wisely-directed campaign against this organized iniquity, which by virtue of its protection by the law, has become the greatest foe of the church in our day.—*Anti-Saloon League.*

THE LESSON OF THE BALTIMORE FIRE.—That was a significant occurrence during the Baltimore fire, when for a week the police compelled every saloon in the city to close its doors. What greater testimonial could have been given to the harm of the saloon? Of all the myriad business interests in that great metropolis of the South, only the saloon was signalled out as an institution of danger in those distressing times. If the saloon cannot be tolerated in times of calamity, why mar the times of peace and prosperity by authorizing its existence?

It is significant also that the action of the police, the responsibility of the public for the saloon was emphasized. The fact is the people simply tolerate the saloon up to a certain point and time, beyond which everybody demands prohibition. Is it not the height of folly to wait until the saloon has done its worst, before stamping it out? Better not tolerate it at all.—*Keystone Citizen.*

THE ANTI-SALOON LEAGUE having been instrumental in effecting splendid results in the interests of temperance and saloon abolishment in most of the States in the Union, has at last entered Pennsylvania and has inaugurated a vigorous campaign for law enforcement and for "local option." S. Edgar Nicholson, formerly of Indiana but now residing at Harrisburg, and a member of Baltimore Yearly Meeting of Friends, has been appointed Superintendent of the Pennsylvania branch of the League. He has had long and extensive experience in the work in several States, and is Secretary of the National Anti-Saloon League.

He thus outlines their work, inviting the co-operation of all who are willing to assist. He says:

"Finding Republicans and Democrats and party Prohibitionists, in large and influential numbers, who, while thinking differently on a variety of governmental questions, think alike on the temperance question, just as we find Presbyterians, and Methodists, and Lutherans, and Baptists, and many others, who, thinking differently on the logical matters, think alike on the temperance problem, we undertake to organize all these varied interests of all parties and of all churches, into one centralized force, where according to League plans, the efforts of all, so far as there is unity, may be combined in one mighty movement against the saloon. In other words, the League has endeavored to provide a basis of operation from which the influence of every man and woman who is against the saloon, may be utilized to the very last limit."

He asserts that Pennsylvania is behind most of the States in the matter of temperance reform, and that the liquor interests are planning to make it more and more difficult for the people to improve conditions. It is evident, he says, that Local Option will not become the law of Pennsylvania without a determined struggle. The problem will become one largely of the superiority of organization and management, and whether or not the burden of this needed legislation is going to lay heavily upon the heart and conscience of our Christian people.

WHY HAVE LOCAL OPTION?

1. It embodies the just principle of home rule on a question of tremendous importance to every community.

2. Under the Brooks law, the people have no rights whatever that give them any authority on the liquor question.

3. The people now have the *privilege* of protest, but after that has been made, the case passes beyond their jurisdiction, and is left solely to the option of the courts, whose jurisdiction even is curtailed by the mandates of the law.

4. That the people, by every right known in government, should be the final authority in determining the sale of liquor in their jurisdiction, is a statement that will hardly be combatted except by those whose personal interests in the business are at stake.

5. There are numerous counties and communities in the State where the overwhelming public sentiment is against the saloon, and yet the saloon exists in spite of the popular protest and against the public wish, because there is no statute to give them relief.

TAKE THE BEST YOU CAN GET.—Those temperance people who uncarrate local option, where it is an advance step, should note that local option in a great State, by adding city to city and county to county may become equal to State prohibition in a smaller State. The persistent local option battles in Massachusetts cities, notably Cambridge, and Quincy, and Brockton, have helped prohibition everywhere. Town prohibition, county prohibition, State prohibition by statute, State constitutional prohibition, national prohibition, are, respectively, good, better, best, and best of all. But, while we work for the best of all,

let us get as much as possible of the good, both because it is good, and because it will help us to get the best.—*W. F. Crafts.*

Science and Industry.

Dunn's index shows that at no time since the beginning of the boom, one year excepted, has the cost of living at this season been so high as it is now. The rise from the low point of 1897 has been more than 40 per cent.

MEDICINAL VALUE OF FOOD PRODUCTS.—Some physical culturists claim that a vegetarian and fruit diet produces an excellent complexion. However true that may be it is certain that in the food products of earth and tree are many whose medicinal value cannot be too highly estimated.

For instance, spinach and dandelion are good for kidney troubles; celery is good for those suffering from rheumatism, neuralgia, disease of the nerves and nervous dyspepsia; lettuce and cucumbers cool the system, and the former is good for insomnia.

To produce perspiration and relieve the system of impurities try asparagus.

Tomatoes contain vegetable calomel and are good for liver troubles, and strawberries make for a good complexion.

There is nothing, medicinally speaking, so useful in cases of nervous prostration as the humble onion. It is almost the best nerve known, and may be used in coughs, colds and influenza; in consumption, scurvy, hydrophobia, gravel and kindred diseases.

White onions overcome sleeplessness, while red ones are an excellent diuretic. Eaten every day, they soon have a whitening effect upon the complexion.

For malaria and erysipelas nothing is better than cranberries, while juice of blackberries is useful in all cases of diarrhea.

Lemon juice, with sugar and the beaten white of egg, may be used to relieve hoarseness.

Figs are valuable as a food to those suffering with sluggish system, and pie-plant is excellent for purifying the blood.

THE BREAD OF THE ANCIENTS.—Loaves of bread thousands of years old have recently furnished an interesting study to scientists abroad. Professors Brahm and Buchwald have analyzed a number of specimens found in Egyptian tombs, and Dr. Lindet has examined some old Roman bread dating back before the Christian era.

The Egyptian bread was more than thirty-five hundred years old, but was still recognized as a cereal product prepared by baking. Nay, microscopic inspection showed that the starch grains still retained their peculiar structure, while dead yeast cells were plainly discernible. The grain of which the bread was composed was emmer, which is related to our modern wheat.

These ancient Egyptian loaves had the appearance of being charred as if by fire—a circumstance due to slow oxidation by the atmosphere, going on through thousands of years. It was ascertained by experiment that the same effect could be produced upon bread by exposing it for forty-eight hours to

a temperature of 220° Fahrenheit. In it case the process was one of combustion.

The yeast employed in making the ancient loaves was probably of the same kind as Israelites in the days of the great Pharaoh the Oppressor used, calling it "leaven." It was what is known nowadays as a wild yeast, its germs or spores being afloat everywhere in the air. A bit of dough was preserved of each batch prepared for the ovens, and when this was added to the next dough, yeast contained in it quickly spread throughout the whole, only a little being required to leaven the whole lump. But when the people of Israel were wandering in the Wilderness they did not always have yeast handy, and were obliged to eat unleavened bread.

The best examples of old Roman bread have been found at Pompeii, which, it will be remembered, was destroyed by an eruption of Vesuvius in the year 79 A. D. Forty-eight loaves were dug out of one bakeshop. The specimens markedly resembled those taken from the Egyptian tombs, and were originally composed of ground barley.

The ancient cliff-dwellers of our own southwest raised Indian corn and made their bread of it. Once in a while a loaf of it is discovered in one of their deserted houses, and speculation is naturally indulged as to the degree of its antiquity. Perhaps it is three hundred or five hundred years old. In a extremely dry climate it has not decayed. *Saturday Evening Post.*

MAP OF SANTANONI (N. Y.) QUADRANGLE.—It is not often that the coloring on a topographic map made by the United States Geological Survey of an eastern area is restricted to brown and blue, the tints used respectively for mountains and hills and for lakes and streams. There is usually a liberal sprinkling of black on the face of every sheet, to indicate the presence of houses, roads and other works of man. But on the map of the Santanoni quadrangle (New York), recently published by the Survey, there are no culture features worth mentioning, and the black was required for little else than lettering topographical features of the map. One club house and two private houses are only evidences of man's activity that appear on the sheet. The region is uninhabited except by the native denizens of the mountain forests and the occasional visitors who come to hunt and trap them.

This quadrangle covers about 220 square miles of the most picturesque country in the East. It lies in the heart of the Adirondack Mountains and is inaccessible to the tourist except from the South over the only wagon road represented on the map—a road about 30 miles long. No post-office is shown on the sheet as the nearest one, Tehawaw, lies about 10 miles south of the southern edge of the quadrangle. Scenery is the one great star feature of this map, but it is sufficient to make the sheet one of the finest ever published by the Survey.

One of the most conspicuous features of the scenery is Santanoni Peak, which holds the center of the topographic stage, and towering 4621 feet above the sea level and surrounded by hundreds of lofty feet above the surrounding peaks, contrives to give its name to the w

drangle. It is supported by an imposing pany, consisting of Seward Mountain, Seymour Mountain, Street Mountain, Wallace Mountain, Calamity Mountain, Mount Adams, Amersand Mountain, which are respectively 4404, 4120, 4216, 3860, 3641, 3584, 3365 feet above sea level. Even the moon level of this exalted region averages at 1700 feet above the top of the ocean. Perhaps the most striking feature of the is the southeast cheek of Wallace Mountain, which is the greatest cliff in the Adirack region—a perpendicular wall of granitic sheer and straight 1355 feet above celebrated Indian pass at its foot. Near point, in Wallace Ponds, the Hudson proper has its secluded beginnings.

The Universal Light of Christ.

to eat and to drink and to be warm and fortible and to be able to spend our days casting and merriment were the only passions of our minds, "we should all be what lowest of us all are at this day."

is, then, a wise instinct, if nothing high-which has furnished every nation that has rged from barbarism a maxim almost identical with the Golden Rule. The Persians, the ese, the Old and New Testament, the an, and every people and every religion some form of that precept which has ex- sited the humanity and the wisdom of the ole and which has served as a touchstone a guide for their wisest and best. And wise the great sense of the intelligent peo- to-day is that "in every well-regulated y there is at least a general coincidence ven the path of duty and the path of perity.

ishonesty, selfishness, falseness, sensual- disregard for the rights of others will ulte- ly bring their own punishment, either in the law and public opinion or from their en- ce on the conscience or the peace and racter of the individual; and Bishop But- maintained a tenable thesis when he de- cided that even in this "bad world" there moral government, and that the inevitable ue of vice is to lead to misery and of ue to lead to happiness and blessedness. is the conclusion of the ages, and for e who are seeking for some general rule anction upon which this line of conduct is e based, the rule has been as well stated, aps, as by any one else, in the quaint lan- ge of William Penn, the founder of this onwealth:

There is a great God and Power, that made the world and all things therein. whom you and I and all people owe their g and well-being, and to whom you and I one day give an account for all that we a this world. This great God hath writ- His law in our hearts, by which we are ght and commanded to love and help and ood to one another, and not to do harm mischief unto one another." — *Public per.*

It is a poor investment to buy a moment's at the expense of untold maliness."

NE of the purest and most refined pleas- in this world is that of doing good.— *ry.*

Items Concerning the Society.

"My remembrance," says George Cadbury, "of those of those admitted into our Society forty or fifty years ago, is that they applied for membership not because they were believers in Quaker principles, but because these advantages were held out to them, and instead of being a source of strength to our church, they were only a source of weakness, and their children, though educated at our schools, did not become Friends."

Speaking of Friends' Education by schools, Godfrey J. Williams, in the *London Friend*, says: "At present the standard of efficiency is everywhere rising, and each school is independently developing its own resources. The consequent increase of fees is slowly placing the education at our boarding-schools beyond the means of many Friends, and the numbers have to be recruited from outsiders. We trust that light may soon dawn on the problem of how to provide an education under Quaker influence suited to the requirements of all classes of our members."

An "impartial onlooker" writing in the *Northern Whig*, Ireland, has come to the conclusion that there is no ground for anticipating the decay of Quakerism despite "the obliteration of many country congregations, and the steady outflow of wealthy members to the Anglican communion." This loss he traces to two causes: first, to the national tendency to drift to urban centres; and secondly, to "the broader and more liberal view which Quakerism itself inculcates—to its own loss it must be admitted." To its own loss of what? We suppose he means "of numbers." For true Quakerism inculcates nothing to the loss of itself. And it inculcates "the broader and more liberal view" than what view, or whose views? We suppose, than the view of those who do not inculcate the immediate operation of the universal and saving light of Christ in the heart.

THE FAILURE OF UNFRIENDLY METHODS FOR FRIENDS' MEETINGS.—Some thirty years ago the determination to meet a popular need by modifying out of existence the meetings based on silence took hold of certain leading preachers among Friends in the Middle West [of America]. To-day the religious movement they set going, which still bears our name, is a spent force. The roll of membership even, which follows the actual facts at some distance of time, is diminishing year by year in the pastoral Yearly Meetings. But sensationalism that is unsuccessful has lost its whole reason *d'être*, and is in pitiable case. And the steady-going, persistent Quakerism it supplanted has been separated off, or is scattered and discouraged, not able to act. We may be sure that every feature in this objection would be repeated in English. Meantime America has a chance of not forgetting Quaker truth, through its retention in Philadelphia and Baltimore, in the smaller bodies throughout the West, and in the six Yearly Meetings whose forefathers were lost to us in 1827.

Said the *Providence Journal*: "The gathering of the Friends from all parts of New England does not present in these days the picturesque spectacle that it once did. Some still have pleasant memories of the quiet, companies of Quaker women, in their soft drab gowns, with white lace or linen at the throat. Peacefully they looked out from the depths of their 'plain' bonnets. And the men, in their straight-collared coats and broad-brimmed hats, which they doffed not to mortal man or sacred edifice, but only in homage to God or to suit their own convenience. The peculiar dress of the sect has nearly disappeared, and they will appear this year simply as quiet citizens from rural New England."

"The Yearly Meeting was held continuously in

Newport for two hundred years or more until 1876, the only exception being during the Revolution, when the British held Newport. Then they met at Smithfield, in northern Rhode Island. Since 1876 the meeting has been held alternately at Newport and at Portland, Me., until this year, when it is to be held at Friends' School in this city. At first the meetings were held in the homes of prominent Newport Friends. When Roger Williams rowed his boat all the way to Newport in order to argue certain questions with George Fox, and found that Fox had left the city, he was invited to meet other Friends in Governor Bull's house, which served as Friends' meeting-house at that time. Governor William Coddington entertained the meeting at his "roomy mansion for more than fifteen years, till his death, in 1688. The present meeting-house was built about the year 1700. The Friends seem to have held the Governor's chair in Rhode Island for at least half the time till the Revolution, when their prestige was thoroughly broken by their opposition to the war."

Notes in General.

Justice Brewer, of the United States Supreme Court, lately characterized the Bible as the greatest book in the world.

On account of the terrible disaster with the *General Slocum* the First-day school and other excursions are said to be given up by New York people.

John Bancroft Davis, writing as "An observer of the East of Asia," states that only two denominations have gained a foothold in Korea; these are the Presbyterians and Methodists, between whom there is perfect harmony.

Speaking on "The Coming of the Light" C. F. Dole says: "The impression everywhere grows of the moral order of the universe. There is hardly a doubter or agnostic who does not believe in some form in this majestic moral order."

Joseph Cross, of Lawrence, Mass., who is believed to be the oldest living Congregationalist minister, as he is the oldest living graduate of Harvard College, has recently celebrated his ninety-seventh birthday. He was ordained seventy years ago.

An editorial in the *Independent* says: "More crimes are committed for pleasure than for all other causes combined. Every police court has more than double duty after a holiday, even a religious one. The devil does most of his business out of office hours."

The *Christian Register* endeavors to portray no selfish heaven, saying: "The heart of an honest Christian grows too big with the possible salvation of his neighbors to be willing to sit down in a golden city, to rejoice forever over his achieved personal salvation."

Says the New York *Evening Post*: "Let us not condemn either the white or the black race for the deeds of its exceptionally fendish members; and let us bear in mind the part which newspaper partiality and lack of due proportion in the treatment of such crimes has in doing a practical injustice to the colored race."

Joseph Sturge's daughter Sophia, of Birmingham, England, is among those coming to attend the great Peace Congress in Boston. It was Joseph Sturge who, in Boston, in 1841, first proposed an International Peace Congress. Sophia Sturge has special schemes on her own part in behalf of peace to present to the workers there. Dr. Yamei Kin, the scholarly Chinese woman now in this country, will probably speak for China.

SUMMARY OF EVENTS.

UNITED STATES.—The Democratic National Convention lately sitting in St. Louis adopted a platform of principles in which by the influence as is said of William J. Bryan no mention was made of the views of the Convention in regard to the maintenance of a gold standard. The Convention agreed upon the first ballot to nominate Judge Alton B. Parker, of Esopus, New York, as the candidate of the Democratic party for the Presidency. Upon learning of this action Judge Parker sent a message to the Convention informing it of his position as to the gold standard, and that if his views did not meet with the indorsement of the Convention, he asked the withdrawal of his name. Upon this the Convention practically adopted his views, formally assuring him that the gold standard was firmly and irrevocably established. The Convention afterwards nominated H. G. Davis of West Virginia as its candidate for the Vice-Presidency. He is eighty-one years old.

Among other declarations of the Convention are the following: We demand the extermination of polygamy within the jurisdiction of the United States and the complete separation of Church and State in political affairs. We favor the election of United States Senators by the direct vote of the people. We insist that we ought to do for the Philippines what we have already done for the Cubans, and it is our duty to make that promise now, and upon suitable guarantees of protection to citizens of our own and other countries resident there at the time of withdrawal, set the Filipino people upon a free, free and independent to work out their own destiny.

A thorough investigation of the sanitary conditions of all the bakeries of this State has been ordered by Chief Inspector John C. Delaney. In a letter to all deputies he says: "No more important duty relating to public welfare devolves upon this department than the inspection of bakeries. The summer season is a time of special exposure to vermin and other sources of uncleanness in such establishments, and then, also, the temptation is strong to be disregarded of exercising the care necessary to keep conditions up to the highest standard of sanitary requirement."

It will, therefore, for the two months to come give bakeries the first place in your daily care, letting less pressing interests wait. Familiarize yourselves afresh with the law governing bakeries, and then, making that your model, do your very best to have every bakery in your respective districts come up to the requirements. Any orders you may find it necessary to issue should be complied with immediately. If necessary, compel compliance by prosecution."

The Populist National Convention, lately meeting in Springfield, Ill., nominated Thomas E. Watson, of Georgia, for President, and Thomas F. Tamm, of Nebraska, for Vice-President. Its platform advocates eight hours as a day's labor, the ownership by the Government of rail roads and a general system of telegraphs and telephones.

The Chicago Tribune gives the number of casualties thus far resulting from accidents occurring during the celebration of the "Fourth" in the United States as 52 killed and 3049 injured. It says: The death roll this year is one less than that of 1903, but the number injured is 616 smaller. The fire loss was \$80,000 less than that of last year.

At Jackson, Mich., on the 6th instant, 5,000 persons assembled in Loomis Park to celebrate the fiftieth anniversary of the birth of the Republican party in that city. It was there on that date that the first State Convention, acting in the name of "Republican," was held. A detachment from Louisville, Ky., of the 6th say Filipino students, who applied for admission to the Dupont Manual Training High School, have been informed by the School Board that their color debar them from the privileges of the public schools. The word "colored" in the law relating to the separation of races in the United States is interpreted to include all children—negroes, Indians and those of the brown races.

A case of lockjaw occurring near Media, Pa., has lately been successfully treated and is regarded as a remarkable cure. Besides the regular treatment the doctor injected her with tetanus antitoxin lymph four times a day. The patient was kept in blankets and warm compresses, and so that no air reached her.

A despatch of the 4th instant from Salt Lake City says: "Four tons of grasshoppers have been destroyed within the last few days by farmers in Central Utah, especially in San Pete county. The pests have been to be such a nuisance in recent years that the last State Legislature ordered a bounty of \$1000 per acre. The County Clerk of San Pete county has during the past week paid bounties on more than 7,000 pounds of grasshoppers captured in the neighborhood of the town of Ephraim, alone."

The Rosebud Indian Reservation in South Dakota has lately been thrown open for settlement. More than 10,000 persons had arrived in its vicinity on the 5th instant, when applications for lots of 160 acres for homesteads were received at the registry office in Bonesteel, S. D.

The oil producing district near Beaumont, Texas, has apparently been nearly exhausted. The entire output of the Texas oil fields is said to be now less than one day's yield of one large producing well in 1901.

A bulletin has recently been published at Washington respecting the Philippines, which gives the aggregate population of these islands as 7,635,426, in which the people are classed as "civilized" and "wild" in the proportions 6,387,686 and 647,740 respectively. The land area of the islands is estimated at 115,026 square miles, or 73,616,540 acres, of which 40,000,000 acres are in forest, worth \$2,000,000 and 21,000,000 are public lands available for agriculture.

FOREIGN.—It is stated that the Japanese forces have surrounded Port Arthur on the land side, and that they have occupied all the commanding hills, including Wolf Mountain, within a radius of seven miles of the fortifications. Heavy fighting for six days is reported in the neighborhood of Port Arthur.

A despatch from Berlin mentions that Prince Ukhtomsky's recent interview stated that "Discontent in Russia has become acute. The prisons are being filled with people of intellectual note, while increasing numbers are being banished or deported to Siberia."

At the same time Prince Ukhtomsky is convinced that there will be no revolution, at least none in which the educated classes will participate, since these classes are well aware of the hopelessness of contending against the army and police.

An imperial ukase has been issued in Russia calling for 447,000 recruits for the army. This, on account of the present war, is said to be double the usual number called for.

Recent despatches from Gyantse state that the British Government had called on Youghusband has been engaged in scaling the walls of fortifications in that city, followed by house-to-house fighting, meeting with stubborn opposition. Recent inquiries by the State Department at Washington of the British Government in reference to this expedition against the Tibetans has developed the fact that in a despatch of the 14th of March, Washington, that "the British home government was lukewarm if not absolutely indifferent in the matter of sending Colonel Youghusband's expedition toward Lassa."

"Indeed, it is said here, Colonel Youghusband was allowed to go forward only to save the pride of Victoria Curzon. The latter fancied that he had not been treated with the consideration by the half-Tibetan, and failing to secure what he deemed due official recognition of the representatives of the Indian Government sent by him into Tibet he appealed to the home government for an armed escort to secure proper treatment for his envoys, and the home government reluctantly assented."

The British Government also claims that the willingness to withdraw this punitive expedition as soon as it can obtain from the Tibetans promises of yielding the points which were at issue between India and Tibet before the expedition crossed the border of the latter country. These are pledges of freedom of trade between the two countries and official recognition of the right of the British Government's representative to exercise his functions in Tibet."

It is said that Englishmen view with distrust and discontent a policy in regard to Tibet which is liable to add materially to the responsibilities and burdens of the Government.

The best timekeeper in the world is said to be the electric clock in the basement of the Berlin Observatory, which was installed by Professor Poerster in 1865. It is enclosed in an air-tight glass cylinder, and has frequently run for periods of two or three months with an average daily deviation of only fifteen one-thousandths of a second.

An arbitration treaty between France, Sweden and Norway has been signed.

A despatch from London of the 8th says: Important discoveries in connection with cancer were announced today, when the Prince of Wales presided at the annual meeting of the General Committee of the Cancer Research Fund. Distinguished experts briefly summed up their year's work as follows:

Civilization is not the cause of cancer, which prevades animal as well as human life and attacks all its subjects at relatively the same age and periods.

It is not an infectious disease and is not transmissible from one species to another. A cancer cell can acquire power of self-propagation.

Cancer is not caused by a parasite.

The maldy is not on the increase. Radium has been found to exercise no curative effect.

A serum has been discovered from which good results are hoped.

RECEIPTS.

Unless otherwise specified, two dollars have been received from the following:

Joshua T. Ballinger, N. J.; David J. Brown, G'n; P. S. Gauthrope, Pa.; J. Elwood Hancock and for Roy Taylor, N. J.; Joshua L. Bailly, Pa.; John Cole, O. and W. Wood and for Edgar M. Wood, Ill.; Hannah H. I. and for Dr. Howard Ivins, N. J.; J. M. Rich, Kane, Sarah A. Holmes, N. J.; Mary C. Satterthwaite, Pa.; J. C. Trimble, Pa.; William C. Roberts and for Thomas J. B. N. and for William Hillyard, Pa.; Anne E. Howell and Aubrey Howell, G'n; Anna P. Chambers and for Al Sharpless, Pa.; Sarah L. Price, Pa.; Lewis Forsythe, Ann Shoemaker, G'n; Thos. Woolman, Phila.; Waite Stokes, N. J.; Rezin Thompson, O. and M. and S. Doudna B. S. Deats, N. J.; Mary Ann Haines, N. J.; Evan S. and for Benjamin L. Bates, Iowa; Mary Ann Wag, and for Mary J. White, N. C.; Hugh Foulke and Susan Y. Foulke, Pa.; Richard T. Osborn and for Edm. L. Post, N. J.; William Scattered, Pa.; Henry Hall Phila., \$6 for himself, Hattie L. Deacon, Ky., and N. hold R. Haines, N. J.; Charles C. Scattered, Pa.; H. Hall, Pa.; Jane S. Warner, Pa., \$10 for herself, Ed. L. Warner, Jr. Joseph E. Meyers, Martha Price and Ed. L. Copeland, N. C.; Mary E. Cadwallader, Phila.; Amy I. Exton, N. J.; Phillips Chambers, Pa.; A. F. Huston for Elizabeth B. Calley, Pa.; George B. Borton, N. Wm. Bettle, N. J.; Henry B. Stokes, Agent, N. J., \$66 William Matlack, Dr. Joseph Skoda, and R. and Matt Uriah Borton, Miriam L. Roberts, Jos. H. Matlack, N. H. Roberts, Edwin R. Bell, Mary W. Stokes, Sally Kaighn, Howard H. Bell, Henrietta Haines, Mary Roberts, Anna K. Woodward, S. N. and A. B. Warr ton, Allen H. Roberts, Wm. E. Darrell, Beulah S. Le J. Whittall Nicholson, John M. Roberts, Margaretta Satterthwaite, Ebenezer Roberts, Elizabeth H. B. Le. Myer, Morton, Margaret C. Venable, Lydia H. pincoot; Deborah W. Buzby, \$6 for herself, Wm. M. D. and Walter S. Reeve, N. Newlin Stokes, M. D., eon B. Contant, O.; David Heston, Pa.; F. G. and A. Maxwell, Ind.; Alice A. Carter, N. J., \$6 for herself, S. Ellen Carter and Sarah C. Satterthwaite, Pa.; H. S. S. N. J.; P. Ellis DeCon, N. J.; Mary J. Foster for Amos O. Foster, R. I.; Clarkson M. Gifford, M. Elizabeth Wright, N. J.; George P. Stokes, N. J.; J. Anna Sharpless, Pa.; John Wylie, N. J.; Phoebe H. gees, Pa.; Mary S. Walton, Pa.; William Biddle, Jr., James G. Biddle, Pa.; John W. Biddle Pa., Tacy M. B. Pa.

Renittances received after Third-day note will appear in the Receipts until the following week.

NOTICES.

Wanted.—A Friend to teach two children and a in household duties.

Address "R."

Office of THE FRIEND

A FRIEND in delicate health, residing in central York, desires to engage a man and wife to care for house, garden and grounds, if preferred.

Address W. W.

Office of THE FRIEND

Friends' Library, 142 N. Sixteenth St., Pl

During the Seventh and Eighth Months the Library be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a young men, who may propose to spend the summer in the city. Address Mary T. Wildman, 1623 Sar Street.

Friends' Select School.—Friends who desire enter children for the school year beginning next 1st Month will kindly communicate their wishes to the now, so that places may be reserved for them.

J. HENRY BARTLETT,
140 N. 16th St., Phila.

Westtown Boarding School.—A stated me of the Committee on Admissions will be held in the mitee Room, at Fourth and Arch Streets, on Sev day, the 23rd inst., at 10 A. M.

JOHN W. BIDDLE, Cle

WILLIAM H. PILE'S SONS, PRINTERS
No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

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The Pedigree of Quakerism.

Without present access to Buell's "unsynthetic" biography of William Penn, we find enough of it in a recent number of the *Literary Digest* to engage cursory attention for the present. Others are said to have handled with alacrity the unbalanced book itself, but we here concern ourselves with the periodical's presentation, as sowing much more broadcast those versions of the book which libel Fox and render the worst, but without the show of fairness which that journal usually exhibits by accompanying charges with counter presentations.

The biographer traces the origin of the sect John Saltmarsh, who was born in Yorkshire 1596; whose book, "Sparkles of Glory," is much talked about two hundred and fifty years ago. "John Saltmarsh wrote volumes of transcendental poetry in mystic prose." Of the doctrine Augustus C. Buell writes:

It amounts to a protest against all formalism, regularity, and discipline in religious organization; against canons, observances, rites, set modes of worship, and ordained ecclesiastical functions of all kinds whatsoever. On the other hand it amounts to a declaration of the human conscience which "grows up with God" is a supreme law unto itself and unites one being. . . . It means that in "pure, spiritual, comprehensive" religion the conscience of the individual sanctified by "inner light must be the measure of sanctity and the guide to holiness." The postulate of this, is that organized churches under any and all forms of administration, may become solate houses or temples whose veils are drawn at "suns whose light is darkened," wherever "God has gone out and hath left such an administration."

It remains only to add that the sole judge to whether "God is gone out and hath left such an administration," etc., is the conscience of the individual sanctified by the "inner light," and the individual is also endowed with judgment from which there can be no appeal as to

the presence of the inner light in his own conscience, and also as to its quality, degree, and intensity.

"Such," reads the *Digest*, "was the doctrine that formed the basis of the sect known as the 'Society of Friends.' Saltmarsh contributed nothing but the doctrine; the foundation of the sect was the work of George Fox, a man whose contrast with the other is thus set forth by the author of the volume under consideration."

So far as can be ascertained from authentic records, Fox began to preach in 1647, the same year in which Saltmarsh was dying. Whether the first expounder of the doctrine would have approved the apostle's practical application of it must forever remain an unanswered question, because mania and death deprived him of the opportunity to investigate or even observe the work of Fox. The two men were antipodal in fiber, traits, and antecedents. One was a classical scholar of exquisite learning; the other a "village yokel," as his contemporaries called him. One was a recluse, a dreamer, a poet; the other a hustling stalwart zealot a giant in bodily strength, moral fortitude, and mental audacity. One was a subtle-brained mystic of the cloister; the other a huge muscled, strong voiced preacher of the open air, the fields, the highways.

The summarizer adds: "As a promulgator of the teachings of Saltmarsh, Fox avowed in the broadest sense and most sweeping scope the doctrine of supremacy, even absolutism, of the individual conscience sanctified by the 'inner light.' He held that every man might have a revelation of his own that there might be as many manifestations of God in the conscience as there were converts. . . . Fox however possessing a strong sense of the practical, formulated what might be called the 'canons of his church.' Canons of which 'some were sound and salutary in law and morals, some were visionary and chimerical while others were frivolous and whimsical.'"

We cannot challenge all the above turns and terms of expression whether of Saltmarsh or Buell, which may seem inadequate or unjust; but each Friend will know how to estimate them as he reads. There remains quoted a series of slurs* on the views of Fox and the Friends, which defeat themselves and indicate the writer's disqualification, for pronouncing judgment on things which are to be spiritually discerned. The animus shown, like Macauley's, makes as a sealed book to him the true inwardness of Fox, Penn, or a Friend. But what has its order in time,—what has priority

*The nature of these will be seen in Allen C. Thome's article which has appeared on page 412, number 52, vol. lxviii, since the above was written.—Ed.

or posteriority, historical succession or apostolic, to do with the truth of a truth, to make it or unmake it. Time, earlier or later, is not authority of truth. Let Saltmarsh's and several others' glimpses of the light stand for what they are worth,—is it any discredit to Quakerism if proved that it was not original with George Fox? Neither he nor we would refer it to any other original than Christ by his Spirit. It would be a severe blow to our confidence in Fox's doctrine to find it traceable to him and no farther; or not to have originating force, freshly and independently, in many hearts both before Fox and since. Letters from some of our own correspondents show its independent opening in them in solitary places, without having heard of Fox or the Friends. We could wish the biographer, instead of finding one,—Saltmarsh or any other,—who had anticipated Fox in the same view of truth, had referred us to sixty. The basic truth of his principles being at the same time life must be expected to crop out here and there throughout Christian history. Even though societies called Friends might move or sit to suppress it, it will not down. The larger the cloud of independent witnesses of the inspeaking Word, the greater the confirmation to us of its truth.

William Penn, whose biographer the accomplished writer undertakes to be, claimed the doctrine of Friends as no first discovery of Fox or of his time, but as "Primitive Christianity Revived. We accept all the historian's help in tracing the beginnings of Quakerism as much farther back than Fox as he can get them.

They date not from Fox, but from where John in his first chapter puts the date, namely "In the BEGINNING was the WORD." The same was the beginning which Fox emphatically claimed for the manifestation of the Word in whose living openings his faith consisted.

The value of Fox consists in his teaching us to receive the word of faith from its Author and Finisher, his pointing all men to Christ as "the Word nigh thee, in thy heart and in thy mouth." Rom. x: 6-8. If it came to Saltmarsh, Tauler, or Francis of Assisi, it came from the same Source. When water comes from the skies, there is no need of piping it to Fox from Saltmarsh as its source. There is small probability of the "village yokel" of twenty-four years ever having read productions of this "classical scholar of exquisite learning." It

is said that the Bible was his one book, his constant companion, with whose language from beginning to end his memory was saturated.

In the first eighteen verses of John's gospel is shown the genesis of Quakerism from "the beginning," of which Fox was a prominent one in the long line of repeaters, and a herald to generations following. Many Protestants in heart and faith went before Luther also, but that does not weaken Luther's foundation. It helps to confirm it.

Neither of these two instruments might in another age have been heard,—at least with the same avidity. The time when any messages seem least to be idle tales, is when they are closest to the present hunger of men's hearts. In the fulness of the times they stand in their spiritual (which is their apostolic) succession for the message due to their age; Equally due is the message of Quakerism to the present age, whether coming in other tongues or ours. But by repetition and by worldliness men's ears are grown callous to what was good news in days that tried men's souls; and Quakerism may be awaiting a re-statement in fresh terms of the living Spirit. Ever new is the wine of the Spirit, but every new bottle will not hold it merely because new; but only such as are of its own shaping, its own expression, its own adaptation to the state of the times. "There is one, even Christ Jesus who can speak to thy condition," whether this be said to the condition of the times, or of a man only. On the rock of this revelation, which will include the Holy Scriptures, conviction for sin, and the light of forgiveness through Christ,—Fox's whole system was built. It remains to be the foundation of all that can specifically be called Quakerism to-day.

(To be continued.)

FOR "THE FRIEND."

Atmospheres.

The name of atmosphere is applied generally to the air we breathe, to the ether, that encircles our planet. In motion it is felt as a breeze, or wind. It furnishes the oxygen that fills the lungs and gives power to the blood,—and Genesis ix; 4th says: "the life thereof, which is the blood."

The vibrations of this atmosphere striking the drum of the ear send a sensation to the brain that we call sound language, how varied the volume and tone, concords and discord! This unseen envelope sustains the watery exhalations of the earth, returning them in gentle dews and fruitful showers. The fleecy clouds,—how beautifully they float across the azure sky! How attractive the auroral hues, or the apocalyptic splendours of cloud and ray at sunset!

The subtle and all-pervasive characteristics of a race or people envelop them as an atmosphere. So we differentiate the Mongol, or the Aryan; the Anglo-Saxon, or the Celt; the

Negro, or the Indian; the Chinaman, or the Arab. Each city has an atmosphere. He who breathes it is imperceptibly influenced and often dominated by it. Some can rise above and become lights, purifiers; a city within a city that cannot be hid.

A crowd or audience develops a moral atmosphere charged with a magnetic force that develops the nucleus of an enthusiastic party or sect; or it may degenerate into a mob that has a will independent of individual character as a quiet aggregate; as different as a free sailing breeze from a cyclone. Influences of this subtle, pervasive, penetrative nature create the felt atmosphere of churches, senate chambers, court rooms and private houses.

Each individual has a subtle atmosphere of his own, more or less highly charged; gay or sad, his weather affects the group he approaches. No man liveth, or can live to himself alone. We speak of the powerful preaching of example. Do we realize that we carry about all the time an atmosphere more or less hypnotic?

What a power a righteous, pure minded woman constantly exerts! Her presence is a tonic, an uplift.

Then, the atmosphere of a Christian home, what a leavening power! Cæcilius, a Carthaginian Christian, became greatly interested in the conversion of a friend, a cultured, worldly young patrician. The Roman was a fatalist in that he did not believe in a Power that could free him from the mastery of his passions. Introduced into the home and the every day life of the Christian family of Cæcilius, he saw that which convinced him of his mistake,—he was converted. Augustine speaks of this Cyprian as a great Christian light. What an atmosphere, Stephen Grellet and his family evolved. It was powerful, felt by some to be too highly charged for those of less spiritual life. Again can we rise to an appreciation of the spiritual atmosphere of Swarthmore Hall, especially during the two years that George Fox more continuously made it his home? Recall the noble self-sacrificing spirit of Margaret Fell. Three gracious daughters with their Quaker husbands were additions to the high converse and flow of soul. Heaven anticipated.

H.

HER MISSION.—Some one overheard two neighbors talking about "Aunt Susan" and silently prayed that a eulogy somewhat similar might be said for her when life's last day should have passed. This is what she heard: "I don't know that Aunt Susan ever did very much, but she was awful good to the children. She never could see a little one crying without stopping to comfort it. Many a time she's come into my house when the children were at sixes and sevens, and me cross with their fretting; and in a few minutes she would have them all peaceable as angels. And I'd be ashamed of myself to think I hadn't the time to do it, instead of scolding at them. Somehow folks that saw much of Aunt Susan couldn't bear to be harsh to the young ones."*Selected.*

LET us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends his darkness.—*Faber.*

Divine Illumination.

Some men think that religion is nothing but feeling, and that all light comes from science. We believe in and advocate the study of science. The mind is greatly enlarged and improved by science. Science has done wonders for the world. But they are mistakes who imagine that religion hampers the intellect. God is light. The more of God one has in his soul the more light he has. The Spirit of God touches, awakens, quickens, and enlightens the intellectual faculties. The genius of many great men has been awakened, not science, but by religion.

What was it that awakened the genius John Bunyan and made him great? What prepared him to produce one of the most fascinating and powerful books in human language? It was not science, but religion. What was it that awakened the genius of Saul Tarsus? What illuminated the mind of Isaac Watts, of Charles Wesley, of John Milton? It was not science, but the Spirit of God. Some of the chief builders of nations owe their illumination to religion. It was the Spirit of God that took them up out of obscurity and ignorance and stimulated them to great things.

When the Spirit of the Lord enters into the heart of a man and takes full possession he is made to see that the Almighty has endowed him with wonderful powers for some new use. When one is truly born of God he begins to think and study, his faculties begin to unfold, and he begins to use them in the service of God and humanity. In almost every revival of religion some great soul is brought up out of obscurity and darkness and turned into the way of service and light. Ministers, great teachers, and great authors have received their first impulse toward greatness from the touch of the Holy Ghost. Jesus was the light of the world, and through contact with Him men become lights in the midst of a perverse generation. Many bright lights have risen on the darkness of this world but the brightest of all have been those who were kindled by the gospel of our Lord Jesus Christ and the Spirit of the living God.

HELPING AND TELLING.—"I know she does anything in the world for me," said a lady who was enduring some weeks of invalidism speaking of a helpful friend. "She will all me to lack for no care or attention, and I will do it all willingly, too, for she has the kindest of hearts, but at the same time I know that she is telling her family and acquaintances how tired she is, how hard illness makes her work, and what inconvenience it causes her. It will all be true; does cost labor and trouble, but"—with nervous little laugh that was near to tears—"I'd be so glad if she would only do it as much and say nothing about it."

It was not ingratitude, nor was it wholly invalid's sensitiveness that prompted her words. It was rather plain that love was not sufficient reward for love's service without the actual compensation of admiration and sympathy from others. Boasting of our charity we all condemn, but boasting—perhaps it takes the form of half complaining—of the service which kindness or relationship compels, is more insidious habit.

FOR "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 3.)

A few Friends were named to have an interview with Little Turtle and one or more of the band chiefs who were then in the city. This was done, and at the next meeting report was made that they had an agreeable opportunity with Crane, a chief of the Wyandots, wife and Shawarrette, a warrior, and also in Little Turtle, at the Fourth Street meeting-house, in company with many other Friends, who was attended with considerable satisfaction.

Little Turtle was a principal chief of the Miami and associated Indians in the war which ended by the treaty of Greenville in 1795, and was considered as one of the most sagacious and far-seeing men of his tribe.

Little Turtle accompanied by several Indians of the Miami and Pottawatomie tribes was in Philadelphia a few years afterwards, at a whom a satisfactory conference was had in such of the committee as resided in the city, and as the minutes of First Month 14th, 1822 state, "a present was made them of sundry articles amounting to fourteen pounds, fifteen shillings and four pence." During this year was also in Baltimore, where he had a conference with Friends there.

He was the bearer of a request in 1798 from the Delaware and from the Delaware and other Indian nations residing northwest of the city, that some of the young men belonging to the Society of Friends, should settle among them, to give them instruction in farming.

The strong desire expressed by the committee to discourage the use of intoxicating liquors, in their reply was no doubt entirely in accordance with the feelings of Little Turtle, and in an interview with President Adams petitioned him to prohibit the sale of rum to his nation, because, as he said, President Adams had lost three thousand of his Indian children one year by it.

Previous to leaving the city, the following address was prepared to be delivered to Little Turtle, together with some useful articles as a present. Although this letter is of considerable length, yet the sentiments it contains and explanation it affords of the views of the committee at this time, seem to warrant its insertion as a whole.

"The Representatives of Friends, commonly called Quakers, of Pennsylvania, New Jersey and the State of Delaware. To our brothers the Friends and other Indian Nations united with us."

"Brothers.—In a communication to you about thirty-three months ago by the hands of the General Wayne, you were informed of the we felt on account of a stop being put to shedding of blood, and of our desire that a great overruling Spirit of peace and love might so influence and direct your councils, that the sound of war might not any more be heard in your land; which desire we still feel, and wish it may be happily felt among you."

"Brothers.—We were pleased to meet with your brother, the Little Turtle, one of your great men, now in this city; for we are always desirous of opportunity to talk with the wise and good men among our Indian brothers, who we continue to love, bearing in mind the friendship

which existed between your grandfathers and ours, who lived in peace and harmony, keeping clear and bright the chain of friendship by acts of kindness towards each other, which chain has never been tarnished between us, though it is now more than an hundred years since our grandfathers came with ours and your brother Onas over the great waters to settle in this land of Pennsylvania, then a wilderness,—and while our forefathers had the chief direction of public affairs, there was no war between white men and red men in Pennsylvania.

"Brothers.—Since those times of peace and brotherly kindness, the paths between the white people and the red people have been stained with blood, with which our hearts have often been much grieved; for your brothers, the friends of all men, called Quakers, still hold the same peaceable principles as your grandfathers and your brother Onas did, and since the governing powers which have taken place in America seem to believe that national safety cannot be maintained without war, we can have no hand in government further than to use our best endeavors to persuade our great men to do justice and maintain peace with our Indian brothers and all men; which we often do, and we hope such a disposition now has place in the hearts of many of our great men of the United States.

"Brothers.—We know that the power of the bad spirit in the minds of men is the cause of wars and fightings, and we believe you must know this also, for the Good Spirit in your heart, if ye will mind it, teaches you as well as us, that without peace and love, men cannot be happy, and that misery is the certain fruit of hatred, revenge and cruelty. The bad spirit has many ways to seduce men to their own hurt and the hurt of their neighbors; and the use of strong drink is one of those ways; by this not only the red people, but many among the white people also are so blinded in their understanding as to become desperately wicked, coveting their neighbors' goods and even thirsting for blood. We have long had to lament the miseries this great enemy has produced in the world, and have many years labored with our own people, not only to deny themselves the use of spirituous liquors, but also not to trade or have any dealings in them. We have represented to the great men in government, the dreadful mischief of suffering them to be carried among our Indian brothers.—They agree with us that it is a cause of much disorder and unhappiness, but that while the red people continue such slaves to the love of strong drink, it will, by one means or other find its way to them, and all their endeavors to prevent it will be to little purpose. Brothers, let the sober, wise men among you lay this to heart, and consider what can be done under the influence of the Good Spirit, towards conquering this great enemy among yourselves. We wish to encourage such to give the whole strength of their understanding to this truly honorable work, and the Great Spirit above you gives to the spirit in man a right understanding, we trust will bless noble endeavors, and make such good men among you beloved as fathers of the people, and as bright stars in their nation.

"Brothers.—When we see you honestly and diligently engaged in this great concern, it will be very encouraging to us to do you all

the service we reasonably can in promoting your instruction and improvement in pursuing a peaceable, comfortable and happy way of living; and what we may find it in our power and believe right to do, we wish you to understand is from a pure desire to serve you, and increase your happiness. We want not any of your lands, skins or furs, or anything that is yours, but wish for you the sole benefit of your goods and possessions and that you may enjoy them in peace.

"Brothers.—Our hearts were made glad and thankful to the great and good Spirit to find by the talk delivered among us by your great man, our brother, the Little Turtle, that both he and many of your wisest men were strong in the desire to be instructed and encouraged in the cultivation and improvement of your lands and that the minds of your people might be convinced and know for themselves how good and how pleasant it is to live a life of sobriety, industry and peace; for we have understood you have much good land, one acre of which, well cultivated, will do more in supplying the comforts of food and clothing for yourselves, your wives and children, than can be procured by the strolling hunter from one hundred acres of unimproved wilderness.

"Brothers.—In this journey of our brother, the Little Turtle, through a great country full of people, who, by their labor and industry have pleasant settlements and plenty of good things, he will be able to give you such an account of the advantage our red brothers will find in a like manner of living, as we hope may produce some good, on his return among you; and as he has assured us he really believes the young men of his nation will give up to follow a course of industry, it affords a pleasing prospect that good things are yet in store for our Indian brothers.

"Brothers.—If it were in our power to send among you a number of men skillful in clearing of land and tilling the ground, and they should do the work for you while your people continued to get drunk and live idle, it would do you no good, but end in disappointment and tend much to discourage the good design, and should we hire one or more to go to your country and instruct you in farming, if such went for the sake of money, we should be afraid they might not prove good men, and be a hurt rather than of service to you."

"Brothers.—We are sensible that if some good men, from a sincere desire to promote your welfare, were induced to go and reside among you and show you the best manner of improving your grounds, using the farming tools, training your cattle and horses to work profitably, and the most comfortable way of ordering your family concerns, that it might, under favor of the good Spirit, be of much advantage to you; and we are not without a hope that some such will be found, and when that is the case we are willing and ready to encourage them, and afford them such help and supply as is needful for the purpose, but take care, brothers of any that may come in our name without a certificate from us that they are true men, and come with our consent and approbation.

"Brothers.—Above all things we recommend you to look to the instruction of the Good Spirit in your own hearts, without which your dependence on men to make you a happy

people will be in vain. At present we see not what we can do more for your help than to supply you with some tools of husbandry, such as you are most in need of, either hoes, axes, or other necessary implements. These we are willing to help you to if proper conveyance for them can be found.

"With sincere desires for your undisturbed peace and true welfare, and the safe return of our brother, the Little Turtle, among you, we remain your friends and brothers.

Signed by twenty-seven Friends.

PHILADELPHIA, Second Month 21st, 1798.

This letter was replied to by Little Turtle, writing from Fort Wayne, under date of Eighth Month 30th, 1798, in which he acknowledged the receipt of the mills and other articles sent to him from Philadelphia, and adds—"Brother, it is also with pleasure that I inform you that I have explained the talk delivered me by my brothers at that place the twenty-first of last February to all the Indians in this country. They all thank the Great Spirit for the friendship you have for your red brothers, and some of them, as well as myself, thinks that there is good things yet in store for your red brethren."

(To be continued.)

The Inner Life.

This inner life is our real reality, not less so because invisible. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building.

All moral and spiritual defects are due to a vitiation of the inner life. The withering and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of righteousness.

How can we possess the rich, powerful inner life, when body, mind and soul are constantly exercising their energies upon the vain, perishing things of earth? We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of His nature and the inspiration of His presence. If we do not, the inner life must perish. Prayer, meditation, worship, reading, obedience,—these are channels through which God pours His golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed by others of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life, there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and Divine wisdom.—*A Revised Selection.*

TRIUMPHANT living is better than triumphant dying.—*E. P. Tennyson.*

FOR "THE FRIEND."

The Land of Promise in Sunshine and Shadow.

BY MATHIAS DENKHAUS, A FRIEND OF THE FRIENDS.

(Continued from page 4.)

Bethany, south of and not far from Jerusalem, where was the home of that blessed and happy triangle of Lazarus, Martha and Mary, of which little circle Jesus was the soul, is now, like all other biblical cities and villages, an Arabic settlement. I ventured out there by myself via Mt. of Olives, but the villagers made me repent of having not heeded the warning of friends, who, by their long sojourning in that country knew the mortal danger of going out alone. Consequently I missed some of my inspired relation toward that place, once the scene of the Master's love and glory, now "in memoriam."

South of Jerusalem, at a distance of six miles, we reach Bethlehem, of which five thousand and inhabitants are partly Christians, Protestant and Catholic. The former have an elegant European building, where I heard the German minister Boeticher preach in Arabic.

Last month I received the sad intelligence of his death. He had accompanied an exploration party to the Dead Sea and while bathing in the biblical river Arnon, had the misfortune of drowning. Had it been in the Jordan I would easily understand how, but so I must conclude, that a physical trouble came over him, which surrendered him to the merciless element. He was a useful man of high culture and well beloved with our people. His wife had gone one year before I came, in 1895. The Greeks, Latins and Armenians have a cloister in Bethlehem.

Over the supposed place of the nativity of Jesus is erected a church edifice similar to that of the Holy Sepulchre in Jerusalem.

On inspecting the den in the rock I noticed that the walls were pretty well smoked; showing, that it had been used, like other mansions of the kind, as a dwelling place. Every Arabic house,—certainly every house of the fellahs, is blackened with the soot of the fire on the ground. The luxury of a stove they cannot or will not allow of.

If spiritual feelings have any relation to facts, I am at least inclined to believe that here is the spot, where the Light of the World bodily appeared. What the "Church of the Holy Sepulchre" is to the Catholic pilgrims at the Easter season, is the "Church of the Nativity" at the Christmas season.

Bethlehem is quite famous for the beautiful articles that are manufactured here. Breast pins and fancy articles of various descriptions are made by Arabic-Christian natives of the city of David. The stone masons of that village have the reputation of being the best in the country. I feel certain, had not the fate of all the centuries past tended to the demoralization and degradation of the Arabic people, their artists would rival the Italian and their philosophers might give us many nuts to crack.

Hebron, also south of Jerusalem, has a population of ten thousand, of whom a great many are Jews, the rest Mohammedans.

There is an old enclosure around the presumed cave of Machpelah, the family sepulchre

of the patriarch Abraham. (Gen. xxiii.) Here are also the famous Solomon war pools. By the way, it may be stated, that the wagon road from Jaffa branches off Jerusalem,—one, as already said, to Betha Jericho and the Dead Sea, the other to Belehém and Hebron, where it comes to an end.

There is no other wagon or cart road in the home of the Jews, the rest of the passenger and beast-of-burden ways are trails.

Jaffa, the Joppa of the Bible, (Acts ix.) has a population of fifteen thousand. It still the only seaport of Judea. Ships cannot go to land there on account of the rocky condition of the haven, such as it is. One narrow strait only allows canoes to land. The waves tossing here are fine to behold. Frequently steamers have to shelter themselves by taking flight to the open sea, and be bound by a schedule, often proceed on, ignoring Jaffa and dependencies. As Jerusalem, there is a German Lutheran Church and an English Episcopal Mission for the Jews in Jaffa, also a German congregation of the Society of the Temple of which we will speak later.

Lydda, (Acts ix: 32), not far from Jaffa, a little place. The English Episcopal Church has an Arabic Mission here, with a native deacon as pastor. The St. George church building of the time of the crusaders is shown there. It is still a great, and—for the country—splendid building, but has undergone repeated vicissitudes of destruction. At every time it was rebuilt, it had to suffer loss of original enormous dimensions. The adjoining mosque covers part of the ground formerly belonging thereto. Sharon (Song of Solomon ii: 1) is an agricultural chiefly wine-cultivating colony of the German Society of the Temple.

There are no Jews or Mohammedans residing here. It should be remarked, that Lydda and Sharon are on the plain and do not belong to Judea proper. Ramleh, six miles from Jaffa on the road to Jerusalem, was built by the crusaders and still shows the ruins of a great cloister.

Bir Salem, three miles south of Ramleh on ancient Philistine sandy soil. Here is nothing else but the two thousand five hundred acres intended agricultural colony of the Syrian Orphanage in Jerusalem, where Father Schuler was anxious to settle his boys when dismissed on coming of age, instead of being obliged to give them up to the dangers of the Arabic life all over the country.

However, no building permission could yet be obtained from the government, although costly and strenuous efforts have been made. Pecuniary presents have so far proved no avail in this case. The trouble is, a Christian settlement is wanted. A lumber building—the only one in the country—was permitted to be put up, but this calamity a sore drawback to the proposed colony. Good hopes a well of one hundred and fifty meters has been dug and a pump with a \$20 carbon oil gas-generating motor from Germany been put in, a cement reservoir for irrigation been constructed and other improvements made. The German Emperor during his visit at the occasion of the dedication the new magnificent German Lutheran church edifice in Jerusalem, was requested to intervene in this extremely difficult matter; to which

assented; but to my knowledge the good was yet looked for. Here I spent five months in educating and preaching. A time which I yet look back in spirit with deepest and sincerest praise to God, who in spite of much that was unpleasant and at last sickening, put the seal on my ministry and gave a abundant grace before all concerned.

It may be in proper place here to remark, that I went to Palestine, having a deep concern on my heart to labor in the blessed Gospel and lay down my life for immortal souls, despised—in a sense—the aid of a Society, relying voluntarily at my own expense. Through information before Beirut, the sea fort Syria, where my ship, a French steamer, wrecked, and where I went off to visit the Christian Mission, I came to miss my steamer, through which I lost all my effects whatever. Later official search stated that nothing could be found. This real dreadful dilemma, compounded with the unspeakable spiritual condition things as I found it, weighed my spirit down praise the Lord—to the feet of my Redeemer.

For a short time a guest in the Syrian orange, with whose founder and son I had connection by correspondence from here, afterwards I made my headquarters within the city Jerusalem, and I engaged myself in visiting, declaring unto them by word and good creature Christ the Messiah. After two months the Lord opened my way to Bir-Salem, where the trouble about a locality for meeting had all such as is needed in public work was concluded. The visible rapid gaining in consequence, both on the part of the boys, the European help and headquarters in Jerusalem made me feel—I know not how—at least to live in the dust before the Lord. It seems to me now, that my faith could never have been so thoroughly tested at home, as here in a desert land far from friends. So Rom. viii: 1 was manifestly verified in my case. If the whole story from beginning to end was reduced to writing, it would read like a romance. I imagine to have a novel before me under the heading: "Learned to love Jesus more," while very lines breathe and lo, near the fire of burning soul you would discover in sympathetic ink:

"Praise ye, praise ye the Lord."

Much that is interesting, could be said and volumes be written about various other cities, low Arabic settlements of Judea, which we still live to pass by. God knoweth.

(To be continued.)

The Scriptures says a leading Methodist pre-eminently teach plainness of dress. The Holy Spirit also writes the same truth upon truly awakened hearts. But few sanctified people adorn themselves "with gold, or pearls, or costly array." These are not in accord with a meek and quiet spirit, which in the sight of the Lord is of great price.

The fact that we recognize our mistakes in the past as the best sort of reason for believing that we are improving. We have got our eyes opened to some things; and though we shall probably make mistakes in the future just as in the past, they will not be the same ones.

I Ought, I Can, I Will.

These may be called the three pillars of manhood. In all the world, there is not a nobler edifice of character, not a goodly building of achievement, which they do not support. First comes the Ought, the divine imperative, the feeling of duty, God's voice speaking in the soul; then the Can, the consciousness of ability; and then the I Will, which turns on the steam and makes things go. Out of these have been conjugated all the indicative and imperative moods and tenses of civilization. What a wonderful thing is this Ought, shaking and disturbing and agitating human society forever! It gets into the thoughts of men and gives them no rest. They hold meetings, they attack iniquities, they contend for rights, they pour out treasure and blood for some great principle. I say it is wonderful. Here am I, flung out into the eternities, a little speck in the midst of creation, eating and drinking and breathing for a few days and then gone. Why should I, a mere bundle of bones and blood, hurrying across the years, running my little race, be met at every turn and angle of life by this most troublesome Ought? When I want to rest and enjoy myself; when I want to sip a little of the world's nectar; when I want to eat a few of the apples of Sodom; when I want to spend my money for that which is not bread—why should I be challenged and interfered with by this unsleeping and persistent Ought? If it would only let me alone, what a time I might have!

But it will not let me alone, and that for the reason that I am something more than a bundle of bones and blood—not bones and blood at all, but a man, God's image walking through time, and destined to walk beyond time's border line forever. Ought never disturbs the stars or the rivers or the oceans or the animals; but it does disturb you and me. It stings us with many a sharp regret. It cries "Halt!" when we turn aside from the straight path. It holds the plumb line up against the wall we are building. It keeps us awake sometimes in the night and peoples our dreams with ghosts, because we are infinitely more than all stars, and all the perishing universe of matter. Ought is the word that declares our pedigree and our immortality and affirms our kinship with the skies. The youth who fights against this Ought always fights a losing battle. The electric spark struck out by the trolley might as well light against the sun. Heeded, loyally obeyed, it lifts and glorifies. Hushed and stifled, it leaves the life to slip down into mire and misery and despair.

Now the second great word—I Can. Remember what the poet has said:—

So near is grandeur to our dust,

So near is God to man,

When duty whispers low, "Thou must"

The youth replies, "I can."

The youth of that spirit can no more be kept down than you can keep the tide from pressing up the shore. The word *king* is simply a modification of the word *can*. Far back in ancient times, the man who came forward and said, "I can," and backed it up by deeds, was made king. The kingly men to-day and evermore are the men who believe they can. Discount yourself, and the world will take you at your own appraisal. I Can is splendid

capital for the young man, or for the mature, and a most excellent treasure in time of age. But for the young, especially its value cannot be overestimated. The youth who takes I Can as a seed thought, plants it in his consciousness, tends it, cultivates it, as the gardener does his choicest vine, finds it reaching out and gathering strength from all quarters. Such a youth makes circumstances his servants. He hitches them to his chariot and compels them to draw him toward the sun. When John C. Calhoun was in Yale College, he was a tremendous worker. Some of his fellow-students ridiculed him for his intense application. But he replied, "I am forced to make the most of my time, that I may acquit myself creditably when I go to Congress." This speech, of course, was greeted with a laugh, to which young Calhoun said firmly, "Do you doubt it? I assure you if I were not convinced of my ability to reach the National Capitol as a representative within three years after my graduation, I would leave college this very day." I Can was in his soul, and, sure enough, he did go to Congress.

Next, the last of these three words—I Will. This is the executor of the soul. A man may see his duty and be conscious of his ability to do it, but it will remain unperformed unless there is the exercise of the will. If good intentions and noble desires could save the world, it would have been saved long ago. But the best of desires and intentions amount to very little until they are translated into performance by the force and persistence of an indelible will. It is not lack of ability or lack of conscientiousness that strews the shores of life with failures, but lack of nerve and pluck and application, which are the sturdy children of the will. Without resolution it is impossible to do, impossible to rise out of the valley, impossible to climb up the rough mountain slopes. As well try to get up a ladder without grip in the fingers or stiffening in the backbone. When General Grant was a boy, he looked and looked, but no word in the dictionary could he find the word "can't," and the men who omit that word from their dictionaries are the men who go to the front. "I will not equivocate, I will not retreat one inch, I will be heard," said William Lloyd Garrison, and he conquered. There is no use in snubbing men of this type. They move right on and up, and all the faster for a little opposition. Be assured of this, that a life without will must in the nature of things be a life without force, a life, like a piece of seaweed, unrooted, forever swinging in and out, and up and down upon the waves.

—R. F. COYLE, in *Forward*.

"No more mischievous and misleading theory could be propounded, nor any more dishonoring to the Holy Spirit, than the principle that because the Spirit was poured out at Pentecost, the church has no need, and no warrant, to pray any more for the effusion of the Spirit of God. On the contrary, the more the church asks for the Spirit and waits for his communications, the more she receives."—*Smeaton*.

There is a toy which is given to the victim, and he is told to see if he can blow the whistle. He blows and puffs a fine cloud of soot over his own face! That toy is like detraction.

The Tyranny of the Less Important Things.

Modern life is so complex; so many demands are made upon our time and our energies; there is so much to do and see and hear and read that one cannot compass everything. He is compelled, in the very nature of things, and whether he will or no, to slight much; and the problem which he should ask himself is: What shall this be? Shall it be the myriad of little things with which life is filled up, and among which it is largely wasted or shall it be the things that are really worth while?

The magazines, the light reading, the calls, and the vast number of small things which all of us are surrounded by and perplexed with, should be left for the most part until we have done that which is worthy of us. If one does the small things first there is no time left for anything else. One should not, therefore, begin at the wrong end. He should not always be doing little things. Do the important things first; get that disposed of; and then devote such time and energy as you have left to comparatively unimportant affairs. Many of them deserve much less time than they get; others deserve no time at all, and can be eliminated from the problem. Many a call is entirely unnecessary; many a magazine or novel needn't be read; many an apparent duty is quite superfluous. Much energy is wasted in things which are apparently necessary, but which, did one give the matter any thought, would in fact be seen to be either entirely unnecessary or worthy of small consideration; and blindly devoting ourselves to them, we rob ourselves of the higher duties and pleasures whose places they usurp.

Do the important thing first, and let the comparatively unimportant thing wait upon it—this rule of action, like every other, should be applied with wisdom, and modified in accordance with one's environment. It is of course not meant that the business man should leave his face unshaven until he has stubbornly done the important thing of the morning, nor that the housewife should let her shoes go untied until she has read a chapter of Green's History. (Although I may add parenthetically at this point that I have a great respect for the woman who lets her bed go unmade until afternoon if she has something more important to do in the morning, and who does not go through the world with a dust cloth ever in her hand!) There are certain little things, insignificant things, which must be done, and done in their proper time and order; there are other things which must also be done, but which can be postponed and done superficially; there are other things again which need not be done at all. These classifications every one must make for himself, and he must apply the rule that has been laid down with liberality and wisdom, suiting it to his own needs and conditions.—*H. B. Mason.*

RELIGION is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world.—*Henry Drummond.*

THE knowledge of God is undoubtedly that which affords the greatest happiness to mankind, as the want of it makes one the most wretched of all beings.—*Hans. Egede.*

Science and Industry.

Tinned meats for the Russian troops are prepared by a process which enables the contents of each tin to be served hot without a fire. This boon is secured by having the ordinary tins filled with food "jacketed" in patent tins. The patent tin contains water, together with a chemical mixture, by means of which the water can be raised to boiling point in ten minutes or a quarter of an hour. All that is necessary to do when it is desired to heat the food is to puncture the top of the patent tin, the chemical mixture being thereby forced into the water, which soon begins to boil.

The difference between the two well known varieties of cement, the Rosedale and the Portland, lies in the fact that the first named is a natural product and the latter is an artificial. The former is made by burning a shaly limestone in kilns and grinding the clinker produced with buhr-stones to a very fine powder, which, when mixed with water, soon sets and forms an artificial stone nearly as hard as the original rock. Portland cement, on the other hand, is made by combining chalk or some other form of limestone free from magnesia with siliceous clay, these materials being intimately mixed and made into bricks, which are burned in kilns with coke fuels at a very intense heat. The resulting clinker is ground in the same manner as natural cement and is much stronger and sets quicker than the other.

TREES PLANTED AT NIGHT.—It was long since observed that budding trees, when transplanted in the evening, and immediately and copiously watered, were much more likely to thrive than those that had been moved in the day. But this knowledge did not lead to any well defined theory on the subject until the experiments of René Rounault, a French expert, proved beyond a doubt that distinctly beneficial results could be gained by transplanting wholly at night.

Being called upon to transplant a large tract toward the end of Fifth Month, 1903, Rounault determined to work at night, and in order to be sure that he made no mistake he transplanted a Holland linden, which had been in his own nursery for five years, at ten o'clock at night. He carefully watered the tree, and the branches which bore buds were freely moistened. The linden did not appear to suffer from this transplanting, and continued to grow normally, without showing any signs of weakness. Encouraged by this success, Rounault performed the work of transplantation entirely in the night time. The results were excellent, only two trees dying, though the choice of the species was extremely wide, containing many which do not readily submit to the process of transplantation.

With reference to the precautions to be observed, it should be stated that trees should not be transplanted while their buds are too tender, and that the work should be done between ten o'clock, P. M. and 2 o'clock, A. M. It is desirable that the roots should be covered with earth which has for several days been exposed to the effects of air and light. This should be settled by copious watering, which forces the earth between the roots,

and not by pressure with the feet. For t first fifteen days after transplanting the boughs and leaves of the trees should be abundantly sprinkled.—*Philadelphia Record.*

THE NESTING OF FISHES.—The New York *Commercial Advertiser* says that Manag Spencer of the Aquarium on the Battery, h has years of experience with fishes, and through constant study of them in captivity has, according to his own statement, not only been compelled to believe that they have a reasoning power higher than instinct, but that they are equipped with a means of communication which is the next natural step upwards, point of intelligence.

"That the fishes talk or communicate is sound is hardly probable," says Spencer "but actions often speak louder than word and by means of various actions there is certainly some sort of understanding maintained between different fish. Communication does not necessarily have to be by sounds. I mean of words we convey our thoughts to other people, and in the order of animal life between fishes and man nearly all have means of vocal expression. To my mind, the conduct of certain fishes—in fact, a large majority of them—during the breeding season shows most conclusively that each fish has some means of knowing the intention and attitude of the other. Take, for instance the common bass, which exemplifies this theory as well as any other. From specimens in captivity have noticed that a distinct understanding exists. When the time for breeding arrives the male bass selects a certain spot of gravel where the spawn of the female is to be deposited.

"Of the spot in the sand he takes possession, and to do so he does not necessarily have to fight and defeat every other male fish in the tank. In many instances I have seen a male fish much smaller than others in the same tank mark off such a place and retain possession without coming in conflict with any of his neighbors. After he has selected a spot for a nest he arranges a slight hollow in the sand to suit his domestic fancy, and then induces the female to deposit her spawn. After this has happened he kindly tells her go about her business, and he proceeds to take care of the eggs and rear the young fish when they are hatched. This little spot, home, and all the other fish in the tank, large and small, respect its sacredness.

"The little stickleback, which is one of the most pugnacious fishes, although one of the smallest at the Aquarium, shows a degree of intelligence that is remarkable. Like the bass, the male fish builds the nest, cares for the eggs while incubating and afterwards guards the young. One pair of these fish reared a family a short while since in one of the smaller tanks at the Aquarium. The male fish built the nest by collecting small bits of dead weed and tiny fragments of debris, which he arranged in a circle. When the receptacle for the eggs was completed it bore a remarkable resemblance to the nests of some bird and was apparently as well constructed. The eggs were deposited in due time, and the father stickleback settled down to a tireless vigil until the little sticklebacks should cast off the yolk sac and swim forth independent into the water.

world. The little fishes grew rapidly, and it took a day or so before they would be entirely free from the cumbersome sacs. The tale in passing over the nest where the young were swirled the water with his tail, with the sult that two of the tiny fishes were swept several inches from the nest. Seeing what had done, the father set about to repair the damage. He swam to the nearest offering, and, seizing it carefully in his mouth, ram with it back to the nest. Then he returned the other one in the same way, and, if satisfied with this achievement, settled down beside the nest contented."

SENATOR Chauncey M. Depew carries with him slips entitled "The Habit of Unhappiness," which he distributes to friends. The essay is as follows:

"Most unhappy people have become so by actually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars and with agreeable companions or work. A habit of complaining, of criticizing, or fault-finding or umbling over trifles, a habit of looking for sadows, is a most unfortunate habit to contract, especially in early life, for after a while a victim becomes a slave. All of the impulses become perverted, until the tendency to assmism, to cynicism, is chronic."

"To this we add the following from H. L. Hney Lear: those who can repress complaints, umrars, and peevish bemoaning—better still, vexed feelings which beset us when those could inflict petty annoyances and slights on—will really find that their little daily wors are turning into blessings."

Items Concerning the Society.

The memorials of Charles Rhoads and Debbie E. hope have been printed, and may be had at 304 ch Street, Philadelphia.

We ought to state that the note in these Items last week, entitled "The Failure of Unfriendly ethods for Friends' Meetings," was written by an William Graham in the London *Friend*.

A Chinese Epistle was read in the London Wom's Yearly Meeting, opening as follows:—"Greeting on the fifth-day of second month, in the thirtieth ear of the Emperor Kwany Hsu, our Yearly Meeting was held here."

"An interruption" is said to have occurred, "of nature somewhat rare in recent years," namely a visit of a man Friend under a concern to visit the Women's Meeting. With admirable brevity and directness he delivered his message."

THE OLDEST MEETING-HOUSE.—A writer in the London *Friend* describing Brigflatts Meeting-house, the oldest Friends' meeting-house in the world, that it was erected in the year 1675, mentions its neighborhood Firbank Fell, on which "George ox's Pulpit" is still pointed out. There his three urs' sermon mightily moved the multitude and started the remarkable missionary journey of rty Friends." It is said the young blacksmith as converted in the meeting-house through the ministration of Sarah Wilson, who appears to have d a pointed message given to her. "A traditional Quaker thou comest to the meeting as thou est from it, and art no better for thy coming, hat wilt thou do in the end?" One of the "most mphatic and able exponents of Quakerism"—e late Bishop Westcott—came on a pilgrimage this meeting-house shortly before he died, in

company with Llewellyn Davies. To him it was a worthy object-lesson.

Notes in General.

Judge Alton B. Parker, whom the Democratic National Convention at St. Louis nominated for President, belongs to the extreme "Catholic" party in the Protestant Episcopal Church.

"It is probably true that the compromising minister may 'reach' and 'influence' more people than the faithful preacher, but when he has 'reached' them what good has he done?"—*Christian Cynosure*.

In the London Meeting for Sufferings a successful year's work in reference to the Doukhobors was chronicled, especially in regard to the school and nursing. Nurse Boyle feels that the Doukhobor women can now be left to work alone, and has returned to the States. The people, as a whole, are becoming very prosperous, and there is likely to be a struggle ere long between the communal and the individualistic ideals.

As the result of the Independence Day celebration throughout the country, fifty-two persons were killed and 2049 injured.

It is said that last year in this country, 432 persons died of lockjaw as a result of our noisy and barbarous way of celebrating the Fourth. Can any one name a battle in the Spanish War that cost so many lives of our people? How many battles of the Revolution can you name which were so fatal as this battle of ignorance under the name of patriotism?

A California clergyman, on a return visit to New England, notices changes in the thought of religious denominations. "I was impressed with the fact," says he, "that the question of the preacher's theology, conservative or liberal, is altogether secondary. In Boston the pastor of the Fremont Temple Church, a conservative of the conservatives, earnest, warm-hearted, strongly evangelical, speaks in plain terms of salvation through Christ, to congregations that regularly number from two to three thousand. The vital quality of the message, its adaptation to the daily needs of men, and the manifest presence of the Holy Spirit in and through it, seem to leave the question of liberality or conservatism quite to one side. The main thing is a spirit-filled, man-loving minister behind the pulpit, preaching with a definite purpose and steadily realizing it in the salvation of his hearers."

PASTORAL MONOPOLIZING.—The ministers who do everything keep their churches in the kindergarten stage of development. Clerical monopolization carried to its legitimate conclusion ends in Roman Catholicism. The clergy of the medieval church gathered up into their hands the finance, the worship, the work of the church, and degraded the laity to the level of spectators. The clergy could read the Bible better than the laymen could, and so even this privilege was monopolized by the priests. Alas, for the church that has a minister who is always doing things because he can do them better than anybody else! He himself will have nervous prostration at the end of the day, and the church will have something worse. It is the business of a minister to develop his people by rolling upon their shoulders church responsibilities, and one of the burdens which laymen ought to carry is that of financial administration. It is better to have a few blunders committed by men who are trying to do their duty than to have things run superbly by one man in the midst of a congregation of dummies.—*Presbyterian Journal*.

A Presbyterian minister writes that "church fairs and suppers and entertainments, held for the purpose of paying the church's debts, are an abomination in the sight of God—and it is amazing they

are not a stench in the nostrils of all Christian people. Not one valid word can be said in their defense. They are evil, always, wholly irretrievably evil. I know how many arguments can be brought in their support, but this only proves that there are many Christians who are yet in the stone age of spiritual discernment. If I were the pope of America I would declare it a mortal sin for any church to raise money by any commercial schemes whatsoever, and any church persisting in doing so should have its building sold and its name erased from the roll of Christian churches. How can we hope to make Christianity even respectable so long as churches sell ice cream and peddle bric-a-brac, in order to carry on their work? Such action defeats the very end for which the Church of God exists. The commercial instinct is already overdeveloped in the majority of men. Imagine Jesus holding a fair! Imagine John selling oysters that an additional missionary might be put in the field! Imagine Paul supporting his work in Ephesus or Corinth by urging men to eat ice cream for the glory of God! The fact that so many churches in America do these things, without realizing the enormity of their sin, is one of the most lamentable and appalling signs of the times."

THE LEADER OF ZIONISM.—Recently there has been announced the death of Dr. Herzl, the unquestioned leader in Zionism. Interesting facts have been brought to light. He was very highly educated. After securing his degree of Doctor of Philosophy at the University of Vienna, he chose literature and journalism as his lifework, wrote comedies, and was a special representative of a leading Vienna paper in Paris. Though a Jew, up to that time he knew practically nothing of his people's history, literature, religion, and ideals. The following incident shows how he was led to study them thoroughly: "One day he had occasion to go to one of the large railway stations of the French capital. There he saw emerging from trains a horde of timid, unkempt, hungry-looking human beings. He saw them transferred from that station to another under the watchful eyes of officials bent on insuring their departure from French soil. He made inquiries, and was told that these people were Russian Jews bound for America."

The impression was deepened by the anti-Semitic wave which reached its high water-mark with the degradation of Dreyfus:

Herzl was an eyewitness of this event. Upon returning home from the courtyard of the Ecole Militaire, with the cry "A bas les Juifs!" still ringing in his ears, Herzl resolutely set himself to the task of providing a feasible solution for the problem involving the survival of his people. The immediate result of his travail was the publication of his pamphlet, "Judenstadt," in 1896; the second result, the gathering of the first Zionist congress in Basle in 1897.

Dr. Herzl was like Saul among his brethren, head and shoulders above them; tall, powerful, and of distinguished bearing. "Little wonder," says a Jew, who considers him a prince in Israel, "that Emperor William could not suppress a look of admiration when he first set eyes on him at the gate of Jerusalem, that Joseph Chamberlain could not forget him while viewing the natural beauties of the great tract of land in British East Africa now at the Zionists' disposal, that De Plevie himself at Saint Petersburg could not but take him into his confidence and address him as the official representative of the Jewish people."

We shall now see whether his death is fatal to his cause, or whether there shall be the establishment of "a legal established State" in Palestine to which such Jews as wish may go.—*Christian Advocate*.

THE BATAVIA EXPERIMENT.—Grading in our modern schools has proved as disastrous in one di-

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"Things Happen in Silence."

People have come to meeting when nothing was said, and have gone away entirely silent people."

I testified a visitor from England lately, in a new England meeting on Ministry. Silence was his hearing ear for that "more vital speaking which is without words." In meeting for worship which permit the hearing of "still, small voice," men are thrown in the sight of themselves. They cannot sustain this long, without turning to the way of escape,—the equally inward revelation of their love and life,—known in the authority of the true and holy Witness. "A combined silence" of living worshippers seems to carry within it a peculiar virtue unto this effect. One has entered such a meeting clothed as usual with their old man, and come out of it with a new man put on the new man.

Indeed, things do happen in silence,—if the most majestic of beings in nature, why not the spirit in grace? The bursting of buds into millions into blossoms and leaves; the mighty pulsations and speed of stupendous orbs day after day through space, in the majesty of the day of works truly great, all preach the silence of that which must happen only in silence. That certain pulsations in a sphere of air about one of these globes are essential to the worship worthy of the Creator and Operator of the Universe, is a contention derogatory to the Majesty of the King of Heaven. He being Spirit, the true part of his worship is in no grosser element.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich. Sadi.

"The Pedigree of Quakerism."

(Concluded from page 9.)

The remainder of Buell's blinded observations quoted in the *Literary Digest* have little to do with the genesis of Quakerism. Were he alone reporting on our religious testimonies as a stranger in a strange land, we might leave his case with a simple appeal from the man literary to the man spiritual. But he is not alone in this, and because there is congenial company for him in the same blindness which has happened to our Israel while the fulness of a gentile wave is coming in to overwhelm our testimony for truth, we do not shun to face his thrusts, even tho' without time to quench them. Says Buell of George Fox:

He also advised,—tho' we can not find that he rigidly prescribed—a peculiar style of dress for each sex which he himself designed and set the example of wearing as "an emblem of equality among men and a token of humility before God." [Whom he is quoting, we cannot tell]. Fox is doubtless the only one who ever believed that dress could make men equal, or that God takes account of fashion-plates.

George Fox would be likely to have advised,—he probably did so by his example,—a simple garb independent of the changing fashions of time after time. And any form of dress, staying behind the fashions in order not to be their slave, must soon become peculiar. And fashion cannot complain of a steadfast dress on account of peculiarity, for peculiarity is all that fashion itself lives on,—the peculiar whim of a season. A simple steadfastness is peculiar towards flitting fashions forever, while fashion is ever on the dance to be peculiar towards itself of last season. Whether a steadfast peculiarity for God's sake be more fanatical than the flighty peculiarities for the goddess Fashion's sake, judge ye. That Fox believed that "dress could make men equal," rests on the essayist's innuendo only; but that no other man or woman ever believed so, we doubt when we see the attempted equalization of men as uniform parts of a machine under the demand of war, or others aping a social equalization under the demand of fashion.

Our distinctive attire was an evolution, and not a dictation. Fashion forced it rather than Fox; fashion left it distinctive by leaving the simplicity of an unchanging garb behind. And then Friends, left unique in the dignity of freemen from the bondage of that Mistress of

worldliness, awoke to the discovery that they had builded better than they new. Non-conformity to worldliness had invested them with an outward sign of an inward grace; a badge of principles, that he who runs may read what persons of that appearance stand for, and may meditate on those truths with greater openness than if argued with in words; and the weak among us may be safeguarded from weariness, lest, as those bearing the standards of another profession say, "we believe, or dishonor the flag."

But when it is alleged that Fox stands alone in history as believing that "God takes account of fashion plates," we must refer the writer and his readers to what Isaiah believed in chapter iii: 18-24 and Paul in Timothy ii: 9, and Peter in chapter iii: 3. Surely God does take account of fashion plates, if he takes account of vanity. Said Campbell Morgan recently. "I never see a Salvation Army lass with her plain bonnet but that I feel like uncovering my head in worship,—not in worship of the bonnet, but of the spirit that prompts the wearing."

Proceeding to brand Fox's (and accordingly Isaiah's and Christ's) tenet of universal peace as "visionary and chimerical," and claiming that Quakerism "would never have had a chance to breathe but for the fighting of Cromwell's Puritans" and others (when the case was that had they or the early Christians taken to arms they would have ceased to breathe very summarily), the author indulges this assertion:

There is a fundamental trait in human nature—a trait than which none other lies nearer the foundation of all truth, right, and manhood—that may be described as an instinctive distrust of any doctrine or principle which its devotees are not willing to fight for.

We admit this, and contend that the devotees of Quakerism fought for their principles with their lives, as many martyrdoms show. And persecution may yet prove which of modernist members are Friends by their doing or suffering the same and for the same. But what of the Christians of the first three centuries, whose almost invariable declaration for their Prince of Peace was. "I am a Christian, and therefore I cannot fight!" This was a fighting in which both the early Christians and the early Friends were valiant for the truth upon earth. What our biographer conceives as

"fighting" for principle, is the *killing of men*,—perhaps the most unprincipled and beastlike mode of fighting inevitable. But the weapons of the Christian's warfare are not carnal, but sublime with all that spiritual heroism which the Apostle in enumerating them describes. Ephesians vi: 11-17; 2 Corinthians x: 3-5. If fighting means persistent struggle even unto death with powers of evil, if it means the sacrifice of worldly possessions and family endearments in testimony for a cause, if it means the unflinching facing of obloquy and public wrath for Truth's sake, then are Friends known as among the eminent fighters in history. Cromwell would not say they were not. As between soldiers of the Cross and soldiers of blood, the day shall yet declare where the crown belongs.

And when the writer calls the use of the singular number, thee and thou, to a single person "frivolous," he ridicules Christ and the Bible, he ridicules truth as a foundation for language. Whereas, one ought to honor most such scruples as hug closest to a sense of truth.* Also, to conceive the avoidance of catering to human pride by untrue forms of compliment which tickle vanity, as "a denial of the first tenets of Christ's religion," is not to know Christ. In assuming that the first tenet of his religion is to "do unto others whatsoever ye (disciples) would that they should do unto you," is it his tenet that we should indulge one's wishes irrespective of truth, irrespective of harm through his lusts or pride? Is etiquette as a Christian virtue to stand in dominion above truth, to ignore it or smother it at convenience? The essayist may infer that George Fox, in rising superior to conventional falsifications, was rude or discourteous. But such grace was found in the savor of his demeanor that William Penn, who knew him better, could testify. "He was courteous above all forms of breeding." There are innocent forms of civility which, as habitual reminders, help to keep us inwardly conformed to civility; just as "thee and thou," as forms of truth, and also the conscience to avoid other forms as untruth, serve to conform us to "truth

in the inward parts." But from within outward is the surest education of considerateness for others, and an uncivil Quaker has much of Quakerism yet to learn.

FOR "THE FRIEND."

Teachers Convinced Of Our Principles.

There is much in "The School Rearing of a Religious Society" that is suggestive of deep thought and centres the mind upon our great needs in the acquisition of knowledge—and in "The Mission of a Friends' School" my heart responds approvingly to the sentiment expressed by the writer—"I feel strongly that we should take greater pains to secure Friends as teachers in our schools"—I would add, Friends from conviction—entering upon and pursuing their calling with hearts loving the Truth and loving children. Then might we open our schools to some non-members in confident expectation "that a knowledge of Friends and their distinctive faith (would) be instilled" in all alike—and *that* with "a wider ideal than the enlargement of our membership"—rather "in the Spirit of the prayer" "Thy kingdom come."

"Modernism" would be much more easily baffled in its approaches upon the heritage, if those to whom we entrust the care of our children during the formative period of their lives, could only be imbued with a sense of the value and importance to the religious world of those principles that separate us from others in the practice of holiness.

Our teachers are to-day the most potent factor in "The School Rearing of a Religious Society"—not the committee in charge—it is the teachers who example and teach—it is they, who, themselves convinced, may mold the views and aspirations of the young.

This brings us to a consideration of the importance of co-operation between teacher and parent—where both are alike truly concerned for the child's highest good, letter writing between them will be unconstrained and lovingly performed—unjust criticism will be checked and "wisdom will be justified of her children;" co-operation is made easy. With the best possible conditions at school, indifference at home will spoil every effort to secure a hearty co-operation.

There seems to be special need just now for asking of the Lord that He would send into this teaching field, laborers of His own choosing, in-as-much as the tendency at present, is to select without reference to the religious views and standing of the appointee—literary and scientific attainment transcend religious character—would that we might have both, for surely with the humble, they are not incompatible—then with all the rest and not apart from it would our "distinctive faith be instilled in the ordinary history lesson and in special classes"—"These things ought ye to have done and not to leave the others undone."

The Educational Committee of Philadelphia Yearly Meeting is doing a much needed work in a most satisfactory manner, the value of which will be seen still more conspicuously in its effects upon some of our outlying meetings.

Westtown with enlarged opportunities might be vastly more serviceable to the Yearly Meeting at large than it is: with the door opened for admission into the school of such as are

seeking to enter, whose parents with the of motives desire such an opportunity for children—whose affiliations are already laid with Friends, I expect we should find patronage of the school augmented by a very tractable, valuing the privilege at its worth. By "taking counsel of our fears" postpone (I use the word advisedly) from to year, entering upon "a plantation" at hand that promises good fruitage accord to the measure of labor bestowed conscientiously for Truth's sake, that the whole may be edified together.

SAMUEL EMLE

"Come To Stay."

Such is the easy-going popular phrase reference to admitted evils, which it is that it is useless to combat, since they entrenched themselves for good. The free of intoxicants, loose marriage relations, dissipation in high life, the impurities of theatre, the iniquities of the fleshly novel abominations of our great cities, have "come to stay." The phrase is quote the conscienceless man, in a spirit of brav as though evil had the upper hand, and be accepted as a fact, and given its per: right of way. It is quoted by the good disheartened man, who feels, somehow, there is a strong drift which it is useless contend against; that demoralizing prac are so entrenched in popular favor and l that we may as well save our denunciations; and opposition; we can gain no headway, must accept the situation and make the of it.

Such a philosophy as that cuts the ner all action, and breeds an ignoble passivity; implied acquiescence in wrong-doing! reforms of the world have been accomplis not by letting things drift along their course, but by fighting the good fight of Christ has won His victories, not by pre: ting that the bad will be sloughed off b inherent tendency, and the good will pr by an inevitable law, but by struggling unceasingly warring against the worst ar behalf of the best.—*Western Christian L cate.*

How much of waste power there is in world! Turn where we will, we see ta unused, energies unemployed, opportu for self-improvement and for individual public service neglected, gifts of body, i and heart squandered, and acquisitions through lack of right and adequate direc Church and State are suffering because t who could fill to advantage important and ful spheres fail to meet the demands thr lack of plan, purpose, co-ordination and centration, or through indifference and fa to grasp the situation and the need. T is a loud call for a proper recognition of e ing conditions and for a hearty and com response on the part of all who are mor less qualified for service to the calls a come to them in the various circles in li which they move.—*Er.*

If our hearts were only as ready as rors, when God's blessings smile at us, should answer back with a smile.

* To use the term "trifles" in connection with the attitude taken by the early Friends with regard to mode of address and of salutation is to entirely miss the ground of this testimony. In the Sixteenth century the singular pronoun was spoken only to "inferior" people, and the taking off of the hat was the acknowledgment of "inferiority." Hence the rage of some parents against their sons, and the deep resentment of all kinds of dignitaries when these tokens of deference were withheld. But George Fox and his associates felt that, through the maintenance of these testimonies they were obeying a command to proclaim the brotherhood of man; and, in doing so, stood like a stone wall against any imposition of servile dominion upon men, and authority or in less prosperous conditions. The manner of carrying out Christ's injunction—that we should comport ourselves to all men as brethren and as servants of the one Master—will vary according to circumstances and conditions; but the Friends of to-day must be careful not to forget their debt to the martyrs of truth and of freedom, and must, in some form, bear witness against the pride that says "Till the false die away, and the wrong disappears."—*Australian Friend.*

For "THE FRIEND."

the Land of Promise in Sunshine and Shadow.

(Continued from page 13.)

urning over our page of exposition we come to the chapter on religious and moral life in Palestine. The endeavors of our own people to be first in order. Beginning with the oldest and oldest mission in Jerusalem, there is mentioned the now greatly extended mission of the English State Church, known as the Episcopal Church, both for the Jews and the Arabs,—under the care respectively of the Reverend Messrs. Kelk and Zeller. They have a mission station in Jaffa, where I became acquainted with the able and loving Pastor Zeller.

When about to put up a meeting house here, the Society had similar trouble to obtain the necessary permission as in the case of the Syrian mission. The Turkish officers will always insist that it appear as if it was a matter of trifling importance. Petitions are forwarded to Constantinople, if considered too elephanitic for the officers in Jerusalem, including the Patriarch. The Society, having fairly exhausted its patience and treasury, invented a successful idea. A camel stable was asked for and allowed to be erected, which was granted. The building remained vacant for about one year, when it was changed—for which there was no law—into a church house. This Mission is a large establishment in Jerusalem, including a printing press and shop for the manufacture of fancy articles, such as pens, pens, crosses, little boxes, etc., out of olive wood.

The next oldest Protestant concern is the American Orphanage, not a mission in the ordinary sense, but of such a character. The name "American" must not mislead one to mistake it for an institution of Syrian management. The Reverend J. L. Schneller, named the House because the firstlings were orphans from the massacre of the nominal Christians by the Druses of Mt. Lebanon. A people identical with the Kurds in Armenia. In the former slaughter thousands, according to other reports thirty thousand Greek Christians fell a victim to fanaticism with combined Mohammedan aid.

This occurred in 1860. "After the child was drowned," the European Powers "covered their eyes," by putting Mt. Lebanon under an international government unto the present day. The question why a like step has not been taken in favor of the greater and far more civilized country, Armenia, can be answered only in the oriental—universal problem, should an occurrence take place in the Jewish Home, the Powers would not be slack in laying hands on the country immediately, in whatever international conflicts this might result. All prepared, France and Russia are keeping a close look out. England is maintaining herself as a good neighbor in Egypt. All this is well known and fully understood at the "High Commission" in Stambul.

While the massacres went on undisturbed in Palestine, the soldiery in Jerusalem was doubtless, with the strictest notice to the Pasha that nothing of the kind shall take place in Judea. My arrival in Beyrouth, where was expected to see two native Christians had been found

murdered. An anxiety that happily proved useless. However, rumors of war went on continually and our people in Jaffa—certainly also in other coast cities of Palestine—became quite uneasy. Their fears did not seem without ground altogether, for during my homeward voyage from Jaffa to Port Said I observed four war steamers in one night, and there may have been more, for I did not watch to count the armored peacemakers.

The subject, not justifying a further branching off from the highway of charity into fields of barbarous bloodshed bids us to take up the thread of the Orphanage, where we dropped it. The history of this Institution is certainly eventful. A few sketches may suffice for the esteemed reader to form a judgment in imagination.

1. Establishment and maintenance of work dependent on private charity.
2. Father Schneller, sent by the Chrischona Society in Switzerland to assist Gobat, released with honor when taking up this work of his life.
3. Beginning with twenty-seven boys from Lebanon, in subsequent years Arabic orphans from all over the country, reaching the number of one hundred and fifty children in care up to 1896.
4. After that giving preference to Armenian orphans, reaching a climax of about three hundred.
5. Bir Salem as agricultural branch colony partly established.
6. From 1860-70 repeatedly visited by vandals, robbed of all belongings. Attacks on life.
7. Decree of the German Consul to quit orphanage for want of protection, (one-and-a-half mile north of city). Inmates of the same are guests in an English school for one year.
8. Intervening of the Powers, resulting in the establishment of military posts (of little account) in certain rural districts, including vicinity of orphanage.
9. Two attacks on the same thereafter. Father Schneller robbed of his clothes on his way home.
10. Ten feet high stone wall around orphanage buildings,—an imperative necessity. Iron door and guard all day up to date, not so much now as a measure against robbers, but against thieves.
11. Various difficulties.
12. Great persistency required.
13. Problem: "What manner of child shall this be?"
14. Father Schneller called to his reward on the 18th of Tenth Month, 1896.
15. His oldest son, Theodore Schneller, superintendent after his father's departure.
16. All the real estate consigned to a syndicate in 1892, (?) to avoid all the charities becoming a victim of the Turkish law.
17. Mamma Schneller deceased Fourth Month 30th, 1902. "Talitha Kum?" (Mark. v: 41) is the orphanage for girls, independent of the former and supported by German charity, as is also the Evangelical Hospital and the Asylum for Lepers. The Gobat School is an English boarding school, founded by that famous Swiss missionary in English service, who died as royal bishop in 1879 and was buried on Mt. Zion.

An Armenian Orphanage of recent date is reported from Bethlehem.

A respectable private mission among the Jews is that of the aged Abraham Ben-Oliel. Born in Morocco as a Jew, led to faith in Christ on Gibraltar, he served many years in Arabic-speaking countries under the auspices of the English Episcopal Church, after which he established a private mission in Jaffa, but

followed an invitation to Jerusalem. His wife and daughters are teaching Jewish women sewing, and school learning to children.

The Russian-Orthodox own a villa of five splendid buildings with high iron fence around a yard and gate closed at night. Here are different apartments by grade for the accommodation of Russian pilgrims, where they may make themselves comfortable according to their financial ability.

All the Catholic churches there pretend to labor as missionaries to the native population, while in reality it is but proselyting—and that only—by making Latin Greeks, and Greeks Latin. The Russian pilgrims make out the largest percentage of the religious visitors of Jerusalem. The Volga River, the Black Sea and other waters besides the Mediterranean allow a cheaper way of travelling than from any other country. The thousands of pilgrims, both men and women, are evidently of the laboring classes. To our eye they have many curious features, as has every nationality, that is a product of circumstances. These people, misled and superstitious as they are, certainly understand how to adjust themselves according to teachings and limitations.

Another religious organization, just as self-conscious as any of the foregoing, is the Paris-Jewish Alliance. It is their motive to render their people in a measure independent of the Christian missionaries. The rabbis threaten with as much energy and as powerful an anathema as do the Catholic priests. But however strong the Jews may cling to the tradition of their fathers, the Jerusalem rabbi is not at all their ideal, for the reason that he is greatly suspected of taking a lion's share of the charities from home, that were originally given for the destitute sons of Abraham in the city of their fathers and of their God. The Alliance possesses a goodly number of houses, which for a short time are let gratis to the poorest Jews in need of such. They have a synagogue, a school and a hospital for themselves. One of the truest benefactors in Jerusalem, that should have been mentioned before, is the well-known "Bethel" Mission of the A. B. Simpson Christian Alliance. Four of their lady missionaries I met, the fifth or rather the first and oldest, was absent on a trip home to this country. Some were yet learning the Arabic language and by this time will have been stationed in Jaffa and other important places. They employ a native Bible woman and endeavor to reach Jews and Gentiles in evangelical ways. No proselyting, either by teachings nor money can be laid to their charge. Various other religious sects fight for a foothold in the holy city. Among these is one Finagold, advising to Christianize the Jews, with a teaching that denies Christ as the Son of God. And people with such ideas imagine themselves to be in the service of making others happy? However, he is not the only one whose dust on me I would shake off quickly. All will be answerable to the Master of the harvest.

A Baptist Mission of doubtful value is reported from Nablus, the Sychar of the Bible. (John iv: 5). The good old Jacob's well deep into the rock has been recovered. It is still yielding, if not the Water of Life, at least water unto life.

(To be continued.)

KEEP TO THE RIGHT.

Keep to the right, as the law directs,

For such is the rule of the road;

Keep to the right, whoever expects

Securely to carry life's load.

Keep to the right, with God and his truth

Nor wander though folly allure;

Keep to the right from the day of thy youth,

Nor turn from what's faithful and pure.

Keep to the right, within and without,

With stranger and kindred and friend;

Keep to the right, and you need have no doubt

That all will be well in the end.

Keep to the right in whatever you do,

Nor claim but your own on the way;

Keep to the right and hold on to the true,

From the morn to the close of life's day.

—Our Boys and Girls.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 12.)

Baltimore Yearly Meeting took steps to assist the Miami and Pottawattamie Indians in 1804, and in that year Philip Dennis accompanied by George Ellicott and Gerard T. Hopkins two members of a Committee appointed by the Yearly Meeting visited them at their homes near Fort Wayne, Indiana. The former came prepared to remain, in order to show them how to cultivate the soil, etc., and for this purpose a place to settle on was assigned him by Little Turtle and other chiefs about thirty miles S. W. of Fort Wayne. Associated with the above mentioned tribes were some Delaware Indians many of whom from their former residence near frontier settlers in Pennsylvania, were able to speak our language and were desirous of receiving assistance in adopting the customs of the whites.

The minds of Philadelphia Friends had been turned for several months towards making a settlement among the Senecas, living some two hundred miles west of the Oneidas, and in the Fifth Month, 1798, three young men who had offered to reside among them, viz: Joel Swayne, Henry Simmons and Halliday Jackson, accompanied by John Pierce and Joshua Sharpless, the former a member of the Committee, started on the arduous journey to the settlement of the Senecas, located upon the Allegheny River.

They went by way of Pittsburgh, the mouth of Oil Creek and Warren, Pennsylvania. At the former place they had an interview with General James Wilkinson, who was kindly disposed to assist them. John Pierce and Joshua Sharpless, after spending several weeks with the Indians, and assisting the young men to establish themselves among them, returned home by way of the Oneida Reservation.

This was the beginning of the labors of Friends among the Seneca Indians, which have been continued to the present time. A very interesting account of the journey of these Friends, kept by Joshua Sharpless, has been preserved, and may be found in THE FRIEND, Vol. xxi, page 14, etc.

The Friends took with them a letter to Corn Planter, one of the principal chiefs of the Senecas, at whose village, located upon the west bank of the Allegheny River, about five miles south of the southern boundary of New York State their first interview with the Indians

took place. This tract of land containing about seven hundred and sixty acres now in Warren Co., Penna., had been given to Corn Planter by the State of Pennsylvania Third Month 16th, 1796, in consideration of his many valuable services to the white people, and especially that most important one of preventing the Six Nations of New York from joining the confederacy of Western Indians in 1790-91.

The Friends concluded it would not be best to make their permanent settlement upon the tract of land occupied by Corn Planter and his people, but higher up the river, where they would also be nearer to other villages of the Indians. They finally decided to locate themselves in the immediate vicinity of an ancient Indian settlement, called Genesanguhta, now known as Old Town, on the Allegheny River, about five miles above the State line, and nine or ten miles above Corn Planter's village.

This is said, in the History of Cattaraugus County, New York, to have been the first settlement made by white men within the bounds of that County.

Previous to their departure from Corn Planter's settlement, the Friends met in a council some thirty or forty Indians, six of whom were women. In this council the following address was interpreted to them, setting forth the objects of Friends in coming among them.

"To Corn Planter, and all our Indian brothers of the Seneca Nation, now living on the Allegheny River.

"Brothers: We have now been several days among you, and have had council with your chiefs and wise men, and have looked about your country, and have agreed upon a place for our young men to begin upon. We are glad and thankful to the Great Spirit, that everything we have proposed for your good, has been so agreeable to your minds, that we seem to agree like brothers, having but one mind in everything we do; and we hope we shall continue to be of one mind about all the things we have been speaking to you of.

"Brothers: You know the place we have chosen for our young men to begin upon at Genesanguhta; and we hope some of your young men will settle by them, and fence off lots for themselves, as they see them fence off theirs. Our young men will be willing to assist and instruct them in working their lots.

We think our young men will not be able to raise any more off their lots this year, than they will want for themselves, but we hope against another year they will have a little to spare; and we are willing they should give it to your old and infirm people that cannot work, one bushel out of four, of all grain, etc., they have to spare.

"Brothers: In order to encourage you still more to take up work, and to follow the ways we pointed out to you, we will agree to give you a little more. We will send you smiths' tools when our young men write us that you need them.

"Brothers: If you are industrious this summer, and raise a good deal of corn and some wheat, we will help you to build a good mill next summer, if a suitable place can be found for it. You must find half the money to build the mill, and we will find the other half. We hope, brothers you will save some money you get from the white people, that you may have

your share ready against next spring. I think you had better choose one of your children to keep this money for you, till the time is wanted, or perhaps it may be all gone on whiskey or something that would not do much good as the mill would.

"Brothers: We are also willing to encourage you to learn farming, by agreeing to give some small premiums to such of our Indian brothers, who are industrious and raise a good deal of grain.

"Brothers: We will give to every Indian living on this river, who shall raise twenty-five bushels of wheat or rye in one year on his own land, not worked by white people the sum of two dollars.

"2nd. For every fifty bushels of corn raised by one man in like manner aforesaid the sum of two dollars.

"3rd. For every fifty bushels of potatoes raised by any one man in like manner aforesaid, the sum of two dollars.

"4th. For every two tons of hay raised aforesaid, and put into stack or barn, being mown or drawn in by white people, sum of two dollars.*

"5th. For every twelve yards of linen cloth made by an Indian woman, out of flax raised on her husband's land, and spun in her house, the sum of two dollars, to be paid the woman.

"6th. For every twelve yards of woollen linsey cloth made by any Indian woman, out of the wool of her own or her husband's sheep spun in her own house, the sum of two dollars to be paid to the woman.

"Brothers: We will give you these premiums for four years, if our young men stay here long—upon these conditions—that the person who applies for a premium, must produce certificate from two of the chiefs, signifying the quantity of grain, cloth, etc., for which the premium is demanded, and that it was raised or made in the manner above mentioned—and that the person has not been intoxicated with whiskey, at least for the term of months before that time. And our friends hereby authorized and desired to pay the premiums agreeably to what is heretofore pressed."

Joshua Sharpless observes upon the conclusion of this address:

"The Committee then expostulated with them on various subjects particularly the excessive use of strong drink, divers instances of which we had been eye-witnesses of, several of their women having been thus disgraced.

"Some appeared solid and heard us with attention; but as far as I have observed, little shame covers an Indian for getting drunk."

"The Indians withdrew for about an hour and then returned and made an answer in substance as follows:

"Brothers: We have heard all you wish to do among us. You are come here to see us.

You wish us well. You wish us to become as the white people. The white people are rich and got everything; the Indians are poor and have nothing.

*The author of the History of Cattaraugus County, commenting upon this offer of premiums for agricultural productions, says as an anecdote, "by more than twenty years, the first similar offer made to white farmers Cattaraugus County."

Brothers: You told us one thing; it be good us to build a mill; we must find \$400 and will find \$400. Brothers, we can't say but words at this time about this mill. We consult Capt. Chapin; if he thinks we will give our money, and will be able to raise the money you propose, then we will do it.

Brothers: We know how far you have come to see us; it is a great way from the shore, where our forefathers once lived. The white people have cheated us, and got our land from us, and now we have but little left. We will try to learn your way.

Brothers: You know there are some bad people amongst us; and you know that we have been cheated; and that makes us bad, and our minds uneasy. If we had not been cheated, we should have been very rich people, and had plenty of everything; and then our minds would be easy, and we could think the Good Spirit.

Brothers: The reason I mention to you at our being cheated is, some of my warriors won't mind what I say to them, but will do their own way, because they know I have been cheated by the white people. If I had never been cheated, then my warriors would believe me and mind what I say to them; now they won't mind.

Brothers: We can't all go to work at once. One of my warriors will go a hunting to get visions, and sometimes they break a gun; then it takes a great deal of money to get a new one. We have very few hoes and axes, and such things amongst us, and we are not able to get them.

Brothers: I will go along with you to Canaigua, and there we will get matters settled at the mill, and bring it back to your young men in writing. Brothers, this is all I have got to say; we will now shake hands."

Joshua Sharpless adds: "At the close of a speech we expressed a few words, repeating among other things the unreasonableness of their present practice of making their brothers and sisters work all day in the fields, and in the woods, with their hoes and axes, and that they were playing with their bows and arrows; and recommending them to begin our way, by early settling their boys to business, bringing them out to hoe corn, etc. By early settling them to work, their minds would be trained to it, and they would not think of it." The Committee let them know that the riches of the whites to which they were alluded, were produced by industry; that in doing the work in the fields, etc., and bringing the women to attend to spinning, sewing, etc., in the house. "We concluded by loudly impressing on their minds that it was from the Good Spirit they received every good thing; and that He could hear every good thing they said, could see every good thing they did; and if they were good and industrious, the Good Spirit would love them, and bless them with many good things."

In a few minutes after, Corn Planter observed, "Now all things are done and settled, and will cover up the council fire."

At the close of the council, the young men who had come to reside among the Indians, returned to Genesinghuta, while Joshua Sharpless remained for a few days and took board with Corn Planter. Owing to the want of a competent interpreter, the Friends had but

little conversation with the Indians, but on the 30th of Fifth Month Joshua Sharpless writes:

"We had a strong desire to know if they had any religious rites and ceremonies, and last evening, having some conversation with Corn Planter on the subject, he informed us they had two solemnities in a year; when it was the practice for the men and women generally to meet together in one place, one in the spring, and the other in the fall about the time corn is ripe; the latter was a time of rejoicing, and to return thanks to the Great Spirit for this blessing. They did not keep the first day of the week, but every one tried to think good in his own mind. As we could read the Bible, he queried whether there was anything said in it about the Indians. We informed him the Bible mentioned all nations, kindreds, tongues and people; and that included the Indians. We would have been glad to have told him, that though the Indians could not read the Bible, yet they were not wholly deprived of the benefits of the coming of Christ, for a manifestation of His Spirit, or measure of His grace, was placed in each of their hearts, and would, if minded or given way to, improve for all wicked words and wicked actions, and produce peace for well doing; but this was too refined and delicate a subject for our interpreter to handle.

"I have not been able fully to learn what number of Indians this village contains; but Corn Planter informed us there were about 400 persons, young and old, under his superintendency, much the larger part of whom are in or near the town. In the whole district there are three horses, fourteen cows and calves, one yoke of oxen and twelve hogs."

(To be continued.)

THE SOUL BACK OF THE SERMON.—Now that the theological seminaries are sending forth into the ministry the young men who have been trained by them for the work, it may be well to emphasize what doubtless has had some attention in the curriculum, but we fear not as much as it deserves. This is the personal factor in the pastor and teacher. No amount of learning, of familiarity with dogmas and history and methods, of ability to read the Bible in the original languages, can take the place of the soul-quality of the man. It is character that tells in every walk of life, but in the minister it is the essential prerequisite of success. It is the man back of the sermon that gives weight and force to his words, and except by his life, by his daily walk and conversation he wins the respect and confidence of the community, his preaching will be shorn of power however eloquently he may present the message. Men look for the fruit of the truth proclaimed in the life of him who proclaims it, and even the authority of announcing a "thus saith the Lord" will lose its effect when it shows itself powerless to mould the character of the messenger. The thing to be especially cultivated in minister and teacher is the heart—the imbuing it and the life with those graces of the Spirit which are born of communion with God and of soul-fellowship with Christ. What applies to the minister, is applicable to the Sabbath-school teacher, indeed to all who would exert an uplifting influence on their fellowmen.—*Christian Intelligencer.*

John Bellows.*

John Bellows was born at Liskeard in Cornwall, in 1831. His wife has produced a most interesting memoir of his life.

When six years old, he said, "Father, I've been thinking that if people are too poor to buy a Bible, our Heavenly Father can put the words of the Bible into their minds for them to think about," adding, "When I am in school, writing my figures, if I feel that I ought to pray, I can pray without opening my lips." Here was the germ of the central thought that governed his life, the work of the Spirit of God in the hearts of men. It finds ripper expression in later life when he says, "Christ not only took our human form and nature and suffered for us outwardly, but, as God, he enlightens all men, inwardly, to lead them away from sin to a state of redemption; and it is only as we receive this light, by obeying its manifestations that we can be made partakers of the salvation He is the alone Author and Finisher of." And again, "It we walk in the Light, as God is in the Light, we shall become like Him: filled with a love that can work no ill to his neighbour, that cannot hurt or slay him, filled with the presence of Christ, in the real Holy Communion that needs no outward symbol of Passover to perfect or to heighten it."

The fascinating Roman researches that John Bellows enjoyed among the antiquities of Gloucester, which became his adopted city of residence, must be passed over, not from want of cordial interest, but to centre attention on his consecration to the welfare of his brother man. He reverently believed in the universality of the love of God for all men. He says, "As God is *en rapport* with all He creates, He is manifested, in varying degree certainly, but still manifested, to every human heart, showing every man what is good and what is evil." "I feel certain that the Maker of all things is good and just—and if he is good and just, He cannot create any being with whom He is not in sympathy. He could not create Chinamen with less chance of sharing His sympathy than Europeans, because that would be unjust and unfair. 'The tender mercies of the Lord are over all His works.' Tender mercies include, above all, salvation; that is, He puts the power of being everlastingly purified and united to Himself, within the reach of every soul that was, or is, or will be created." "God would have all men be saved. But that which is to save all men must be extremely simple. Therefore anything which is not simple enough for all, cannot be essential to all. He who is the Source of goodness must have more goodness than any other being. The Source of love must be more full of love than anything that emanates from that Source. Take a mother's love; something so great—so deep, as to be scarcely fathomable by man—something we rather apprehend than comprehend. What then must be the Heart that shaped and builded all the mothers' hearts that ever were from the foundation of the world till now?" These extracts from the letters of John Bellows represent something of the governing principle of the life.

* *John Bellows, Letters and Memoir.* Edited by his wife. With portraits, map and other illustrations. 392 pp. New York: Henry Holt & Co. \$3.00.

His business life at Gloucester as a printer carried a singular charm from two governing characteristics, his delight in always turning out good work and nothing but good work with purity and simplicity of taste; and secondly, the beautiful friendship and loyalty which existed between John Bellows and everyone in his employ. "It was a source of the deepest satisfaction to him that several of his employees had been with him so long. The first he ever employed who came to him as a boy, gave him faithful service for forty-three years and is now in the employment of his sons. Several others also were his trusted servants for periods ranging up to forty years. There was no limit, as far as his means permitted, to his practical generosity to his work-people, and his sympathy with them in their trials was deep and sincere." When visiting St. Petersburg in 1892, a gentleman with whom he declined exclaimed, "You never go to balls, you don't go to the theatre, you drink no wine, you eat no meat; then do tell me if your life is worth living at all!" Yet it would have been hard to find anyone who got more keen enjoyment out of life than he did; certainly no one more interested in every phase of it, from the spiritual welfare of a nation to the passing amusement of a little child. This keen interest showed itself, among other directions, in his declining, for more than forty years, all printing orders that were in any way connected with the liquor traffic.

One of his greatest charms was as a conversationalist. Few men had such capacity for adaptation to whatever company he was in, and of imperceptibly raising the whole tone of converse to worthy themes. He was gifted with a far-reaching storehouse of multifarious information, and his conversations with much piquancy led out to that which was truly instructive and spiritually profitable. "His vivid imagination made his narratives instinct with life and animation. He was full of originality, so that it was impossible for him ever to be dull, and his remarkable memory enabled him to place his illustrations just where they produced the most telling effect." "Men and women were drawn to him instinctively, and his own character was on so high a level that, quite naturally and without effort on his part, the best elements of those with whom he came in contact were brought out." These gifts in conversation it is impossible to reproduce in a book. He acknowledged that he made mistakes, but his heart was right and his spirit true to the highest ideals. "Nearly forty years ago," he writes, "I made two mistakes—one in attacking John Bright, and the other in imagining that the Southern States of America were struggling for their proper rights. I have long since been sorry for these mistakes, and have said so." This frankness won the hearts of those from whom he sometimes differed. In later years he not infrequently spoke in meetings for worship, his brief and living messages given with weight and power.

The intense sympathy of John Bellows for human need and sorrow led him to undertake many long journeys, and his travels greatly enlarged his views of life. "His outlook gradually widened with regard to the standpoint of others" whose creed was different from his own. In 1888 he visited Germany in company

with his beloved wife and with one of his nine children. He stayed at Trèves, the Northern Rome. He had already signalized his literary discrimination and accurate taste and power of concise elaboration by his French Dictionary, so that he was known in literary circles. In 1892 more extended travel opened before him in the religious conviction that it was his duty to accompany Joseph James Neave to Russia. This lengthened journey opened out to him wide interests, and added many cherished friendships. It also resulted in a lengthened journey to the Trans-Caucasus. Among the choice acquaintanceships these journeys yielded none, perhaps, was more treasured than that with Count Tolstoi, who said, after much religious conversation with him, "God teaches us all, though we do not all see things from the same standpoint." "But if we are led by the Spirit, it will bring us into oneness with God." In 1896, in company with his wife, John Bellows visited Constantinople for the relief of the helpless survivors of the Armenian massacres. Their visit was of great service in this direction. He visited Russia again on a somewhat different errand in 1899, to plead for the Dukhobors, in conjunction with Edmund Wright Brooks. No journey and no amount of trouble or effort were spared when he felt it his duty to render practical aid to the oppressed, especially to those whose tender conscience exposed them to persecution. The distress in the Transvaal after the war, and slavery under our British Protectorate in East Africa, alike aroused active sympathy and earnest plea for the sufferers.

When the Dukhobors had settled in Canada, John Bellows and his wife carried out a long cherished wish to visit their friends in America, especially those in Philadelphia who were actively engaged in succoring the new emigrants. This American visit was the close of these long journeys. Their visit to Philadelphia, where one of their sons had already settled, delighted them. John Bellows says, "The Friends in and around Philadelphia are a sweet and dear people, whom I was going to say it would be impossible not to love."

In his later and ripier years there was, perhaps, no plea that John Bellows sought more earnestly to enforce than "the duty of loving all men." Because of the faithfulness of the Dukhobors to this foundation truth he loved them so much. He says, "If the day is ever to come when the sword shall be beaten into the ploughshare, and the nations learn war no more, someone must make a beginning." He earnestly sought to be one with other Christians in urging this plea. He recognized it was a high attainment, but he made the effort in hope. To him it was the direct and clear call of God. While taking this position against all war, and against all that leads to war, he did not forget that "greater is he that overcometh himself than he that taketh a city!" In this spirit he wrought out his life's testimony. To this he bore faithful witness, the duty of loving all men.—*London Friend*.

You will generally suffer if you appear other than you are. The mask soon becomes an instrument of torture.

A LIFE of sin is like a lime-spring. The longer our hearts remain in it, the harder they grow.

Science and Industry.

TWO MILLION PRESCRIPTIONS IN ONE DAY.—In the sixty-seven years since T. Metcalf & Co. apothecary business was opened in Boston they have preserved over one million prescriptions of their own filling, and nearly million prescriptions received from other pharmacists.

OILED ROADS.—There are nine hundred and fifty miles of oiled roads in California. State was the first to make use of crude petroleum oil in road improvement, it having thus far hardly passed beyond the experimental stage elsewhere. It has been, however, marked success in the West.

THE GROWTH OF ELECTRIC POWER.—"Three or four of us was riding on a cross-town horse car in New York recently," said an electric engineer of a large electric works. "It makes us think. Hardly more than fifteen years ago there were perhaps one hundred electric cars in existence. Last year my firm alone had orders for railway motors equaling in power five hundred thousand horses. Only a few years ago we surprised ourselves by making of hundred and twenty-five electric lights in a week—a new record. To-day we are making about two thousand. A few years ago the average size of our motors was five horse power. To-day it's fifty instead of five." *World's Work*.

ALCOHOL IN POTATOES.—In Germany the use of potato alcohol to furnish light, heat, and motive power has been rapidly spreading. At present it converts into alcohol two million tons of the fifty-five million tons of potatoes it raises. It is burned like gas chandeliers and in street lamps, and for cooking, heat, and lighting, and is used for land and water motors as a power generator. Many years ago a prisoner in Sing Sing was found to be intoxicated from time to time, and the authorities could not find out where he got his liquor, as nothing of the kind was brought to him. After much searching it was found that he had extemporized a kind of still with an old teakettle, and that several of the prisoners saved their potato peelings and as much of the potato as they could, and he was distilling and distributing among them an alcohol that was strong enough to bring about the desired result. Anything that has saccharine matter in it will do to make into alcohol.

WALLED UP ALIVE.—A very interesting but one which follows the trade of a plasterer's hornbill.

It makes its home in far off Africa, and its home is in the trunk of a hollow tree. Monks run wild in this country, and there is nothing they like better than hornbill eggs for breakfast, so in order to save the lives of her young the mother hornbill consents to—what do you think? To be walled up alive!

She and her mate select a suitable tree trunk together, plastering up with mud; opening there may be in the trunk. Having made it small enough to only just admit the passage of her body, the mother hornbill goes in, and her mate continues plastering up, so there is only a little round hole left, enough for him to put in the tip of his beak. Thro-

she passes in food to the mother while she is hatching her eggs and rearing her babies; so that the latter get out into the light and until they have donned their first suit of feathers. Then the door of the nursery is opened, and the family begins to enjoy a life again.

AN ELEPHANT THAT SLEEPS STANDING.—An African elephant at the Fairmount Park Zoo, has not lain down for sixteen years. It pronounced depressions in the asphalt of his apartment mark the spot where he lay out and the great beast has shifted from one leg to another. Swaying from side to side swinging his trunk with a motion like that of the pendulum of an ancient clock, he marks the flight of time by gradually wearing away a hard floor beneath him.

Of course, the elephant sleeps, but he sleeps standing with legs braced and well apart. He sees his eyes, and his keeper says, snores at night. Just why Bolivar never lies down is a mystery to his keepers and to many noted zoologists who have been told of his peculiarity. Though he is chained to a staple in the floor has room enough to lie down if he desires to do so. One of the guards thinks the beast has heart disease and knows it and is afraid to exert himself by attempting to change his position to any great extent. At any rate, the fact remains that he does not change. Bolivar and Lizzie, companions of Bolivar, are in a recumbent posture. Bolivar entered the Zoo in 1888. He was presented by Adam Sedgwick, and is said to be one of the heaviest elephants in captivity. He is a vicious brute and is never allowed the freedom of the paddock. —*Exchange.*

Cardotalism Disowned, and a Place for Silent Worship Claimed.

The *British Friend* issues a "Note of Warning" in a feeling of real concern over the tendency of some passages in the addresses of members of an American Yearly Meeting delivered in the recent Yearly Meeting at London. The editor says:

We refer especially to the remark made in a meeting on Ministry and Oversight which appeared also on the minutes of that body that sacerdotal office has never ceased in the Church; and to a certain disparagement of the basis of our Meetings for Worship, in a discussion on "The State of the Society" at the Men's Yearly Meeting.

The doubt has been freely entertained whether, in the pressure of modern life, our Ministry can be maintained. The Conference held at York, coming, as it did, so near to the opening of the Woodbrooke Settlement, has given the impression in some quarters outside our body that we are abandoning our method, in favour of a trained and separated pastorate. We believe we interpret rightly the feeling of the Society in this connection as a whole, when we say that its deepest concern is that, in the developments which are before us, we shall go forward and not backward,—keeping close to the lines marked out for us by our history, and not straying into untried ways, or retreating to positions which our forefathers long ago abandoned. The guiding principle which has marked our course for far has been the ideal of prophetic ministry,

exercised under the present rule and prompting of the Spirit; and it is because we fear that the tendency (we hope unintended) of the remarks we have noted is to switch our train on to a track that leads to hopeless reaction, that we feel compelled to utter this note of warning.

The statement that "the sacerdotal office has never ceased in the church," taken, as it was made, in immediate connection with the ministry of the word, is to put it mildly, liable to grievous misunderstanding. It is not too much to say that on this basis the whole fabric of ecclesiasticism and ritualism can be built; that this is all a Roman Catholic or a High Anglican asks; that, if you give him this, his whole system follows.

We venture to say that the statement is not sound historically. The broadest distinction in religious history is that between the "revealed" and the "traditional" religions; and of these the most distinctive mark is the relative importance attached to the "prophet" and the "priest." A prophet is a messenger, chosen directly by the Divinity and in personal touch with Him. A priest is a mediating official, one of an order—a performer of ceremonies through which alone God can be approached.

The main feature of prophetic history in the Old Testament is the conflict between these two conceptions of religion. Now and then, as in Ezekiel and Malachi, the priestly idea invades the prophetic consciousness; but broadly speaking, they are widely sundered.

In our Lord's own day, as Dr. Fairbairn has shown (in *The Philosophy of the Christian Religion*), the conflict took the form of a wide separation between the rabbinical school of the Scribes and Pharisees, with whose followers Jesus chiefly mingled, and the sacerdotal school, the Sadducees, who put Him to death. His own teaching was wholly of the prophetic and non-priestly order. His great Apostle, Paul, never once in all his writings alludes to priests or priesthood.

It is doubtless on the allusion to priesthood in the Epistle to the Hebrews, that the statement we are criticising mainly rests. That letter is addressed to adherents of the sacerdotal school, resident apparently in Rome,—whose devotion to the Temple ritual, as Fairbairn suggests, may probably have been proportioned to their distance from its actual features. However this may have been, the whole point of the writer is this: "Taking at your own valuation these priestly offices, note how they are all fulfilled and therefore finished in Christ." If it is urged that this identification of Christ with the priesthood is of much more than temporary or local significance, we would grant it, but reply that it is absolutely impossible to deduce from this Epistle the continuation of a priestly human ministry. The author of 1 Peter speaks of Christians generally as a "holy (or royal) priesthood." In what sense? Just this:—that every Christian has now the same direct access to God as, under the old order, the priests were supposed to have. That is to say, the *prophetic* and not the *priestly* ideal is the true one. This, we feel sure, represents our friend's thought; but how, we ask, can that which is open to every one be in any sense called an "office?"

For a century or more the Christian Church

remained wholly prophetic, and unpriestly in its organization for religious worship. And it was just as the consciousness of the Spirit's power and presence declined that priestliness grew up. Moreover, the ecclesiastical fabric reared on the basis of the priesthood was full of pagan elements adopted into Christianity. In the history of the Church there have not been wanting, from century to century, revivals of primitive or prophetic religion, which have been mostly persecuted, and even stamped out, as "heresies." The most lasting of these has been Quakerism. Shall we now abandon our history, and throw away our message for the world?

We note a similar danger in the depreciation of silence as the basis of our worship and our free ministry. Such a basis is essential, if a prophetic ministry, under immediate anointing, is to be given free scope. The experience of those with whom our friend is connected in America shows only too clearly the result of setting it aside. When Friends begin to preach from notes, and quite freely ask others "to preach for them next Sunday," there is something more involved than the retaining or abandonment of a peculiar practice; an essential principle is at stake. It is not necessary that all meetings or all ministry should be of one type; there may be, for instance, a ministry of teaching, which, if systematic, does not readily adapt itself to the prophetic method. But, if the prophetic ministry based on freedom and silent worship is abandoned, the sooner we break up our organization, and join some more efficient Church, the more quickly we shall cease to cumber the ground.

Items Concerning the Society.

Note the *British Friend's* protest:—"When Friends [?] begin to preach from notes, and quite freely ask others 'to preach for them next Sunday,' there is something more involved than the retaining or abandonment of a peculiar practice; an essential principle is at stake.

"But, if the prophetic ministry based on freedom and silent worship is abandoned, the sooner we break up our organization and join some more efficient church, the more quickly we shall cease to cumber the ground."

An extract from Mary A. Conway's poem, read at the Quarter Millennial Celebration of Sandwich, Mass., in 1889,—in allusion to the first settled meeting of Friends in America, in 1657.

When harshly dealt with otherwile,
The Quakers into Sandwich came,
True Friends they found who scorned to use
The power they held, but granted them
To dwell in peace, the Spirit with.
You may yet see anear Spring Hill
Their meeting-place, a sylvan glen
Environed by protecting trees.
Here far removed from curious eyes,
Their God they worshipped silently,
Their choir the myriad song-birds were,
Their hassocks stones. The mossy sward
Beneath their feet their carpet was;
An azure ciel, the sky above,
No temple made by mortal hands
Could rival this in loveliness.

* Christopher's Hollow.

Notes in General.

The Mormon Temple in Salt Lake City admits no "Gentiles." The Temple, which is built of beautiful white granite and was thirty years or more in building, cost nearly five million dollars.

The British and Foreign Bible Society on Sixth Month last despatched nine tons of Bibles and parts of Bibles in twenty-eight different languages from its warehouses. The demands from all parts of the world are said to be surpassing all previous records.

The Greek Church, which calls itself the "Holy Orthodox Catholic and Apostolic Church," includes three distinct branches—the church within the Ottoman Empire, subject directly to the patriarch of Constantinople; the church in the kingdom of Greece, and the Russo-Greek church in the domain of the czar.

Thomas C. Hall, professor of theology in Union Theological Seminary, says in the *North American Review*, that socialism, which is "not a science but a dogma, not a belief but a profound trust," is a most serious and determined rival to organized Christianity and that modern Protestantism is "wofully ignorant of its most formidable rival, Marxian Socialism."

A "boy preacher" is attracting much attention in Cornwall, England, and other places. He draws immense audiences when he preaches, and it is said by old Methodists that nothing like the interest and enthusiasm of the people to see and hear him has been witnessed for a century. The name of the young preacher is Kehelland. He began to preach at the age of fifteen.

SUMMARY OF EVENTS.

UNITED STATES.—On the 20th inst. a conference was held in Chicago between representatives of the packers, the officials of the Meat Cutters' Union and representatives of all the allied trades employed at the stock yards, in which it was agreed to refer the questions involved in the strike of the butchers, etc., to a Board of Arbitrators. On the 21st several hundred of the strikers returned to work. On the 22nd it was stated that the strike was renewed in Chicago and other points where the big packing companies have branches, because the strikers were dissatisfied with the manner in which the employers proposed to reinstate their former employees pending a settlement by arbitration. The packers have refused to state to the public the grounds of their respective course and laying all the blame for the failure of the course of arbitration upon the other side.

Plans have lately been made public for the founding of a hospital in this city to be devoted exclusively to the treatment of tumors and cancerous affections and scientific research into the causes underlying the recent remarkable increase in the prevalence of cancer. Statistics show that 966 persons died of cancerous diseases in this city last year, only thirty-three less than died of cancer in all of the seven largest cities of the country in 1870. It is estimated that 2898 cases exist here at the present time, and there are 11,802 cases in the State. In the great fire which occurred in Baltimore in the Second Month last, 180 acres of the business portion of the city were burned over, causing a loss estimated at \$60,000,000, and the destruction of 2500 buildings. It is stated that about 250 buildings are now in course of construction. Plans have been made very more, and it is expected that these figures will be increased to 1000 before winter arrives.

The Immigration Bureau has issued a statement showing a total of 44,582 inmates in the penal, reformatory and charitable institutions of the United States, not including Hawaii and Porto Rico. These comprise 23,939 males and 15,433 females. There are 23,548 in State institutions, 14,979 in county institutions, 5558 in private institutions and 697 in Federal institutions. There are 24,717 prisoners serving for life.

A despatch from Boonesteel, S. D., of the 21st states the registration for homesteads on the Rosebud Indian reservation lately opened for settlement was extremely large the past twenty-four hours, aggregating 15,000 at the four land offices, Boonesteel, Chamberlain, Fairfax and Yankton. The registration to date is upward of 97,000, and immense crowds continue to arrive on every train.

FOREIGN.—On the 11th inst. two English vessels were stopped on the Red Sea and overhauled by the Russian steamer *St. Petersburg*. Another vessel, the steamship *Malacca*, was captured on the 12th by the *St. Petersburg*. These events have aroused great feeling in Great Britain, and war vessels were ordered to proceed to the Red Sea. The pretext for the seizure of the *Ma-*

lacca, on her way to Japan, was that she was carrying military stores, which were assumed to be destined for that country. The British Ambassador at St. Petersburg presented the specific protest of his government against the seizure and detention of the *Malacca*, as well as a general protest against the action of the Russian volunteer fleet.

A despatch from St. Petersburg of the 21st says: While not admitting that the Russian captain seized the *Malacca* without some warrant, Russia will accept without question, Great Britain's assurance that the war munitions on board the vessel were government stores bound for a special station at Hong Kong, and will order the immediate release of the vessel. At the same time she will maintain her right to stop and search any vessels believed to have contraband of war on board, and detain them if the manifests are not plain, as required by international law. The Emperor it is said is desirous of avoiding the slightest pretext for a quarrel, and personally gave orders to settle the matter promptly.

A German steamer was lately stopped by the Russian war vessel, *Smolensk*, and was compelled to give up 31 sacks of letters and 24 sacks and boxes of parcels destined for ports in Japan. While the right of searching the mails under such circumstances was admitted, it was stated that the Russians had not the right to remove them in bulk. The German government has made a strong protest to Russia against this seizure of the mails, which received prompt attention. It has since been decided by the Russian Imperial Council that further seizures and searches of neutral vessels should be stopped, and that there has been issued that the German steamer *Scandia* should be released, and the British steamship *Ardena*, from New York for Manila, which was also seized in the Red Sea, should be given up. Turkey has given orders to prevent the Russian volunteer fleet steamships *Smolensk* and *St. Petersburg* passing through the Dardanelles into the Black Sea.

A despatch from London of the 20th says: The report of Joseph Chamberlain's tariff commission on the iron and steel trades arrives at the conclusion that the decline of the British iron and steel industry is due to the fact that manufacturers of America and Germany have secured control of the home markets by means of high tariffs and organized systems of regulating their export trade; that the British are in a position to dump their surplus products on the British and other markets, irrespective of cost, and that the dumping could not be carried on except for the British system of free imports. The committee expresses the opinion that the situation can only be remedied by a system of tariffs arranged as follows: "A—A general tariff consisting of a low scale of duties for foreign countries admitting British wares on fair terms.

"B—A preferential tariff, lower than the general tariff, for the colonies, giving adequate preference to British manufacturers and framed to obtain freer trade within the British empire.

"C—A maximum tariff consisting of comparatively higher duties, but subject to reduction, by negotiation, to the level of the general tariff."

A despatch of the 20th from Berlin states that all the rivers are unusually low, owing to the light rains this summer. The Elbe and the Rhine since 1811. As Hamburg shippers have suspended operations to the upper Elbe and the movement of freight in the Rhine above Cologne is much impeded. The drought appears to have reached an acute stage in Silesia, where numerous dye works and factories have closed, owing to lack of water. Almost no rain has fallen for several months. The highest water in the Rhine is only 1000.

It is stated that after a series of engagements, lasting thirty-seven hours, Japanese troops drove the Russians from a strongly fortified position at Kiatung, on the Chi River, northwest of Motien Pass, near Port Arthur. The Russians lost more than 1000 men. Another Russian force, consisting of a battalion of infantry and 1000 cavalry, was driven from the Chi Chiao across the Taitu River, after four hours' fighting. A battle has been fought near New Chang, after which the Russians withdrew.

A late despatch from Chicago says: Urukini, the ancient Akkad, perhaps the oldest city in the world, has been discovered by the University of Chicago's excavating expedition in Babylonia. This city has for many years been the object of search by Orientalists. It is mentioned in the code of Hammurabi, an early king of Babylonia.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

John B. Heston, Gtn.; Emeline P. Newbold, P.; Jane D. Engle, N. J.; Elizabeth C. Dunn, N. J.;

Richard S. Garrett, Canada; J.; John W. Tait P.; Samuel C. Moon, Pa.; Frances E. Joy Gtn., for Jane E. Mason and Margaret H. Joy Jorgensen, Engle, Ia.; Anne W. Boone, Canada; Ward L. South, Pa.; J. Benj. Glavin, Pa.; Susa Kite, Phila.; Grace A. Tierney, N. Y.; Rebecca Allen, Pa.; Laura A. Osborn, Conn.; Susanna Clement, N. J.; Justus Robeson, Canada; J.; A. M. Ormsby, Phila.; J. A. Holloway, Agent, O., for Edwin Hall, Joseph Bailey, Abigail Sears, Branson, Edwin F. Holloway and Sarah F. Holloway, George Wood, Phila.; Edmund Wood, Phila.; Biddle, Phila.; Charles Downing, Wilson Hutchens, Mo.; Wm. H. Moon, Pa., for Jesse W. Taylor, Phila.; Ann Kirkbride, Phila.; Joseph E. Fell, Va.; Margaret J. Jones, Cana E. C. Shoemaker, Cal.; Jacob V. Edge, Pa.; Jay Lee, Jr., Gtn.; Sarah A. Gilbert, Pa.; Jo for self, Eliza C. Corcoran, Ann Lee, Albert M. C. and Charles E. Gibbons; Ezra Barker, Ind., for himself, Ann Haworth, Caroline Blackby, Eliza M. Jones and George W. Mendenhall; J. Carey, Agent, O., \$8 for Jacob Barrett, Wm. worth, I. M. Haworth and C. A. Stanton; Rich. Mott, Agent, Ia., \$74 for Ephraim Dewees, J. Mott, Charles Mott, James Mott, Daniel Mott, C. Smith and Wm. P. Young; B. V. Stanley, Ag. Ia., \$54 for Samuel Bedell, Thos. H. Binns, C. T. Engle, Delitha Emmons, Samuel Emb Robert W. Hampton, Joseph L. Hoyle, John Hodgkin, Eliza Hough, Frances Jackson, Thos. H. Binns, B. M. Jones, James McGrew, V. H. Pollard, Milton J. Shaw, Branson D. Sidw Thomas E. Stanley, Morris Stanley, Edmund Smith, Joshua W. Smith, Elwood Spencer, I. W. Stanley, Zachaeus Test, Russell Z. Ta Aaron K. Williams, Thomas D. Yocum and C. E. Young; S. A. Willis, per A. E. Willis, N. Siding, G. Garrigue, Pa.; Samuel W. Jones, Tillie Yerkes, N. J.; Isaac W. Stokes; N. J. for Annie H. Stokes, M. Emma Allen, Samuel Eves and Joseph H. Haines; David E. Cope and for Samuel R. Cooper, N. J.; B. P. Hoo Phila.; Martha R. Newark, Phila.; Joseph Fused, Pa.; Caroline Thomsen, per Caroline Thomsen, Gtn.; Ephraim Smith, Phila.; \$10.50 for herself, Morris S. Cope, Joel J. Smith; L. M. Williams, M. D., and Henrietta Green, Ireland; S. Thomas W. Fisher, Pa., and for Israel Lane, N. Richard J. Allen, Phila.; Charity Baldwin, Pa.; H. H. Hobbs and for S. Miller, Pa.; Will Alders, Pa.; Elizabeth R. Reeve, Pa.; Dewees, Agent, O., \$8 for Edwin Crew, Patia Fawcett, David Masters and Jason Penrose; Ay Mickle, Pa., \$6 for Martha Mickle, William M. and Thomas Eves; Josiah Wistar, N. J.; Ca W. Thompson, N. J.

Receipts received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Wanted.—A young woman Friend as mother's aid and to assist in light household duties.

Address J. B., Office of The Friends' Library, 142 N. Sixteenth St., Phila.

During the Seventh and Eighth Months, the Yearly Meeting will be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a young men, who may propose to spend the summer months in the city. Address Mary T. Williams, 1623 N. Street.

Friends' Select School.—Friends who desire enter children in the school year beginning next Sept. 1st kindly communicate their wishes to the no., so that places may be reserved for them.

JOHN W. BIDDLE, Clerk.

Westtown Boarding School.—A stated meeting of the Committee on Admissions will be held in the Mitten Room, at Fourth and Arch Streets, on Sunday, the 23rd inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

Memorial of Debbie E. Cope is now for sale at Friends' Book Store, No. 304 Arch Street.

Price, paper cover, 5 cents; by mail, 6 cents; silk cover, by mail, 7 cents; per dozen, paper covers, by mail, 55 cents; silk cloth, 60 cents; by mail, 65 cents.

Memorial of Charles Rhoads: Price, paper cover, 5 cents; by mail, 6 cents; silk cover, by mail, 7 cents; per dozen, paper cover, 50 cents; by mail, 55 cents; silk cloth, 60 cents; by mail, 65 cents.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 21.)

the Twelfth Month, 1798, a deputation of men from the Ottawa, Chippewa, and Potomac nations was in this city on business with the President of the United States, whom the Committee and other Friends attended at a conference; in the course of which the Indians delivered a speech which they had entrusted with from the Delaware Indians, related to the people called Quakers. This speech was thought by the Committee of sufficient importance to be laid before the Yearly Meeting of 1799, for more general information, accompanying its report.

The four tribes above mentioned, together with others (12 in all) had been associated in one continued and destructive war which finally ended by the treaty of Greenville, the Twelfth Month 2nd, 1795, in which the Indians ceded to the United States a territory south of Lake Erie, forming about two-thirds of the present State of Ohio, leaving a stipulated payment in exchange. They were left in a very destitute and stripped condition. This letter is in reply to one forwarded to them by the hands of Little Turtle two months previous, and is as follows:—

TO THE PEOPLE CALLED QUAKERS.

A speech delivered by the Delaware Nation of Indians at Fort Wayne, First of September,

Brethren:—We, the Sachems, principal men and Leaders of the Delaware Nation, have come and take you by the hand through our brother Jonathan Schieffelin, Agent of Indian Affairs, whom we consider as one of ourselves, inasmuch as he will consult with us on the means of rendering us happy by the assistance of you our brethren, the Quakers.

Brethren:—We have received your speech to the Miami's Chief, called the Little Turtle, and will listen to your words, and thank you for the interest you take in our future well-being and the happiness of our women and children. We also thank the Great Spirit for

having so disposed the hearts and minds of our Quaker brethren—as to remind them with the solemn promises made to us by their grandfather (Onas) saying that his children's children would hold fast of the chain of brotherly love, at that time made between our grandfathers and him—which chain he said should never be broken.

"Brethren:—You strongly recommend peace: We are much inclined to peace. The war axe is long since buried deep in the bottom of the Great Lake, so very deep, that we hope the evil spirit will never be able to take it up again. There we hope it will ever remain; forgot, and never to be thought of by any of us. And that the Master of Light and Life, who disposes of all things according to His will and pleasure, may also dispose the hearts and minds of our white brethren to peace, as they used to be at that time, when our forefathers first met on this great island and smoked the pipe of peace with your grandfather Onas (Penn) on the very same spot where your great village (Philadelphia) now stands.

"Brethren:—At that time the hearts and minds of men were white and good; the evil spirit, who works in the inside of the bodies of men, had then no power over them. Our villages were peaceful, and our paths at that time were covered with flowers, and we knew nothing of war; but soon after the bad spirit fixed himself deep in the hearts and minds of our white brethren. They made war against each other, and taught us soon to be as wicked as themselves, and like themselves cruel and unjust. It was them who took the pipe of peace out of our hands; it was them who led us astray and it was them who put the destructive war axe into our hands to strike against their white brethren and their helpless women and children! And they only are the cause of all our misfortunes, the destruction of our villages, the death of our young warriors and helpless women and children, the loss of our lands and our happiness.

"Brethren:—We listen to your brotherly advice, our hearts are inclined to peace, although the bad birds are still singing the songs of death in our ears. We will not listen to their destructive songs. Our future hopes are fixed on you our brethren, the sons of peace; we will hereafter look up to you as our counsel and our friends. We well know that the younger children of Onas (Penn) are a wise and a good people, that they speak nothing but the truth and that they will never deceive us, nor let go the chain of friendship made by their grandfathers and ours at their first meeting.

"Brethren:—We are told by you in your speech to us, 'That you wish to know our situation, and in what manner you could be of service to us.' We are poor and pitiful indeed. Destructive war has been the cause of

many of our families to be scattered abroad in the wilderness, inasmuch that we can scarcely find their places of residence. Our once peaceful villages exist no more; our paths, which once were covered with flowers are now full of thorns, and stained with the blood of our young warriors, and of our helpless women and children, and we had almost considered ourselves as lost men, and thrown our bodies away; but by the advice of our brother Jonathan Schieffelin and the assistance of the Great Spirit, we will assemble together, and form an extensive village on the fertile plains of the White River. Speeches are this day sent to all our brethren by his (Schieffelin's) particular request, for that purpose, and we hope by the next summer we will all be assembled at that place, when we will point out the means of your assisting us.

"Brethren:—Our friend and brother (Schieffelin) told us long since, that when he visited you in your great village (Philadelphia) two years past, that you expressed a desire of seeing us in our cabins in hopes of being thereby enabled to afford us some relief in our distresses. Should some of our brethren be still inclined to visit us, this will be a favorable opportunity for them to do so. Our brother Schieffelin has faithfully promised to take such of our brethren who think us an object worthy of their attention, under his protection, and will convey them safe to our villages. We will then be enabled to consult with, and tell our sentiments to our brethren in person, and as most of the principal chiefs are infirm, old men, incapable of undergoing a long and fatiguing journey, and even have not the means to do so though much inclined to see our brethren in their great village (Philadelphia). By their coming forward means may be devised to put it in our power to return with our brethren to their great village, and there brighten the chain of friendship on the same spot where our grandfathers first met in peace, and formed a chain which we hope the evil spirit will never be permitted to break.

"Brethren:—Should the evil spirit operate upon the hearts of our white brethren, to induce them to wage war against our Nations, as we look upon you as our friends and brethren, we hope you will give us immediate information thereof, in order that we may thereby avert the dreadful calamities attendant on war, and prevent the spilling the blood of our helpless women and children.

"Brethren:—We have nothing more to say at present, but recommend our brother and friend (Schieffelin) to the protection of the Great Spirit, and wish him a safe arrival among our brethren, on the lands where our grandfathers were born and lived in peace and happiness. And we hope when he returns amongst us, he will have something to tell us which will give great satisfaction to your brethren, the

Delaware Nation. May the Great Regulator of all things, He who knows the hearts and minds of all men, so dispose the hearts and minds of our Quaker brethren, that they may never be induced to withdraw their friendship and counsel from men, who by their ignorance are easily led astray by the songs of bad birds: men who are real objects of pity and who require the protection of their white brethren, more at this time than ever."

This letter was replied to by the Committee:—The following paragraph form the concluding portion of their reply.

"Brothers:—We may tell you that we are glad in believing our rulers are disposed to live in peace with the Indian Nations. But we hope you will understand that the Good Spirit which inclines us to keep out of all that concerns war, teaches us also to live peaceable and quiet lives under the chiefs and rulers of our nation; therefore we cannot give or carry intelligence relative to war between two nations. All that seems left for us to do is to pray for and endeavor to persuade our rulers and all men to peace and concord.

"Brothers:—Our hearts were made glad to find by your letter that you were much disposed for peace, and that the war axe is long since buried deep in the great lake. We desire the evil spirit may never incline you to take it up again; and are sorry that your paths which were once strewn with flowers, are now covered with thorns. We hope you will not be moved from your peaceable resolutions by the bad birds, which you say still sing the songs of death in your ears. Do not listen to them; you have suffered too much already; it is time for you to sit down quietly and cultivate the land, and reap the benefit which the Good Spirit is ready to confer upon them that love Him.

We remain your friends."

Signed by eighteen Friends.

(To be continued.)

It is a snare to judge of the place of a nation primarily by its material wealth, or its military power. History confirms as Revelation teaches, that the unseen forces are in the long run more effective than the visible. The strongest man in the Bible story was a hero in our childhood days, as militarism is in the newspaper columns of to-day; but we will see now that Sampson left the Israelites the worse for his rule; his moral weakness more than counterbalanced his great strength, and so it has ever been in the life of nations. Their lasting greatness can only grow out of pure, sober, true God-fearing lives; and, therefore, the love of God is the surest guide to a light-giving love of country. Your "Defence" will be much surer if it is founded upon righteousness—in public affairs as well as private—than upon any imitation of the conscriptions or military systems of the old world, which are making multitudes of men revolt against the present order of things in Europe.—*Letter from Joshua and I. Rountree to Clerk of Australian General Meeting.*

The common problem, yours, mine, every one's, Is—not to fancy what were fair in life Provided it could be—but, finding first What may be, then find how to make it fair Up to our means; a very different thing.

—Browning.

Extracts from James Gough's Journal.

1748. About this time the Methodists had got some footing in sundry parts of Ireland, and in Mountmellick in particular. John Curtis, a Friend, of Bristol, who had been one of them about a year, having been afterwards convinced of our principles, and received a gift of the ministry, came over on a religious visit to Friends in Ireland, amongst whom his service was very acceptable. I was with him at a large meeting in the Court House in Athy, another in the assembly room at Athlone, and at several others which were very large. He appeared in inwardness of mind to attend upon his gift, and follow its leading; and concluded his service in Ireland with an epistle to Friends whom he had visited, which the national meeting ordered to be printed. I mention this by reason of what follows: one afternoon John Wesley made his first entrance into Mountmellick, attended by a large company on horseback, of those who joined him in Society. As several of their ministers had been here before, some of whom had invited me to come, and bring my family to hear them preach the gospel, I had not as yet found freedom to go; but hearing that John Wesley was to preach that evening in the open market place, I was not easy to avoid going, so I went, and standing at a Friend's shop door, I heard him begin with the following preamble or introduction:

"Before I unfold to you the oracles of God, I must first remove a stumbling block out of the way, which is this: I understand one John Curtis, from Bristol, hath of late been travelling in these parts, and endeavoring to lay waste that good work which it has pleased God to carry on by our hands, giving out that he was formerly a Methodist and acquainted with me. Now he never was a Methodist to my knowledge, and I think he could not be one in or about Bristol without it; and as to any acquaintance with the said John Curtis, I solemnly declare I never had any; only I remember being twice in his company occasionally about eight years ago. I hope no man will account me an offender for speaking the truth. If George Fox were here he would embrace me for it."

This was the substance of his introduction, in the same words, or very nearly the same, in which he delivered it, for I gave good attention to this part. Then he proceeded to what he called unfolding the oracles of God, which I thought was stamping the matter far too high. That evening I got two Friends to accompany me to his lodging to speak to him, thereupon at the first mentioning of the subject he discovered some warmth. "I tell you John Curtis has done more harm in his journey through these parts than ever he will do good as long as he lives. He has gone about scattering poison." This high charge he undertook to prove thus: "What poison is to the body, that bigotry is to the mind; but John Curtis has been industrious to sow bigotry, that is to sow disaffection in the hearts of Christians toward one another, barely on account of difference in opinion." To all this, I replied to the following import—I was an entire stranger to John Curtis till he came into these parts, since which I had made use of the opportunity of contracting an acquaintance with him, and being pretty much in his company I have known him to be influenced by the universal love of God, and that he has en-

deavored to propagate the same in others. This thou canst never call scattering poison, and if my account differ from thine, so do the foundation on which it is built. For it is only upon hearsay, which is too slender foundation whereupon publicly to asperse a man's character, who is not present to answer and vindicate himself. At this he seemed somewhat confused, and acknowledged that had not duly considered that part of the matter, &c. I further observed to him that ought to have duly regarded our Lord's refections, not to judge, &c. For if any good done, it is the Lord that doth it, and in what way and by what instruments He pleases; therefore all the glory is due to Him alone, and no part of that glory or honor to any instrument, which can do nothing of itself, that it would be a sin in any instrument to take to itself what was due to God only, that if John Curtis faithfully did what Lord directed, he would be accepted, though no shining outward effects should arise from it. In regard to what thou hast alleged his sowing disaffection in the hearts of Christians towards one another, barely on account of difference in opinion; something occurred on that head, which is that John Curtis might be endued with a sense of the dignity which some might be in of magnifying and tolling certain men, instead of giving all glory to God, and apprehend it to be his duty to caution and guard them against that which might be misconstrued by some seeking to sow disaffection towards them and their adherents. This opportunity concluded peaceably, with John Wesley's acknowledging that it had been to his edification, and that he therefore wished he could get the like opportunities with our Friends more frequently; that he saw some things a clearer light than he had done before, that he would never say anything against John Curtis publicly again, unless he had adistored a real foundation for it. I wrote John Curtis hereupon, who answered that he never pretended to, or spoke of his having any intimate acquaintance with John Wesley, but that he was regularly a Methodist some time. He sent me a certificate signed by several of the same fraternity and other testimonials. He also wrote to Wesley and sent me over copies of the letters that passed between them.

I was glad to see some in those awakened out of their sleep of darkness a thoughtfulness about their souls, and earnestly wished the increase and promulgation of piety, but I had opportunity to observe, that those who were innocent and minded before, have continued the most steady and circumspect in their conduct; that those who had before gone into gross pollution being induced to believe that regeneration was an instantaneous, not a gradual work, did not sufficiently remain under repentance to let it have its perfect work; and that instead of pressing forward after the perfection of the inward life denying self and conformity to this world in its corrupt language and practice, their zeal too settled in the frequency of their meetings, hearing sermons, praying, singing and treasuring up Scripture texts and passages in their memories, talking them over too li-

customarily in conversation, which rendered these Divine truths like salt without proper savor, taking from them the awful truth and dignity due to them. By these Christian fortitude for standing steady in reverent simplicity and holy vigilance declined; a silent dependence on Christ, true teacher, was irksome, and that dependence was due to Him misplaced on a false man. The consequence was a dwindling of the first buddings of heavenly life, a decay of the Divine life; and many men soon returned, like the sow that was sown, to wallow in the mire and filth of aggression again; and threw off the affection, the insipid and surfeiting talk of religion; the form of godliness, which they had much gloried in, for want of humbly engaged under the purifying power thereof.

Progressive Revelation.

Construction is the rescuer of thinking Christians envied by a rigid creed. . . . "definitions," "explanations," "so many doors by which man's reason escapes from the prison-house of extended creeds," does not imply that the great confessions of Protestantism were not admirable in their that they did not contain great facts of Divine truth, that they did not answer a real purpose. No scholar can afford to be ignorant of the successive steps of unfolding revelation which have befallen theological systems. And yet in the present state of our knowledge, a system of theology which has been especially adapted to a given period, by the vitality and growth which it imparts (i. e. sustains), compel a subsequent reconstruction. If all truth has been revealed, and if all revealed truth has been dug out of the Scriptures, then there may be no more on why a system of doctrine should not be finally and finally finished. But if the nature of revelation is such that truth can never be exhausted, then hinted in words, and must wait for forms before it can be understood in its fullness, variety and tendencies, then systems must precede experience, but must follow experience and record results. The life of man is continuous Divine Revelation. This without prejudice to Sacred Scripture. The Bible itself before it was written. The noblest of it must always be lived again before it can be understood. The life will always be more than the letter. The very method of the Revelation included the living element of the letter, as indispensable to its life. It is the unity of written revelation and the life of man going on outside of it—separable connection of the development of the race with the interpretation of parable, prophecy and prophecy, that made a complete final science of theology in the earlier of Christian civilization [as it is even impossible].—*Christian Union*.

BETTER than wealth, better than applause, better than the world's honor, is the reign of a Christ in a young man's heart.—*Chrysostom*.

THE more men love the law of God, the more will they see the guilt of violating it.—*Dr. Ang.*

THE HARVEST MOON.

Thou risest in glory,—thou full harvest moon!
All ruddy and glowing with light;
Like a gem that would rival the splendor of noon,
On the cool pallid brow of the night.

But as higher thou climbest up yon bright arch of blue,
More pure and resplendent thy beam,
Shedding beauty on all, yet still softening the view,
Of hamlet and woodland and stream.

How it lights up the fields where the wheat-ear is bending,
And the path of the reaper, whose toil is now ending;
How it floats o'er the breast of the far-spreading ocean,
A pathway of silvery and tremulous motion.

It shines on the heath, where the wild flower is folded,
On the column, to art's nicest symmetry moulded,
On the bleak, rugged brow of the pine covered hill,
On the willowy marge of the lowliest rill.

And wherever it falls, God's rich bounty expresses,
Who the high and the low, in his providence blesses;
Faithful witness in heaven, still renewing the token,
Of a covenant love that shall never be broken.

—*Maria Fox.*

The Land of Promise in Sunshine and Shadow.

(Continued from page 19.)

But I promised to speak of the Society of the Temple later on. I think it was in the years of the sixties, when a certain Johann Hoffman, an eloquent German minister, succeeded by his mighty influence to induce a number of wealthy German farmers to sell their estates and go with him to Palestine to establish themselves in agricultural colonies,—not in a missionary capacity, but as a people ready to receive the Lord at His coming to restore His country and people. Strange to say, that even this man, powerful as he was, was a disciple of what is known in German divinity as "rationalistic theology," holding, that it is absurd to teach and to believe such records of the Bible, as are antagonistic to human reason. With them, spiritual reason must give room to carnal reason. It is the erring and soul-sickening universalism of the different countries in divers terms. Every colonist or head of a family had to have not less than ten thousand dollars (German) for fear they might be troubled with paupers. As all others, they experienced the same difficulty in their dealings with the Turkish Government. One colony settled one mile south of Jerusalem, a second around Jaffa, a third not far from there in Sharon, a fourth in Iliaifa (Kaifa) at the foot of Mount Carmel. Agree and climatic fever reduced many families to a minimum, while some became utterly exterminated by the disease. Those in Sharon had the worst of all, because there was a swamp near by. One of them told me, they wanted to set out more eucalyptus trees to remedy somewhat the exceeding malarious condition of that place but the government "he says, would not let us." The colonists had many things in common, an expediency that ceased when a theological twist rendered them in two. This uncomfortable malady occurred in all colonies, except in Jerusalem, where the presence of the founder, Dr. Hoffmann, succeeded in keeping things together, a virtue that with the rest

of the settlement proved faint. As one may guess, they have their own schools, in Jerusalem also a high school, after which those that wish to acquire a scientific education, are sent to the old country. Where such an accomplishment was hoped to be reached in Palestine, it was regretted as a failure. The originator of the idea of the temple has followed the call of his Maker. His two sons reside in the Jerusalem colony, where they hold the position of their great father and engage in preaching, teaching, etc., besides editing the "Organ of the Temple," which on account of their members in the old country is printed in Germany.

The present generation of the Society of the Temple occasionally express themselves as unable to apprehend that certain inspiration, which caused their parents voluntarily to exchange a happy home, a comfortable situation, and by reason of their wealth a guaranteed future at home, with such a condition of things in a hostile country. What they have endured in sickness and death, in hard labor, failures through ignorance, in friction with friend and foe and mortifying elements of various names, is simply beyond description. Still, like the children of Israel in the wilderness, the greater part of the younger have prevailed—and to be said to their praise—hold on exhibition what their fathers have chiefly accomplished by endurance. Their lack of spiritual understanding, as well as power, is to be regretted. However I commend the good people to the care of the Everlasting Mercy.

At last a word about the prevailing religion of the country, which is called Islam. It originated in the mind of an Arabic merchant, who arose in 622 as the greatest and, strange as it is, most successful impostor in human history. It must be said however, that his success was not in spiritual power, but in the carnal weapons of his followers, who became rather fascinated by his psychological force upon the mind of such people, as we have unto the present day, who are always ready to yield to a greater power, whatever that power may be. Personally, I am inclined to believe that they were destined by God to serve His decree upon those people, particularly the strangely apostate Christian churches. The absolute eradication of all Christianity from all those countries is enough to make us tremble before Him, who sent the messages, addressed to the seven Churches in Asia (Rev. 2-3) into all the world. He is no respecter of persons, the time is very fast approaching, when not only the slackness of the majority of professors, but also the tampering with the Divine truth on the part of perverted teachers will turn into woe—or who knows—temporarily into superlative liars, foretold in 1 Thess. ii: 11-12, whose end is that of the beast.

However, Mohammed in all his fatal greatness was subject to the universal decree. "Every beginning is difficult." Born and at home in Mecca, where he ventured to bring out his new gospel, carnal in the extreme, he had to betake himself to Medina, where he found time to enrich the book, given to him, as he claimed, by Gabriel, who appeared unto him in the desert, where he had gone to meditate on religion; which resulted, as he pretended, in the commission of God through the angel to him, to carry out the supreme will as the Prophet of God with unlimited liberty, even

above that allowed by that sacred book the Koran, to the most potent of his flock. He will judge all the world, says Mohammed, and even Jesus Christ is answerable to him. He will be just and considerate toward non-Mohammedans, but to his believers belongs the glory of all the different heavens with everlasting sensuality.

"Allah (God) is God and Mohammed is His prophet," is the creed of the Islam. To accommodate the reader with an analysis of the teachings of Mohammed's Koran which, in spite of some morals, contains the greatest blasphemy of human inventions, historic and—we may well guess—pre-historic, would almost seem to me as partaking of their sins. Even the better elements in the Mohammedan system are practically useless, as for instance; "The truth only must be told in an oath, but a word (falsehood) not pre-meditated, Allah will not take seriously." However, they abstain from pork and liquor, but smoking is a common practice. Before the greatest contests Mohammed taught his believers to pray with face toward El Kuds (Jerusalem), after which Mecca and Medina were promoted to the holiest of the holy. On several occasions I observed, that they prostrate themselves on the ground, rise and repeat the ceremony in saying their prayers. The Turkish minarets in the form of a tower with watchman are calculated to stimulate the people to prayer. The stereotyped word is, "Come to prayer, come to security, Allah is great, Allah is most great, I testify, there is no deity but Allah."

Marvelous, wonderfully marvelous is the fact that these people can have such a sense of religion and yet utterly deny in heart and practice even the better teachings of their own scripture. They are greatly pleased by our imitation of smoothing the breast with the word, "Hamdillillah," that is, "thanks unto God."

The greetings of the Bible are still current among them. Mohammedan and Christian natives may, if well pleased, dismiss one with: "marsalami," (go in peace), but the former will never salute the latter with 'May peace be with you.' A few years ago a Mohammedan offered, or as he thought, presented his peace to another native near Bethlehem, whom he mistook for a fellow in faith. A minute later he found that the recipient of his peace was a Christian. With a storm he returned, fell on and beat him with the demand, "Give me my peace back, give me my peace back! Happily disinterested parties came by and released the poor victim.

The subsequent inhabitants of those countries have preserved the oriental costumes and manners, together with the whole character of the ancient generations, as far back as we have any record. One being thoroughly acquainted with the taste of that people of the present day, can hardly turn over a page in the Bible without being put in mind of one or the other self same incident, either in blessing or cursing or crafty tricks, far beyond our imagination. A few years ago, a European party traveled in Galilee, among whom was L. Schneller, the second son of the founder of the Syrian Orphanage. They asked a native to lease them his house for a time. Gladly he consented to their occupying it, but rent he would not take. With many words he explained over and over, that the house was worth so

much (an amount exceeding the rate) but he was going to give it free to them. Our people, not being ignorant of their ways, laid down the price, which he accepted under blessings as, "God built your houses." A spectacle of the same type as was the experience of Abraham with the children of Heth (Gen. xliii: observe verse 15).

The bearers of the oriental views, manners customs, tastes, etc., manifest an open hatred for all that is occidental, but sometimes it appears to me as if Providence had given it in their heart to preserve a vivid picture of the life and living of the generation in Bible ages.

(To be continued.)

Victims of Unnatural Schooling.

A writer in the Boston *Transcript* thus records the impressions caused by a visit to an asylum:

"I was amazed to see so many familiar faces, of persons whom I had missed from the street and other public places, and had supposed were dead; and in one sense they were. Many, and indeed I should say the majority, were teachers and overwrought scholars preparing to be teachers. One who accompanied me, and who had been at one time a patient here, and knew most of the histories of these patients, told me much that was sadly interesting. So many bright women. So many fine scholars. Is this the end for which they toiled and studied? One especially I shall never forget.

"Which was the most dreadful of all whom you saw?" asked my friend; and I described her. She was a babbling idiot, full of grimaces, of ceaseless talk, and painful laughter.

"And did you not recognize her.

"Recognize her? How was it possible?"

Then I was told that she was once the brilliant and accomplished teacher who taught in Blank's school, formerly one of the most fashionable in Boston. I had known her well; I had admired her beautiful and serious face, and her serene and stately manner.

"I desired to look again. I begged permission to walk once more through the gloomy gallery. And now as 'through a glass darkly,' I could trace somewhat the changed features. The large dark, serene eyes were there, but the soul had fled; the features were as if cast of plaster, the face was the same, but it was like a face inverted, reversed, distorted—it was the face of an idiot.

"And now when I hear of vacations over during the hot days of September, and reflect how little during the whole year is the out-of-door life in New England, and how long a time we must be kept in the houses and in the school-rooms, a picture rises before me, a scene peopled with human beings who were once scholars and teachers in this same Boston, over-worked, over-studied, over-pushed, one brain doing the work of three, till the goal is reached, and the Bastille over the river is gained.

"When I hear of parents and guardians of youth speaking of their children's work in the school, the examinations and the 'emulations' and the prostrations that follow, I sometimes feel inclined to ask, 'To what insane asylum do you propose to send your daughter when she is finished?'"

The True Prosperity.

One of the greatest moral perils of prosperity brings in its train is absorptive external activities of every kind. When tides of material energy are at the flood hosts of men are swept from their spiritual moorings; not by gross temptations but by pressure of work and the cares which come with success. For there is nothing more acting than success; a man pays for it to uttermost.

The unsuccessful look at the success and see only the influence, opportunities authority which follow fast on the steps of the prosperous man; they do not see the increased weight of responsibility, the added care, the hosts of claims on time and strength, and means which spring up on all sides cannot be evaded. The burden is always heavy; it is sometimes too great to be borne for success has its tragedies no less than failure. A sudden and great popularity comes a generous and kindly artist and writer a years ago brought with it such a burden of correspondence and publicity, such demands upon time and sympathy, that it sapped vitality of the kindly man who did not know how to protect himself from the invading world.

Men cease to think of God because so many other things demand attention; they lose vision of spiritual things because so many jets close at hand must be looked after. The most generous nature is drained of the power of sympathy and quality of helpfulness by sheer exhaustion; he who gives himself so completely to material duties and work that the end of the finds him a spent force has nothing left to give to higher interests and to more enduring work. The men who set out to make a name in order that they may live their lives they choose, and put body and soul into the undertaking, often come face to face at end, when the fortune has been made, with an empty life, a worn-out body, and a nature that has lost the power to enjoy.

In such a period of prosperity as that through which the country has been passing men imperceptibly swept along by the current, without being aware of the changes that being wrought in their aims and habits. The power of attention is limited even in the strictest minds, and the heart cannot have great and deep affections. A few months the noise of all kinds of traffic, the rush every sort of activity, the turmoil of work in eager haste to cope with undertakings great for their present strength, seem to drown the voices of religion and of the spiritual interests. A great and terrible sound rushing feet seemed to fill the world deafened those who were sensitive to the spoken cries of their time. There seemed to be no longer any place for the quiet life, ancient sweetness of devotion, the old pieties. The world had become so noisy; there seemed to be no places where the small voice could be heard; the world grown so crowded that there seemed to be no longer any room for God in it.

Already, as the tide ebbs a little and machines move less swiftly and the noise diminishes, the sensitive feel the change; old hopes revive again; the old aims be-

once more; there is time to remember there is room for his coming again. We for prosperity, and God best answers our ers by sending a frost of adversity on all great tropical growths with which we have ounded ourselves; for we think of our us and He thinks of our needs; we care ur bodies and He cares for our spirits. ousands of prayers are heard and aned while men wait in vain for the com- of the things they have asked for. When n prays for prosperity, ease, comfort and ess, he means that he craves the best gs for himself. God answers the real, not spoken prayer, and sends the man the itions which will give him, if he accepts n, the desire of his heart; and he does now that what he really wanted has been .

We often pray for purity, for unself- ness, for the highest qualities of charac- and forget that these things cannot be n without co-operation. We pray for age, and when God sends the great perils h inspire courage we do not recognize answer to our prayer. We are contin- asking for the strength and peace and e which can come only as the result of re discipline and thorough education; and n God sends the means of this exacting ing, we cry out that our prayers are un- ded and we are forgotten!

o sensible man undervalues the blessings prosperity, but there are greater blessings is hand who knows when to give and to withhold, and who cares for us, not arthly parents who rob their children of ighest happiness by sheltering them from pain, but with the divine wisdom which s beyond the little hour of time to the ounted years of eternity. It is better to than to be so absorbed in work that we e to live; it is better to have fewer in- sts of the hand and more of the mind; it etter to have fewer ties that bind us to e and time and a wider freedom to enjoy 's world. Happy are they who live in the of the world with the dignity of immortal is, who take time enough for love and ndship and growth, and make room for in whom is man's final prosperity. lected.

T A MORE CONVENIENT SEASON.—A Chin- laundryman made complaint against a ang man whose bill had not been paid, hat is your charge against this young man ?" The aggrieved Celestial said: "He mncee by and by." Plenty of young men "too mncee by and by." Have a pur- and fulfil it now. Most men never use e of the power they possess. Thousands ur talents are wrapped up in napkins. rap them quickly and put them out to y. The world has need of them. Men as much and as disastrously by choosing to do, as by choosing to do. Manfully ose to pull against the stream of evil; in king we are doing no harm by lying on ears, we are floating down towards the e of ruin's cataract.

They make men out of such things as we " said a bright eyed little boy to a cross " who called out, "What are you good

The Right of Temperance Instruction.

(Henry Sabia, the writer of the following in the *Journal and Educator*, stands among the foremost as an educational authority in Iowa.—Ed.)

The question which is raised again by Dr. Bowditch and Prof. Hodge brings the entire moral code as taught in our schools under fire, and possibly under condemnation. A large per cent. of the teachers in the schools of Massachusetts declare that, in their belief, scientific temperance instruction is, to say the least, of no benefit whatever. Upon what these teachers base their conclusions we are not informed. But let us apply the same methods in determining the results of moral instruction in the school.

The other day four boys, neither of whom had reached his majority, were arrested after a fight worthy of mature bandits, and are to be tried for murder. This morning I notice the arrest of three boys, the oldest not out of his teens, for the murder of an old woman. We are establishing courts for the special purpose of dealing with youthful criminals. We are making greater efforts than ever to impress upon our teachers the necessity of inculcating upon the children under their care the doctrine of right living. Now if we should ask a number of teachers in various cities: "How much do you think you are accomplishing in moral training in your schools," the results would not be very encouraging. It would, however, be as fair as the plan adopted in the case in hand.

The habit of cigarette smoking is said to be on the increase. Shall we on that account lessen our efforts against it? Why may we not say that most of our moral instruction is "unscientific and undesirable," and therefore should be abolished? In short, whatever charges are made against the system of scientific temperance instruction may, with equal force, be brought against every effort made to control and abolish the gigantic evils which threaten the American youth of to-day; profanity, licentiousness, disregard for law, dishonesty, and a score of others which might be mentioned.

In certain quarters the practice of inculcating total abstinence seems to be offensive, and yet no one was ever harmed by such teaching. On the other hand, no one can deny that hundreds, even thousands, have been ruined through habits which commenced with the moderate use of intoxicants. Supposing it is true that alcohol is at times a food, and not always a poison, it does not affect the truth that even as a food it is full of danger to man, both physically and morally. Providing it is true that the text-books are not scientifically correct, if from them the pupils learn the danger which comes from the use of alcohol and narcotics they certainly are better than none. Why should we take any backward steps, or lessen our efforts in that direction?

It seems very singular that none of these scientific men, who denounce and decry our present school physiologies as worthless, ever venture to prepare one scientifically correct, which it is safe to put in the hands of the pupils. Here is a chance to do a good deed, because, according to their statements, such a book is sorely needed, and would supply a much felt want. Is it possible that they themselves are afraid to meet the criticism

which they so unsparingly mete out to others? Let me quote an extract from the paper telegraphed to the *Ottawa Sun*: "Failing to observe the distinction between the diametrically opposite conceptions of use and abuse, some of its advocates have not hesitated to teach our children that the horrible results of a prolonged use of alcohol may be expected to follow any departure from total abstinence."

That is not far from the truth, because we do aim to teach them that there is a possibility, and a very strong one at that, that the dire results of intemperance may follow any departure from total abstinence. We are earnest enough in our determination to impress upon the plastic mind of the child that the origin of the drink habit is in allowing it to fasten itself upon them when the body and mind are alike in that plastic state which is incident to early childhood.

Let me make a fair proposition to these scientists who are so opposed to temperance instruction as unscientific. If they will prepare a text book accurately scientific, embracing all departments of physiology and hygiene, such a book as they can honestly and heartily recommend, and accompany it with such illustrations and methods of instruction as the latest discoveries and experiments seem to justify as correct, we will welcome its use in our schools, provided always, however, that its teachings shall be on the side of total abstinence, and that it shall set forth plainly the dangers which accompany the moderate use of stimulants and narcotics by the young.

A MIGHTY MYTH.—Some time since, a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago, I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer: then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison and the wardens tried what they could do; but though they all tried, I was nothing better, but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday school; and I ask, if Christ is a myth, how comes it to pass that that myth, is stronger than all the others put together?" The lady was silent. "Nay, Miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Christian Secretary*.

Govern the lips

As they were palace doors, the king within; Tranquil and fair and courteous be all words Which from that presence win.

—Edwin Arnold.

The Smallness of Seeds.

A seed is naturally a little thing. There are no great seeds. Most seeds are so small that they are never noticed at all. The birds or the winds carry them, and the plants spring up where they had not been before, and whither no one saw the seeds come. And what is true of seeds literally, is true of them metaphorically. The seeds from which character springs are small—small thoughts or imaginings, small acts or omissions, small words or habits. Often times these are forgotten. They lie so far back in the past, and were at the time so inconspicuously small. But they were the seeds from which what has come after inevitably sprang.

A little while ago, George E. Foster, former Minister of Finance of the Dominion of Canada was asked, "What was the most potent influence for good in your boyhood?" And he answered, "The simplest answer would be, 'Pure and high ideals.' In tracing the sources of these ideals, the silken threads grow fine and widely extended. They lead back to the memory of a sainted mother, whose face I saw last when I was three years old, but whose presence has never left me; to influences in Christian homes which were open to me; to the spirit of the old pioneers of the denomination to which my father belonged, whose prayers and saintly zeal impressed me deeply; to some of the teachers of early years, whose inspiration entered into me and filled me with desire to excel; to the books I read early in life, filled with story of great men and great accomplishments; to the Bible characters, whose story I read over and over in tender and impressionable years; to the temperance orders, which I joined at an early age, and whose principles of self-denial and brotherly help I assimilated; to the encouraging words dropped by men in passing—so little a thing for them, but treasured as of immense worth by me; to the Sunday school and the preaching services of the church, which I constantly attended."

Most of these influences were exerted upon this lad unconsciously. The books did not know that they were being read. The old pioneers probably thought nothing of the boy, and the men who spoke encouraging words spoke them and forgot. But all these were seeds, small things, but seeds planted in the lad's life, and they produced their harvest in due season.

Those who associate with younger lives need to remember that whatever goes into their lives goes in forever. It may be but a small influence, but it will leave its mark. When a big boy swears in the presence of a smaller boy, and the latter takes it up at once because it seems manly, there is a quick harvest from a bad sowing. When fathers drink and smoke and their sons adopt the same habits, it is only the faithful operation of the laws which control all nature. What is sown and what is reaped are of the same character.

All the small influences of childhood and youth are productive. In our young days, we may often be cast down because they seem to move so slowly. "If only I were once grown," we say, "I would accomplish things then, and I could give shape to my life as I would." But nothing could be wider of the truth. These are the very days when we are giving

shape to our lives. The seeds of all our future accomplishments are being sown now. We shall reap in these later years only what we plant in these earlier years.

If there is discouragement in this thought on the side of evil, there is boundless hope in it on the side of good. As Professor James, of Harvard, says in his *Psychology*:

"Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youth embarking on arduous careers than all other causes put together."

Sir William Van Horn, the president of the Canadian Pacific Railroad, was asked the same question addressed to G. E. Foster, and he replied, "Having to work." Doubtless as a boy that seemed the sorrow of life. He must have dreamed of what he would do some day when this sorrowful necessity was past. But this necessity was the seed of all his later achievements.

It is the small circumstances and influences which mould life. As we look back over our lives, we can see now how trifling were the determinative things. For some of them we are grateful, trembling as we think how nearly we missed them. For others we are filled with shame and penitence, remembering how easily we might have avoided them. If we had known so much was going to result from them, we should not have called them small.

Once sown in a life, a small seed is sown. We cannot easily root it out. To change the figure and to recall Gladstone's words: "No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it, to try, in the manner our best judgment may suggest, our strength and skill."—*Forward.*

HEART SUNSHINE.—We cannot change the world, taking out all its thorns, making its tasks easy and its burdens light, modulating all its discords into harmonies, transforming its ugliness into beauty; but we can have our own hearts renewed by the grace of God, and thus the world will be made over for us. A new heart makes all things new. A heart of love will find love everywhere; a soul of song will find sweet music everywhere.—J. R. Miller.

ART thou angry that others disappoint thee? Remember thou cannot depend upon thyself.—A. D. 1735.

SEKINAH.

Ark that rode the Deluge wave
Found on Ararat her grave;
All her stalwart goopher-wood
Rotted in that solitude.

Ark that held the holy things,
Shadowed by the golden wings,
Fallen into dust, is blown
Round the hills where once it shone.

Yet the Covenant is true—
God hath kept his oath with you;
In the humblest heart, behold
Something costlier than gold!
Hush! within that quivering shrine
Broods the Immanent Divine!

—*Selecte*

Science and Industry.

ICELAND'S FIRST RAILROAD.—According to the *Tribune* the only country without a railroad is Iceland, but one plant is about to be built there seventeen miles long, for the purpose of working some sulphur mines which at that distance from the nearest harbor.

THE disastrous result of eight years drought in a region that has only a limited water supply is the most impressive lesson contained in Professional Paper No. 23, recently published by the United States Geological Survey. "*Forest Conditions in the Black A Forest Reserve, Arizona*" is the title of paper.

SATURN'S NEWFOUND MOON.—About years ago Professor Pickering, of Harvard, discovered a new satellite of Saturn. In spring and summer have been devoted to taking photographs for the purpose of determining its orbit. It has been found that it revolves around Saturn, and a half for it to revolve around Saturn, and photographs have enabled astronomers to follow it from Fourth to Sixteenth to Sixth Month 9th of this year.

THE UNDERGROUND WATERS OF SOUTHERN LOUISIANA.—To no State in the Union has so copious a supply of deep well water been greater boon than the State of Louisiana. The use of underground waters for the irrigation of rice fields has led to the sinking of an unusually large number of wells in the southern part of the State, especially in the region along the coast, where values in some localities have increased five to ten fold within the ten years through the reclamation of the land by irrigation. Water Supply and Irrigation Paper No. 101, of the United States Geological Survey, entitled "The Underground Waters of Southern Louisiana" recently published gratuitously, contains therefore a great deal of information that may be of value to people interested. Professor Harris concludes with a chapter on well drilling and pumping.

HOW ICEBERGS ARE FORMED.—Icebergs from the Atlantic are the product of the Greenland glaciers and are formed by the thousand in far Northern floods. As the glaciers swing into the sea they "calve" or throw off great blocks, and these are what we know as icebergs. Some are of stupendous dimensions. Dr. Kane's Arctic expedition saw one two-and-a-half miles long and two-and-a-half miles

and in half a mile of water in Melville Bay. of course, broke up into small pieces in which sun and sea and tide molded into beautiful and fantastic forms familiar to Arctic voyager. As they drift south and un plays on their facade, it melts them shimmering cascades which leap into the while below the tide frets them into deliracies. Then the berg gets top-heavy, s over, and exhibits an absolutely new our, and so the process continues until disappear in the Gulf stream. The Lab- current, which carries them on its bo- extends from the Polar sea to the south of foundland, an oceanic river 2000 miles and one hundred wide, and generously veled with these gorgeous creations.—*Nature's Magazine.*

the effectiveness of the anti-mosquito cam- in reducing malaria could hardly be more fully illustrated than in the recent exper- of Ismalia, figures respecting which are in the current *Climate*. Under the rintendence of Prof. Boyce, and following Ross's directions, strict measures were ted for the extermination of the mosquito. formation of "Drains Brigade" and "Pe- um Brigade" was the first step, the duty e first being to keep all drains clear, and e second to add petroleum to all collect- of water which could not be removed at . Each brigade was headed by a European, their work was very thoroughly carried . The result was that the mosquito became carce in Ismalia as in Paris, and Prof. e slept without mosquito nets. Concur- ly, the number of cases of malaria in Is- a dropped in one year from 1,551 to 209. e deaths from malaria dropped from forty our. The work has been carried through comparatively small cost when set against great advantages secured.

STAMP FACTORY.—The government ting office in Washington, the Bureau of raving and Printing, keeps over twenty- hundred employees busy making stamps paper money. Crittenden Marriott, in *Youths and Girls*, tells how stamps are made e: "Some day or other the third assistant post- er-general decides that our existing set of ups is behind the times and that it should e replaced by one more up to date and more opriate. He calls on the chief of the au of Engraving and Printing to furnish with designs, and the chief in turn calls his artists to make him drawings. These made very large and are reduced by photo- y to the proper sizes and submitted for oval, every step in the work calling for port skill. Sometimes half a dozen sets are uted before one is found acceptable. hen the chief sends the designs to the en- ers, who are paid from two thousand five dred dollars to six thousand dollars a year. man does the portraits, another the scroll e, another the letters, and so on. Each ts on a separate piece of steel and takes ts and sometimes months for his work. t last the separate parts are done. Then e are "assembled," that is, bound together s to form one perfect die. But one die, matter how rapidly it was worked, could

never begin to supply the needs of a country which uses some fifteen million stamps a year. Nor would it be possible to prepare enough single dies to supply these needs—not unless all the engravers in the world should be employed to work at them all the time.

Fortunately only one die is needed. From it an imprint is made, in reverse, on a soft steel roller, which is then hardened and applied four hundred times to a copper plate. Every time it leaves a sunken imprint, until at last we have a plate engraved with twenty rows of twenty stamps each from which the stamps are printed in sheets of four hundred.

But even this is not all. Many such plates of four hundred are made, the exact number depending on the number of stamps of that particular denomination that are needed. With a one-dollar stamp, for instance, only one or two plates are needed; for a two-cent stamp hundreds are required. It takes one man and two girls to run a stamp printing press, each having his or her own duty, such as inking, cleaning, and otherwise preparing the plate, putting in and taking out the paper, and keeping tab on the exact number of sheets run through.

Still more workers are required after the stamps are printed. They have to be gummed, with a different sort of gum for each season of the year; to be dried by artificial heat that loses no time in discharging its office; to be examined for breaks, tears and spots; to be punctured with the familiar pin-hole perforations that make it easy for you to tear them apart, and to be cut into four quarters for convenience in shipment. The various stages of this part of the work requires about half the force of the bureau; most of the other half do similar things to the banknotes.

A stamp as it comes into your hands does not look as if all this work had been done upon it; yet it has—and, more too. For instance, every sheet has been counted no less than fifty times. This means that something has been done to it by more than fifty separate workers, for it is counted each time simply because it has passed from one worker to another; because each must know how many sheets he received and how many he surrendered. Then, if one of the sheets is lost, or stolen, the one responsible can be fixed on instantly.

Altogether, not less than two hundred people have to do with the making of a single stamp, counting from the third assistant postmaster-general down to the clerk who hands it to you through his window.

Sometimes there comes an hour of calm; Grief turns to blessing, pain to balm; A Sower that works above my will Still leads me onward, upward still; And then my heart attains to this— To thank thee for the things I miss.

—T. W. Higginson.

Items Concerning the Society.

John B. Garrett and Joel Cadbury visited Tuckerton Meeting, N. J., on First-day, the 24th ult. Of an attendance of twenty-seven persons, twenty were men.

Information is given that Thomas H. Whitson obtained a minute from Birmingham Monthly Meeting on the 27th to visit the families of Concord Quarterly Meeting and public institutions within its territory.

"The articles in THE FRIEND, under the head of 'The Indian Committee of Philadelphia Yearly Meeting,' have interested me very much, and I trust I feel thankful not only that this work was done, but that its records are so clear, and now placed before the readers of THE FRIEND."—*Correspondent.*

The same correspondent asks for the poem beginning as follows, and will some reader favor us with the whole of it?

"Who can fathom the redeeming
Power of universal love?
Human thought though ever teeming
Still must insufficient prove.
Sure the Father's love was burning
For poor lost and helpless man,
Anxious for his safe returning
Laid the meditorial plan."

Edwin Jones, the father of Rufus M. Jones (editor of the *American Friend*), and the youngest brother of Eli Jones, was suddenly killed at South China, Maine, Seventh Month 23d, by a locomotive on the railroad. His constant exhortation for years is said to have been, "Press on with joy in this life."

Mary P. Nicholson has completed her visits to the small meetings of Concord Quarter, Pa., with a single exception (Concord), which has been postponed for the convenience of the Friends of that meeting. She will now intermit her visits until some time in the Ninth Month, when the meetings of Western Quarter, it is expected, will be taken up.

Comment has heretofore been made in our columns on the use of the term "Quaker" to recommend articles for sale, and the protest against the use of it by certain beer bottlers of England. The outcome of this latter contention is thus given by the *British Friend*:

"We regret to learn that the action taken against Ellis & Co., the firm of Beer Bottlers, who have adopted the term 'Quaker Beer' as a trademark, has proved futile. It was ruled by the judge that in this case 'there was no substantial grievance, Quakers being a well known and respected body, it was absurd to suppose that the trademark complained of would cast any reflection on them.'"

Notes in General.

The publishers of the Jewish Encyclopedia have already issued seven of the twelve volumes of the great work, which, when completed, will give to the world for the first time a history of the Jewish race in all ages and countries.

In a letter to the New York Sun, Goldwin Smith says that the value of the New Testament to a rationalist does not depend on anything that modern criticism may sweep away. "It rests on the character unmistakably portrayed, and on the doctrines which unquestionably gave birth to Christendom."

Charles Ferguson, of Kansas City, Mo., in a paper written for the *Christian Register*, says: "We are coming to understand that a sect is not a Church; it is no more a Church than a political party is a State. The prevalence of the sectarian spirit has obscured the essential Church idea, just as party spirit obscures the true idea of the State. The history of the Church cannot be traced in the history of sects."

Representative McCall, in his Ph. B. K. oration at Cambridge, said: "While in our need we shall never lack brave men, so may we never lack for cravens when it shall be proposed that we ourselves trample the great principles of our government under our feet, raise our flag in mockery of our history and plunder some sister nation whose only

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The Itching Ear as Head over Churches.

The alleged reason for the change of base line ministry now endorsed by the larger churches under the name of Friends, from its original foundation back to that on which preaching is conducted in the other denominations, is given in these words: "We want a dependable ministry." By this is meant: We want a ministry that we can depend on hearing our ears every time we go to meeting. Thus the itching ear has been so yielded to members in the heaping up to themselves teachers, that it has rapidly and radically been re-shaped the whole professing Society, so that it dominates, into quite another. There is, in perhaps all bodies professing our faith, instances of individuals who can rest no ministry as truly dependable, save that which comes to the waiting minister or saint fresh from the Fountain of life. The sentiment that one's dependence for worship should depend on the Holy Spirit's immediate ministry as that which alone can be dependable, that moment his Quakerism ceases, and he is restored to that inspeaking Word from which he wavered.

The dependableness of the Spirit is not the dependableness of a clock. They who have a mechanical dependableness of stated regularity in the output of religious discourse, get a ministration of the machine produced on time as per contract,—but what will they get? Doubtless an admirable product of an talent sometimes, but put forth at the end of time because the ears of men expected and not the anointed issue of the Lord's time and authority in a waiting worship. The mechanical dependableness has replaced spiritual dependence. To the one, times and seasons are at man's command; to the other comes a ministry which says: "My times are in thy

hand, oh Lord!" In the one case, the expectation of the people is the governing factor for the ministry; for the other, "My soul, wait thou only upon God; for my expectation is from Him."

A "dependable" ministry, in the superficial sense, thus belongs to the lecture system, and not to the worship which a Friend, to be a Friend, must come under. The rule of the stated ministry is, practically, the human ear determined to have its preaching with stated regularity. So not the waiting soul, but the itching ear has become master of the situation, dominating the character of meetings under the name of Friends far and wide, and bewildering the people as to what the principle of the Friends' ministry is. The itching ear, as the head which must be heeded, now makes and un-makes its ministers, chooses and discharges them as its own employees, rates their salaries according to its gratifications, has widely overthrown the conditions of Friends' meetings for worship and adopted the man-made series of performances from which the Society at the first came out, and despoiled the new ministry of the "new quakerism" (so-called) from ability to make any contribution to the churches as to the theory and conduct of spiritual ministry of the Gospel, save the closest imitation of their prevailing homiletics.

Much concern is now displayed over the decadence of the ministry in parts where the dominion of the arbitrary ear has been drying up its spring. It has become a disappointment,—how the growth of the ministry has not flourished over places where its exercise has been so heavily foreclosed by the one-man monopoly, or scattered by the encouragement of talk. Is it any wonder that a true ministry is killed off, where the conditions are as quoted by the *Australian Friend*, in four suggestions which we would here revive?

1. Where a Friends' meeting for worship is habituated to be looking for a vocal ministry, it is kept out of the true condition wherein new ministers will be brought forth.

2. The habitual looking outward for a ministry is an education not to turn inward for the worship which is in spirit and in truth.

3. A fixed alienation from that spiritual condition of worship becoming our established habit, and ministry no longer being apprehended from within, it is demanded from without as a killer of time, if for nothing better.

4. A ministry of the spirit having now no

soil to grow in, a dearth in the ministry ensues, and members cast about after other expedients for vocal services, and for means of supply which belong to the lecture system of religious discourse.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 36.)

In the consideration of the situation of the Indian natives by the Committee appointed for the purpose by the Yearly Meeting in 1795, "the apparent friendly deportment of the Government" towards measures for ameliorating the condition of the Indian tribes was alluded to as favoring the prosecution of the concern then upon the minds of Friends. The country was then under the Presidency of George Washington. He was succeeded by John Adams, in 1797, who was also disposed to secure and maintain the friendship of the Indians by pacific measures. After the war with the Indians northwest of the Ohio, under Little Turtle and others, which was ended by the treaty of Greenville in 1795, peace was maintained with them for many years. John Adams in reviewing the conduct of his administration toward the Indians, wrote in 1815 the following strong testimony to the possibility and advantage of such a course: "I was engaged in the most earnest, sedulous, and I must own, expensive exertions to preserve peace with the Indians, and prepare them for agriculture and civilization, through the whole of my administration. I had the inexpressible satisfaction of complete success. Not a hatchet was lifted in my time, and the single battle of Tippecanoe [Eleventh Month 5th, 1811.] has since cost the United States a hundred times more than it cost me to maintain universal and perpetual peace."

The situation of the Friends who had gone to reside among the Seneca Indians at this time was attended with many privations and difficulties. Surrounded by those with whom they could converse but little, excepting through an interpreter, and with but few opportunities of communication with their friends by mail, they were much isolated, while their position as instructors among an observant but suspicious people, who did not always appreciate their motives, required great circumspection, strict integrity, and often much firmness in pursuing the course consistent with their religious profession and their object in coming among them. In social intercourse the remark has often been made, that it is much easier to make an Indian out of a white man, than a white man out of an Indian, and constant care was necessary by Friends thus situated to guard against the influence of those habits of uncivilized life which prevailed around them.

The improvidence, and at times the intemperance of the Indians, their need of improvement in personal cleanliness, and in their manner of living, together with certain of their customs, called for the exercise of much patience and forbearance. A frequent recurrence to the feelings of religious concern for their welfare, which prompted Friends to enter upon the work, could alone animate and strengthen them at times, under the discouragements which attended it. Under these circumstances it is not a matter of surprise that those who steadily kept to the impressions which actuated them in the beginning, and sought for Divine help and support in their labors among them, grew thereby, and found in the consolations of the gospel attending it, an ample reward for the sacrifices made.

These subjects are thus instructively referred to in the report of the Committee to the Yearly Meeting in 1800: "The settlement among the Senecas having been visited in the Ninth Month last by four of the Committee,* by their report and account since received from the two Friends resident here, we are encouraged to hope that if all engaged as instruments in this concern are preserved under that influence which qualifies in the work of righteousness, the labor will not be in vain, notwithstanding discouragements from obstructive causes, difficult to combat, whereby the progress of improvement among the natives generally is retarded; one thing especially worthy of note being, that the Friends who have given up to abide among these uncultivated people, in pursuit of the arduous service, have been preserved in a circumspet stability of conduct becoming the occasion, and religiously profited under the exercise."

In the Fifth Month, 1793, a letter was received from a settlement of Indians at Cattaraugus, soliciting some assistance in building a saw mill, and that instruction might be afforded them in farming, etc. This request was complied with so far as to furnish them with a set of irons for the saw mill, in the use of which one of the Friends, residing on the Allegheny River, was expected to instruct them.

In 1800 Red Jacket and three other chiefs of the Seneca Nation were in this city, together with Sagarrissa, a chief of the Tuscarora Indians, on their way to Washington, with whom the Committee had a satisfactory interview. On this occasion Red Jacket desired that his people then living near the site of the present city of Buffalo, New York, should be supplied with a set of irons for a saw mill, and that Friends should superintend the erection of a saw mill at Buffalo Creek, and intimated also that such a present would be very acceptable to the Indians living at Tonawanda. The request of Red Jacket it was concluded should be complied with, when information was received that the Indians had made preparations to erect such a mill.

The following extracts from a letter written by one of the young Friends who was engaged as school teacher at Corn Planter's settlement, dated Second Month 28th, 1801, gives some account of the difficulties experienced in instructing Indian children entirely unaccustomed

to mental application, and also gives instructive information on other subjects:

"Since winter set in I have been mostly engaged in a small school of young lads, seldom more than eight or nine, and frequently but five and six—it is at too early a period to expect much improvement from Indians thus situated, though some have advanced a little and afford encouragement to believe if they had the same opportunity of learning that white children have, their faculties are quite as capable of improvement, and some I think, more so, being blessed with very bright memories. But the unhappy way in which the Indians bring up their children renders their learning here more difficult, being for the most part entirely left to act as the rude propensities of nature dictates, and accustomed to this unsubjected condition makes it very trying on them to be confined to learning, yet I find by attending the school, though less improvement in the knowledge of letters than would be desirable, as care and moderation is exercised toward them, it has a tendency to lessen that savage rawness which their minds seem more or less tinctured with."

"I understand by Jonathan [Thomas] and Joel [Swain] that the Indians about Genesinghuta have improved considerably this winter in conveying home fire wood, which heretofore would have been thought by them very disgraceful for men to be employed in, as their former custom is for the women to chop and carry home on their backs, let the distance be as it may. A young man that has lived at Genesinghuta since the settlement was made there [I think about eighteen or nineteen years of age] appears the most promising for industry of any of the youth in this quarter—I will note a remark I heard him make some time ago [when down at this town] to a white man that was here on business. Amongst other things the white man asked him what success he had in hunting? He answered, 'I have almost quit hunting, or hunt but little latterly, for' said he 'the Quakers have put another mind in me and I have got so much notion of work that I pay but little attention to hunting.' I don't mention this remark with any view of ostentation. Many of the Indians in this quarter are very ingenious. Several seem to have good ideas of the smith business; one young man in particular who has lately steeled several small axes pretty well; he says if a smith should come here he would be willing to learn the trade. I have but little doubt but some of them might be engaged to learn the business if a suitable smith should incline to reside here awhile with them."

"Through the course of last summer and fall we have built a commodious carpenter shop at Genesinghuta, which has been found very useful to the young Indians to work in at times through the winter."

"Some notion has lately been made by some of the Indians of this village respecting the division of their land in suitable portions for families to settle on, whether any such plan will be concluded on soon, is uncertain, though I think these ideas are growing a little with some of them."

The school above referred to was soon afterwards discontinued in consequence of the want of interest taken in it by the Indians.

(To be continued.)

True Progress.

Men praise the wonderful strides of the nineteenth century in science and invention.

Babylon and Nineveh had much mathematical knowledge, history, literature, architecture and immense structures. Egypt had astronomy, science for the few and huge structures of Edom prophecy declared; "Oh! thou dwellest in the clefts of the rock and holdest the height of the hill, that maketh nest as high as the eagles." "I will bring thee down from thence: saith the Lord 'Edom shall be a desolation.' Greece never been excelled in the fine arts,—in Plato called "the splendor of the true." H philosophy and poetry had devotees of g power. They evolved a rich and beautiful language that was alone capable of enunciating Christ's gospel of love. Rome was realm of law and of military prowess. In of these countries happiness and purity were undermined by covetousness and evil passions.

Kipling in his Recessional Hymn that peared at the close of the Queen's Jubilee enumerates the downfall of past grandeur and the refrain:

"Lest we forget."

Joseph Hoag, our Quaker prophet was this nation a century ago of God's chastisements. Part of his vision has transpired, remainder may cover the twentieth century in the end people would learn to love and a better order of things would revive. It is righteousness that exalteth a nation, sin a reproach to any people." (Prov. xiv: 34) "The nation that will not serve thee shall perish." (Isaiah lx: 12.) Nations as well individuals should build on Christ, the Rock and accept his teaching as the sum of wisdom.

Reaching the Witness.

I was once applied to by a stranger in a place where I was laboring for a few weeks only, says Thomas English, for a sight of a letter which he thought I had received intimating his character. I looked at the letter and pitied him, and coolly replied, "It would be a breach of the common principles of civility, to show confidential letters written us for the purpose of our doing people good. He retorted, 'I demand a sight of it, as act of justice due to an injured man.'"

I replied, "How did you know I received a letter concerning you?"

"Know?" said he. "It was impossible to know it; your language and manner were so pointed."

"Do not be too positive; you have been deceived before now, I suppose; you may so again."

"It is not possible," said he. "You scribed the sin of which I am accused in clearest language, and," looking me in the face and pointing towards me, "you said 'Sinner, be sure your sins will find you out.' I therefore expect from you, sir, as a gentleman and a Christian minister, that you will give me a sight of that letter that I may know its contents and repel its charge!" I said, "do not know your name; to my knowledge never saw you before; and as you have told me in what part of the sermon it was

* An account of the visit of these Friends, by Isaac Coates, was published in THE FRIEND, vol. lxi, p. 106. These Friends were Joshua Sharpless, Isaac Coates, James Cooper and Thomas Stewardson.

ted, if I show you any letter I may show wrong one. I shall therefore certainly exhibit any of my letters to you, nor satisfy whether I have received any one about till you describe the case referred to."

He hesitated, but afterwards described the of which he was accused. When he had ashed, looking him full in the eyes and asuming a solemn attitude, and using a grave serious tone of voice, I said, "Can you k me full in the face, as you must your age at the great day of God and declare you innocent of the sin laid to your charge?" He trembled, turned pale, and his voice tered; guilt and anger struggled in his ast like the fire in the bowels of Mount na. Summoning up his courage he said, "I not bound to make man my confessor, and were guilty no man has a right to hold me to public observation as you have done."

I assumed a benignity of countenance and tened my tones, saying, "Do you believe passage I cited—"be sure your sins will you out"—is the word of God?" He said, "It may be." "Surely it is," said "He that made the ear, shall He not hear? that made the eye, shall He not see? Can have any difficulty in bringing your sin to t? Now I will tell you honestly, I never eived any letter of information about you atever; but I am persuaded your sin has and you out. The preaching of the Word is ethod by which God makes men's sins them out. Let me entreat you seriously consider your state and character. Who tell? God may have intended this sermon your good; He may mean to have mercy on you. This may be the means of saving r neck from the gallows, and your soul n hell. But let me remind you, you are here yet—there still is hope."

He held down his head, clinched his hands, bursting into tears, said, "I never met h anything like this. I am certainly ob to you for your friendship. I am guilty hope this conversation will be of advantage e."

"The word of God is quick, and powerful, sharper than any two-edged sword, pierc- en to the dividing asunder of soul and rit, and of the joints and marrow, and is a rner of the thoughts and intents of the rt" (Heb. iv : 12).—*Selected.*

"PARENTAL discipline should be judiciously well as effectively administered. The child o be dealt with kindly, yet firmly. He is ot to be punished in anger, but in love. He ot to be spoken to in loud, harsh, unfriend- ones, but with gentleness, sympathy and dness. He is to know that he must obey, at the same time be made to feel that it is his good to do so. He should be handled bout loss of personal dignity or self-re- ct, but with such a spirit and deportment ill call forth dutiful affection and prompt ponsiveness."—*Presbyterian.*

All things must change
To something new, to something strange ;
Nothing that is can pause or stay ;
The moon will wax, the moon will wane,
The mist and cloud will turn to rain,
The rain to mist and cloud again,
To-morrow be to-day.

—Longfellow.

The Land of Promise in Sunshine and Shadow.

(Continued from page 28.)

Another conservative action on the part of the Turks, I believe, is to be interpreted in their favor. There are the royal sepulchres of David and the most esteemed kings of Judea, which have never been shown to any Christian eye, except a company of some on Mt. Bethzemes in Jerusalem, who are hard on us, but fairly in with the Mohammedans, not in creed, but in practice. Had it not been for the strong forbidding position of the Turks the patriarchal remains would long ago have been dragged to different metropolises of Europe and elsewhere, but as it is, everybody has to keep hands off.

Leaving sentimental religion where and what it is, we might view the products and manufacture of the "land where milk and honey flow." The geographical situation of Palestine, being under the thirty-first to thirty-third latitude, it will be understood that the climate is semi-tropical. Oranges are raised in Jaffa only.

The Jewish home is too hilly and barren and devoid of water, the latter is also the trouble with the plain of Sharon and Philistia. In the last-named district there is a valley called "Wadi lemon" (orange valley) from which it would appear that here oranges were cultivated. Of fruit, olives do best. Figs are few. Really there is but little of everything, as the oppression of the Turkish government is so strong, that natives often yield to the temptation of chopping the tree down to release themselves from laboring exclusively for a corrupt magistrate. The law requires tithe, but as in other inferior countries, it is composed of elastic stuff. Fortunately—hamdillillah! there is a lot of wild fruit, such as the prickly-pear, called cactus, growing in abundance on the cactus hedges. Watermelons are raised where practicable. Of grain, barley is cultivated most and utilized for bread. In some parts wheat is doing well. Dura (corn) is at least known. Turnus—I have no other name—is raised on the plain. It is a not-edible bean, bigger than the lima, and exported to Europe for some manufacture. Under ordinary circumstances garden truck is doing finely. It is to be greatly lamented, that the terraces, with which the hills of Judea and the rest of the country were furnished, were allowed to be washed away by the heavy winter rains. The winter season is not one of ice and snow in the "holy land," but of stormy rain. As is known, a season of early and late rain is spoken of. The former is due from Tenth Month on, the latter may last into Fourth or Fifth Month. In the course of time the floods have carried away the soil from the hills, with stone walls and all. The industrious Jews used to repair the breaks every year, a measure that has been utterly neglected, yea abandoned, by subsequent tribes and peoples. Great stretches are laid bare, others hold just a crumb of soil, but wherever there is some, it will produce enough to astonish one. On my first trip on the railroad from Jaffa to Jerusalem I went in company with a physician and an English minister. Not far from Jerusalem the doctor pointed to such a barren stony place, saying it was "the vegetable gardens of Jerusalem." I smiled in suspicion of a joke, but

was assured by the minister that it was so. Likewise I have wondered at the great herds of stock that roam all over the country, how they keep in fair condition on what little grass there is so long as it is not too dry, and if so, no provision is made by the natives, which makes it all the more appear as if the very cattle understood to make both ends meet. And more yet, I have seen olive trees on steep hills, for want of soil sink their roots into the rock and burst it to maintain themselves. Truly wonderful things are seen there, some in smiling sunshine, others in mysterious shadow. To the last belongs the prison-like view of the one-and-a-half inch thick iron bars in windows of the first, and in some, second stories of the houses in Jerusalem. The iron bars, the iron doors and the massive stone buildings fairly resemble a fortress against the different classes of vandals; but to call this safe and feel happy in those enclosures would be a great mistake—no, far from safety and happiness is any one soever in the country of desolation. May the abounding mercy of God soon turn the page of woe to that of praise and sacrifice.

Is the produce of the soil little, the production of manufacture is less. There is nothing in Jerusalem and Jaffa, except the turning-shops of the English Episcopal Mission and the Syrian Orphanage, also those of a few Jews, of whom some engage in artistic stone cutting, imitating historical antiquities; such as the tomb of Rachel, which is shown on the way from Jerusalem to Bethlehem. (See Gen. xxv : 19-20), the tomb or pillar of Absalom. (2 Sam. xviii : 18) and others. The imitations are faithful and are endeavored to be sold in foreign that is, occidental countries. It is to be regretted that unscrupulous persons in France and likely elsewhere, have manufactured and sold such articles as from Jerusalem, in consequence of which our people are robbed of their confidence in this respect, otherwise one might be able to give those poor creatures a lift by the sale of such elegantly finished articles. And while it could be made possible to import directly from Jerusalem, as I have done, the undertaking seems elaborate and risky to most. A faithful reproduction of the sepulchre of Rachel was offered to me by an individual Jew for five francs, (\$1). The pearl-mutton articles of Bethlehem range from ten cents to one dollar and fifty cents.

There is a soap factory in Nablus, Samaria (Sychar) and a weaving-factory in Beyrouth, Syria. Two steam mills are known in Judea, but the natives still grind by hand, as of old,—a work that is done by the women. (See Matt. xxiv : 41).

The construction of the Jaffa-Jerusalem R. R. has bankrupted the old, well-established German banker in Jerusalem, a millionaire, to whom Turkish state money and the savings of the poor European people were entrusted, but only to lose the greater part of it. The fare is one dollar each way. Freight is said to be high, so that much is yet transported on beasts of burden, as before. The road is there, but not paying. It is now in French hands.

There is another railroad from Beyrouth to Damascus, from here to the Hauran mountain, one from Akka to the Jordan projected, now perhaps completed; one in Egypt from Port Said to Alexandria.

(To be concluded.)

Prophecy.

BY H. L. HASTINGS, in the *Armory*.

In this dispensation it is declared that the Holy Spirit shall be poured upon all flesh, and that both servants and handmaidens shall prophesy (Acts ii: 17). It is also declared that "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. xiv: 3); and that in the church "ye may all prophesy, one by one, that all may learn, and all may be comforted" (1 Cor. xiv: 31).

These prophetic utterances are, or should be, under the express direction of the Holy Spirit. They may not include the prediction of future events; and comparatively few of the utterances of the ancient prophets had reference to the future; they referred to existing commandments, existing duties, existing sins, and existing dangers; though at times they pointed to the future, and foretold things which were to come to pass hereafter. So, to-day, God sends men and women, anointed with the Holy Ghost, to declare his word—a living message to living men. "How shall they preach except they be sent?" But if they are sent of God, how can they refrain from uttering the truth which He commands?

A great error of the age consists in despising these divinely-ordained prophesying, and substituting for servants whom God has touched and anointed with the Holy Ghost, a class of men trained, educated and indorsed by men, but not always sent of God, or anointed with power from on high. The ministry of such men is necessarily without divine energy or the divine blessing, and consequently without profitable results. But the idea is widely accepted that such a ministry as this, being regularly appointed, authorized and ordained, has, in consequence, an authority which commands the confidence and obedience of men. In many instances facts warrant no such conclusion; but the assumption has so long prevailed that it has great force in the popular mind. Doubtless many believe that an "ordained" sinner has a right to do certain things which it would be exceedingly improper for an "unordained" saint to undertake. The "regular ministry," in their view, has the kind of official authority which does not depend upon personal qualifications, or upon the call of God, but rather upon certain ecclesiastical forms of induction and indorsement which they have observed.

In alluding to this matter, we make no objection whatever to general Christian culture, or special religious training. While we are certain that mere "studying for the ministry" will never make any one a faithful minister of God, we should be far from intimating that the ministry of the day has any excess of learning or culture. In fact, whatever other things they may know, we believe that they know far too little of that Bible which they profess to teach. Now while all persons, according to their ability, should be properly trained and nurtured, in Christian homes and schools and churches, so that, like Timothy, they may know the Scriptures from childhood, searching them for their own personal instruction and comfort, without special reference to the fact that they may, sometime, be called of God to public service in his

vineyard; they who are thus trained, by godly mothers, and grandmothers, and preachers, and teachers, in the knowledge of the Scripture of God, are then prepared to respond to any call that may come to them from the Most High. We believe that the average Christian should know as much of the Bible as the average minister now does. And if there is a glowing, intelligent Christian life in the church, God will raise up, from among its members, servants who will serve Him faithfully, and be "mighty in the Scriptures," and "strong in the Lord." From a living church go forth workers to bless the world. But few faithful ministers are sent out from frozen and backslidden congregations. One must know Christ before he can preach Christ; and all the education in the world can never equip a man for gospel preaching unless God has sent him.

A wise principle adopted in a well-known "Pastor's College" is this: They never undertake to teach men to preach; and no man can enter that institution because he desires to preach, supposes he can preach, or is supposed by others to have the natural qualifications for a minister. They do not undertake to make ministers. [They try to help anointed preachers whose gift is manifest.] An equally judicious principle is said to govern the selection of students in one very useful missionary training-school, to which no person is admitted until he has first learned some business, trade, or handicraft, which fits him to be self-supporting if necessity requires. There are theological seminaries which do not turn out as many good tent-makers as did the school of Dr. Gamaliel; and hence we have a superabundance of men who cannot preach, and who do not know how to do anything else.

If a man be taught by the Holy Ghost the things of God, and made partaker of the rich experience of divine love, while at the same time he is qualified to earn his bread by the labor of his hands, and provide for the supply of his own modest needs, he may thus be in a position, while holding communion with God, to hear the divine call. And if the voice of the Lord should fall upon his ear, saying, "Whom shall we send? and who will go for us?" he may be able to answer, "Here am I; send me." A minister thus sent forth, and equipped with a strong heart and industrious hands, can preach as the servant of God alone, living "of the gospel" when God so ordains, laboring with his hands when necessity requires, preserving his integrity in the midst of temptation, bearing faithful witness to the truth, independently of the fear or favor of rich or poor.

Through such ministers God has often revealed his word to men; and it is the duty of the people of God to listen to the message which they bring. No class or caste has the exclusive right to instruct and upbuild the church of the living God. Neither scribes nor doctors, priests nor Levites, by their education, training, or official relations, can furnish any guarantee of the genuineness of their call, or the purity of their instructions. It is the business of the people of God to listen to the messages that may come to them, but they are to take heed how they hear; and as God's servants are under the responsibility of declaring the message which He has commanded,

diminishing not a word, so the hearers under responsibility to listen with caution; beware of false teachers who come to us like wolves in sheep's clothing, to try the sheep and see whether they are of God, and to show that they are apostles, and are not, prove them to be liars.

Moreover every man sent of the Lord this ministry is subject to the guidance and control of the Word of truth. No teacher the right to set himself above this; and the bounden duty of Christians to follow only as they follow Christ, and to remember that if even an angel from heaven preach other gospel than that which Paul preached he shall be accursed. But if the words be according to the Scriptures, we are not at liberty to reject the message because it may come to us through a fisherman, a publican, an herdsman or a gatherer of straw fruit.

When God speaks to men he is not restricted to the tongue of the learned, which can speak in word in season to him that is weary; sometimes "with stammering lips and another tongue" He speaks to his people word of everlasting truth. And while He sometimes commissions a prophet that hath a plea voice, on the other hand, his messenger may be one whose bodily presence is weak, and speech contemptible. Or, again, he may use his message with the "voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight." Blessed are they whose ears and hearts are open to receive God's message, by whomsoever it be sent.

WORLDLY CONFORMITY.—James W. Anderson wrote to a friend: "As I grow older as a parent, my views are changing fast to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the prodigal children of pious persons, and even ministers."

"The door at which those influences enter which counteract parental instruction is, for example, I am persuaded, is yielding to ways of good society. By dress, books, amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand independent and determined opposition to the fashion of the world, breasting the waves like Eddystone Lighthouse. And I have nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us."

"Surely, the way in which we common go on is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. 'Then is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced over our leaving so little difference between us and them."

ALL freedom which has its roots outside genuine truth is both intellectual and moral slavery.

The drop of ink, That falling, may make thousands, even millions think.

—Selected

Theatre-Going for Children.

BY MARY WOOD ALLEN, M. D.

be tragedy at the matinee in the Iroquois theatre was a veritable "slaughter of the infants." It is pitiful to read the lists of the infants and their ages: "Mary, nine," "Ethel," "Harold, four," "Margaret, twelve," "Paul, two," and so on through hundreds of names, each one of which means a desolated home and a broken-hearted father and mother. In view of the fact that so large a proportion of the audience on that dreadful day were children, the question of the advisability of theatre-going as an amusement for children being widely discussed, and from different points. Much is said both from moral and from the physiological points of view, and there is still much that may be said from the psychological; but in order to do this wisely we must investigate the process of a psychological development in the child.

At birth the babe is blind and deaf, and may say, without a brain. True, he has nerve cells, but they are mostly embryonic, the principal business of his child-life is to build a brain out of these undeveloped cells. The brain-building begins at once through the sensations brought to it from the outer world. Light-waves strike upon the retina, and are transmitted to the brain and child begins to see. Day after day the sensations pour in, and little by little the child learns to recognize them as mother's face, or bottle; growing slowly into a complete knowledge of the objects around him. Sound-waves pelt his tympanum and are transmitted through bony chain and perilymph to the brain, and in time differentiate themselves into his mother's voice, his rattle, the bark of a dog, or the mew of a cat, until at last he has built up brain structure that recognizes all the ordinary sounds of daily life. In the same way, through a gradual unfolding or development of brain cells, he grows into an understanding of his environment, and in the same way he grows into the use of his sensory muscles.

At first his movements are aimless and reflex, but gradually they become ordered and under control of his will. In order that his development may be symmetrical the various stimuli should be given in orderly manner. That is, there should be no forcing of the process of brain building. Nature does not wish him the material for brain growth as he can use it, and makes no insistence on order and for attention in advance of his powers. The child left to himself in his early life will overlook the objects that claim his notice and interest him, and they present themselves to him as fast as he is able to receive them. Outdoor play he is happy hour after hour, it is only when he is brought into the restricted limits of indoor life that he becomes restless and needs to be entertained. Parents who take their children to the theatre to be amused make the mistake of forcing the child-nature from the adult standpoint. They need occupation and opportunity for self-expression. We are quite apt to consider the play of children as their amusement, whereas it is their occupation, their serious business. By means of play they are being

educated into the possession of their bodies and minds.

Let us examine theatre-going for children, bearing in mind these few fundamental psychological principles, namely, What the child needs is an opportunity for brain-building through occupation and self-expression and through the orderly presentation of the various stimuli, which, suited to his comprehension, gave him this opportunity.

The very young child, taken to the theatre, is in the first place, bewildered by the multiplicity of sights and sounds. His immature brain is not prepared for such a complexity of impressions. He is dazed, and not infrequently frightened. Many times parents are surprised that what they had imagined would give the child delight had only caused fear. They have fancied that the spectacular representation of a fairy tale or of some child's story would give the child the same pleasure that the simple home-telling of the story had given. As has been said, they judged the child from the standpoint of the adult. With their broader knowledge of life they could disentangle the multiplicity of sound, the shifting panorama of colors and movements, and make them something comprehensible; while to the child, untrained and inexperienced, all is at first a chaos of noise and motion and color.

After a time he will be able to see part of that which is portrayed before him, but much of it, being incomprehensible, is by him unseen and unheard. It is true that after a series of experiences he may become able to see and comprehend the play, but this indicates that he has been stimulated to an unnatural development of brain power, and that means a disturbing of the balance and consequent inharmonious. He has really been subjected to a species of intoxication from which there must sometime come a reaction.

The theatre-going child becomes nervous, irritable, demanding amusement, an unchildlike, and therefore an undesirable condition. The normal child finds his delight in self-expression and asks only the opportunity for that expression. By the gift of elaborate and perfectly completed toys, and by teaching him to sit still and be amused by theatrical representations, the child is educated into that most unfortunate condition of looking to outward agencies for entertainment. The result is that he loses the power of self-expression and therefore becomes *blasé*.

But, some may say, Why, if it is allowable to tell these tales to the children, is it not allowable for them to see them portrayed on the stage? Is it not merely another method of telling the story with effective illustrations?

In the mere telling of the story there is no forcing of the child's mind. He is left free to exercise his own imagination, to set the tale to pictures of his own making; so the story-hearing becomes to him an opportunity for self-expression. Each child illustrates the tale according to his own mental acquisitions.

In the stage presentation there is nothing for him to do. He is left simply passive. But is there not something for his imagination to work on as he recalls the various scenes? Unfortunately, yes. He has been introduced to an unreal world in such a way that it seems real, and knowing nothing of real life he is

led to imagine that what he had seen is real; so false ideas may have been engendered which may eventuate later in wrong conduct. In telling a story to a child you can omit, or add, or qualify, as you see his special need would indicate, and so make the tale a medium for communicating to him some lesson.

Even the portrayal of virtues may have undesirable results. It is a well-known axiom of educators that to have the emotions of pity and generosity aroused with no opportunity for their active employment is detrimental. The child may see the fictitious woes and weep over them, with the only result that he is satisfied to see, and do nothing.

This constant arousing of emotions, even though they be desirable in themselves, tends to create an unbalanced condition, a nervous state that borders upon hysteria. This is a poor preparation for approaching adolescence, that time when, because of the endowment of new powers, the youth is brought into a world of strange emotions and when he needs all possible self-control to help him over this crisis.

If the theatre is objectionable for the child who is approaching puberty, how much more undesirable it is for the growing boy and girl who is passing through this great change! This is the period when the feelings have dominion, when emotions rule. To add to their power through the influence of the drama is to add to the dangers of this critical time. Now, if ever, should the youth be led away from thoughts of romance into the domain of facts. Now is the time for intellectual pursuits, for study of nature, for a quiet, wholesome life, free from excitement, free from all the meretricious surroundings of society life, either on the stage or off; the time for early hours, simple food, pure air, and the light of day; instead of late bedtime and late rising, unwholesome eatables at unreasonable hours, vitiated air, and the glare of artificial lights.

The theatre managers in Chicago are clamoring for permission to reopen their places of amusement, urging as a reason, not the present loss by closure, but the fact that people are learning to be entertained at home. The tide that has turned so strongly to the theatre is, through its closing, ebbing away from their doors, and will not readily be induced to return to its former channels. We sincerely trust that this opinion may prove a true prophecy, and that, for the sake of the children and youth, the home and family circle may be rediscovered as the true theatre of enjoyment.—*The Congregationalist*.

Free men freely work,
Whoever fears God fears to sit at ease;
And, after Christ, work turns to privilege;
And henceforth, one with our humanity,
The six-day Worker, working still in us,
Has called us freely forth to work with Him
In high companionship. So, happiest!
I count that heaven itself is only work
To a surer issue. Let us work indeed,
But not as if the only man on earth,
Responsible for all the thistles blown
And tigers couchant, struggling in amaze,
Against disease and winter, snarling on
Forever that the world's not paradise.

Let us be content in work
To do the thing we can, and not presume
To fret because it's little. —*E. D. Browning*.

FOR "THE FRIEND."

Revival.

Friends are more or less looking forward for a revival or a gathering again in the Society. But how is it to be brought about with them? It is not by the earthly might of man, as man might suppose, because he is of the earth earthy, and doth not come out therefrom, and is, regardless of the sayings of Christ our Saviour; for He has said, come ye out from the world and follow me. Friends also seem to be regardless of this also: what the Lord showed to Joseph Hoag; because they have gone in the world in pride and wantonness. Friends, you don't require glasses to see that the Lord is whipping the Society to death, and many of them are so blind that they cannot see. With this the Lord will chastise his people, until they return to their ancient principles. What is their ancient principle, but to turn and walk in the footsteps of Christ, their risen Lord, day by day. This they don't do. But they should show forth to a dying people the power of the Lord, as Christ and the apostles did.

Now a Holy Spirit revival must first take place in each individual heart. Then when that takes place you will witness a gathering to Christ the Lord, instead of a gathering to the world in pride and wantonness. See how it was with the children of Israel. When they had wandered away from their Lord, they got whipped to death by their enemies. When they began to open their eyes to see why it was that their enemies had beaten them so sore, they saw that it was their own fault that was the reason of their overthrow. So it is with Friends, the fault is their own and not of our Lord and Saviour Jesus Christ, that we are so few in numbers.

Now I beg of Friends to let the world alone, and walk no more with it in pride and wantonness, but with Jesus kept to day by day in your own spirits, which is his kingdom, a revival will take place in your hearts by the power of the Holy Ghost, that will be a holy gathering to the Lord. But just as long as you keep out of the kingdom of God, you will not witness a gathering again or growth in grace in your own hearts.

Dear George Fox and his friends walked with the Lord Jesus and the Lord Jesus walked with them, and there was unity one with the other, and there was power one with the other, and that brought about a Holy Ghost revival or gathering, which is a thing unknown and very much needed in this day of darkness. So if Friends expect a gathering again, they must return to the Lord and renew their covenants with the Lord, so as to regain that power, the loss of which caused them not to walk any more in power with their Lord, as they did in the beginning. No man can grow in grace unless he walks daily with the Lord and the Lord walks with him in power.

How many Friends are there this day that are following George Fox as he followed Christ? Let each one look into his or her own heart and see whether we are following Christ as did George Fox; and if we are not, then we are the betrayers of Christ and of our own Society. When a man or a woman becomes a betrayer of the way which was cast up by Christ, and doth not walk devoutly before Christ and the world, is he or she in a way to bring about with Christ "Holy Ghost revival,"

that the people might witness in their own hearts the power of the Holy Ghost?

S. T. HAIGHT.

NORWICH, Ont.

Science and Industry.

DISPATCHES from York, Pa., set forth that Charles Newman, a farmer living near Vineland, N. J., was seriously injured during the latter part of Fifth Month by the explosion of a hen's-egg in process of incubation; he was examining it to see if it contained a chick. The drum of Newman's ear was broken by the exploding egg and he suffered much pain.

THE CAUSE OF SMALLPOX.—As a result of the investigation of the smallpox epidemic in Boston in 1901, Dr. W. T. Councilman, of the Harvard medical school, announces the discovery of the smallpox germ. The disease is caused by a micro-organism representing the lowest form of animal life. This relates smallpox to malaria and distinguishes it from many infectious diseases caused by minute forms of vegetable life known as bacteria.

COLORS IN WALL PAPER.—There is really an opening for a professional wall-paper prescriber and patrons would be surprised if they know how much one can help them. A frightfully nervous man just now insisted upon a red paper when he needed green, a color that soothes the senses. Blue quiets the nerves, and violet has a tranquillizing effect. But how they all like red, and that despite the fact that it is the color of violence and passion!

HOW PRESSED GLASS WAS INVENTED.—In 1827, a carpenter of Sandwich, Massachusetts, wanting a piece of glass of a particular size and shape, conceived the idea that the molten metal could be pressed into any form, much the same as lead might be. Up to that time all glassware had been blown, either offhand or in a mold, and considerable skill was required and the process was slow. The glass manufacturers laughed at the carpenter, but he went ahead and built a press, and now the United States is the greatest pressed-glassware country in the world.—*Cosmopolitan*.

PETRIFIED MILK.—By a chemical process the casein is precipitated as a yellowish-brown powder, which is mixed with formaline. Thereby a hornlike product is formed, called milk stone. This substance, with various admixtures, forms a substitute for horn, turtle shell, ivory, celluloid, marble, amber and hard rubber. Handles for knives and forks, paper cutters, crayons, pipes, cigar holders, seals, marble stone ornaments and billiard balls are now made of skimmed milk. The insolubility of galalith, its easy working, elasticity and proof against fire make it very desirable. Already 20,000 quarts of skimmed milk are daily used for this purpose in Austria.

SEEDLESS APPLES.—Some bushels of seedless apples from Colorado are on exhibition at the World's Fair. This improved seedless apple, like the seedless orange, is the result of the scientific work of the horticulturists. The apple tree is blossomless and the fruit is free from worms and hardy enough to endure

the severest frost. The blossomless feature of the new tree is one of its most striking peculiarities and will make it a favorite with fruit growers, especially in cold climates. Already seedless apple nurseries have been started several States and seedless apple buds are great demand. John F. Spencer, the producer of the seedless apple, is experimenting with several varieties.—*N. Y. Sun*.

BURIED FORESTS AND BONES.—Three miles south of Lake Erie, near Amboy, O., is a gravel pit from which have been taken out from time to time, as the railroads have removed materials, cedar logs and many relics of the mammoth, that monster of pre-historic time. Among these relics have been tusks eight feet in length; also a tooth weighing nine pounds and three ounces, having a length of one foot and a circumference of twenty-six inches. These were all found more than thirty-five feet below the surface.

It is reasoned that during the glacial period huge glaciers coming from the north brought with them portions of felled forests, and lodged them in the swamp territory where now is a gravel pit. The facts that cedar trees do not usually grow along Lake Erie, and that a mammoth was an inhabitant of a colder climate, give plausibility to the theory.—*Ex.*

HE LOVED ANIMALS.—Charles Kingsley love for everything that had life was remarkable. He spoke of all living creatures as his friends, and saw in them the handiwork of God. On his lawn lived a family of natterjacks (running toads) that dwelt from year to year in the same hole in a green bank which a scythe was never allowed to approach.

He had two little friends in a pair of saw wasps that made their home in a crack of a window-frame in his dressing room. One of these he had saved from drowning in a han basin, taking it tenderly out into the sun to dry. Every spring he would look eager for this pair of wasps or their children, waiting for them to come out from or return to the same crack.

The little flycatcher that built its nest every year under his bed-room window was a constant joy to him. He had also a favorite slow worm in the churchyard, which his parishers were warned not to kill under the mistaken idea that slowworms were poisonous.

The same love for God's creatures was encouraged in his children. He taught them to admire and to handle gently every living thing.

Toads, frogs, beetles and worms were to them not repulsive things, to be killed as so often seen, but wonders from the hand of God.—*Youth's Companion*.

THE BAMBOO TREE.—"The word bamboo suggests to most Americans a faithful fisher rod or a dainty fan. To the Japanese and Chinese, who are the most practical agriculturists in the world, and to the natives of tropical India and the Malay archipelago, it is indispensable as the white pine to the American farmer. They are not only dependent upon it for much of their building material but make their ropes, mats, kitchen utensils and innumerable other articles out of it, at the same time consider it among the most nutritious of their vegetables. Varieties

oo are found everywhere in Japan, even there are heavy falls of snow in winter. A popular misconception that bamboos grow only in the tropics. Japan is a land of oos, and yet where these plants grow, it is not so warm in winter as it is in California. Regions where the snows are so heavy that often break down the young stems and freeze the thermometer drops to fifteen degrees below the freezing point, the largest of the bamboo species grows and forms large groves. Some of these varieties could be grown commercially in the United States.

The bamboo groves of Japan are not only some of the most striking features of its landscape, but one of its most profitable plantations. The largest well-kept groves in the world, except perhaps those of Burma, are in the central provinces, and some of them are several square miles in area. These groves pay the owners good interest, often fifty per cent gold per acre annually. Japan exports millions of bamboo fishing-rods alone, the largest share of which come to the United States. There are many bamboos scattered throughout the United States in botanical gardens, where they are cultivated for ornamentation. There are some beautiful groves of imported bamboo in California, but no serious attempt has yet been made to grow varieties having commercial value.

A bamboo stem, or culm, attains its full height—forty, sixty, or one hundred feet—in a single season. It is allowed to stand for one or four years before cutting, in order that it may harden. The shiving stem is hewn and divided into joints or knots by the using of the vascular bundles of fibers. There are many varieties of the bamboo plant, and the species which is woven into mats to make tall bamboo-tree which the Chinaman uses for the mast of his large boat. One variety is cultivated as a vegetable and the young stems are eaten like asparagus, or they may be pickled, pickled, or preserved.”—*National Geographical Magazine*.

Items Concerning the Society.

On the first day afternoon, the 31st ult., Joseph S. Stanton, accompanied by Jonathan E. Rhoads, held a special meeting for the employees of a manufactory in Malvern, Pa.

On a hearing a brief minute in which the clerk announced some of its exercises, Philadelphia Quarterly Meeting directed it sent to the several Monthly Meetings. It is much to be regretted that such exercises are mainly on behalf of absentees.

Wm. H. Whitson states that the minute granted by his Monthly Meeting, instead of that which was reported by us last week, gives “liberty to hold open public meetings within the limits of our Quarterly Meeting and visit some public institutions within its limits,” and “not to visit the offices of the Quarterly Meeting” as stated. The matter was submitted to a relative for correction, we suppose, not in season to withdraw it.

Notes in General.

Philadelphia has more Methodists than any other city on the continent of North America, and probably more than any other city in the world.

Wm. H. Conwell, of Philadelphia, it is said, has his church auditorium fitted up with megaphones which are connected by telephone with a

hospital in the city, and by this means the patients are able to hear every part of the service.

C. B. Antisdell, of Chicago, is so greatly disturbed over the Congo atrocities in the region where he was formerly a missionary that having resigned his pastorate he will devote himself wholly to efforts for the amelioration of the people who are victims of these atrocities.

Instrumental music in church is, it seems, still strictly tabooed in the Highlands. Sir Archibald Geikie says in his volume of reminiscences just published that the first notes of an organ would probably drive the majority of the congregation out of doors and lead to years of controversy.

The *Examiner* (London) states that the suggestion of Fr. Addeley and others, that a great Christian mission should be undertaken in London among “society” people has obtained a good deal of notice. The *Examiner* thinks that “the church has been inclined to neglect the well-to-do Pagans who abound in our midst, and who are equally in need of her good offices.”

The Zulu meeting-house is made of corrugated iron, a material used in South Africa for building purposes because of the absence of wood and other cheap material. Of the church which worships in this building, E. E. Clark says it is “the most active and devoted body of Christians with which I am acquainted; and yet all its members are black Zulus.” The building, which seats about three hundred people, is filled every First-day afternoon, and a congregation of from two to six hundred is organized on a vacant lot outside.

The Duke of Norfolk, who is a very devoted Roman Catholic, recently brought before the House of Lords a resolution dealing with the royal declaration against transubstantiation—a declaration which his lay and non-royalist resents as “deeply and needlessly offensive to many millions of his majesty’s loyal subjects.” The resolution was defeated. “Transubstantiation” is the doctrine that the bread and wine of the “Sacrament” is converted into the body and blood of Christ. This has to be denounced by any one who ascends the throne of England.

The funeral of Mayor Jones was the largest and most impressive ever held in Toledo. While his body lay in state at Memorial Hall it was viewed by 100,000 people. There was a general suspension of business, all public offices, stores, factories and even saloons being closed.

Thus, says *Zion’s Herald*, “does the general public love in worshipful recognition and admiration before any man or woman who really succeeds in living out the Golden Rule—the essential outward manifestation of the Christian life. But why do we really see so little expression of this foundation principle among the professed disciples of Jesus Christ?”

We are in receipt of the Sixth Annual Report of the Free Hospital for Poor Consumptives, established at White Haven, Pa. This institution is believed to have done very creditable work in the crusade against tuberculosis, by caring for the consumptive poor in a most practical manner, and it has been a pathfinder in some of the difficult problems connected with this work. “We save human life not only by the cases we cure, but by the cases we prevent. When we remove a consumptive from his home and work-shop and place him in a sanitarium, we break up a centre of distribution of the disease at the same time that we cure the patient.” The executive office of this Sanitarium is at 204 South Seventh Street, Philadelphia.

While the Czar of Russia may have Finland, the

United States of America will, it is said, have the Finns. The initial decree of Nicholas II., depriving Finland of its constitutional liberty, was issued in 1899. The effect is that in 1904, 200,000 Finns are on this side of the Atlantic. In common with Scandinavia and Denmark, Finland is Lutheran, and among the 13,500,000 Lutherans of these north European regions other religious bodies have made almost no progress. Finns who come here labor in copper and iron mines, they are seamen and bridgemen, carpenters and dock builders, and farmers and fishers. Intelligent and religious, they are making the best possible citizens that any nation can be composed of. On the skyscrapers of New York, in the mines of Pennsylvania, on the ranches of Wyoming, and in salmon fisheries and fir woods of Washington and Oregon they are active, not alone in making a living, but in building churches. There is a Finnish Lutheran synod, that is strong and growing stronger. Wherever the Finn is he is a tremendous worker. He makes a living, educates his children, and goes to public worship.

THE CHAIN GANG.—So far as we are aware, Judge Speer’s decision (in Georgia) furnishes the first official presentation of the working of the chain-gang law. What it means can be best gathered from the following part of the court’s decision:

“The sufferers wear the typical striped clothing of the penitentiary convict. Iron manacles are riveted upon their legs. These can be removed only by the use of the cold chain. The irons on each leg are connected by chains. The coarse stripes, thick with the dust and grime of the long torrid days of semi-tropical summer, or incrustated with the icy mud of winter, are their sleeping clothes when they throw themselves on their pillows of straw in the common stockade at night. They wake, toil, rest, eat and sleep to the never-ceasing clanking of the manacles and chains of this involuntary slavery. Their progress to and from their work is public, and from dawn to dark, with brief intermission, they toil on the public roads and before the public eye. About them, as they sleep, journey and labor, watch the convict guards, armed with rifle and shot-gun. This is to at once make escape impossible and to make sure that the swift thudding of the picks and the rapid work of shovels shall never cease. . . . More brutal and more ignominious than all, with each gang stands the whipping boss, with the badge of his authority. The evidence discloses this to be a heavy leather strap about two-and-a-half or three feet long, with solid hand grasp and with broad, heavy and flexible lash. From the evidence, we may judge that the agony inflicted by the implement of torture is not surpassed by the Russian knout, the synonym of the world round for merciless corporal punishment. If we may also accept the uncontradicted evidence of the witnesses, it is true that in the Bibb County chain-gang for no day is the strap wholly idle, and not infrequently it is fiercely active.”

SUMMARY OF EVENTS.

UNITED STATES.—The Russian prize court has decided to confiscate such portion of the cargo of the Portland and Asiatic Line steamer *Arabia* as was consigned to Japanese ports, namely 59,000 pounds of American flour and the railroad equipment, the portion consisting of less than half the bulk and weight of her cargo; the remainder, consisting of 142,500 pounds of flour, was consigned to Hong Kong.

It is stated at Washington that the United States Government will maintain the doctrine that foodstuffs not directly intended for the use of a belligerent army or navy, cannot be regarded as contraband. In the case of the *Arabia* the cargo is said to have been of American flour consigned to Japanese individuals, and not to the Government, nor intended for its use. It is reported that the State Department will proceed with the preparation of its case for the purpose of securing that protection for American trade with the Far East to which it is entitled under the principles of modern international law. The Bureau of Labor, after conducting an inquiry in

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The Gift of Shepherding Without Vocal Preaching.

Until the present summer, looking across Hazard's Bay we could see one white spot among the trees of the Mattapoisett shore. It was a neat, white Friends' Meeting-house that we saw. But this summer it was not in sight. When we asked "an elder worthy of double honor" who came over from that place to attend a Quarterly Meeting what had become of the meeting-house, that we no longer saw it on our side, he said that it was likely the trees had grown up to shut off the view. This was the honest, humble, unassuming, and unassuming Captain Joshua L. Macomber.

His house of worship and outward tabernacle had been cut off from the view of the shore by the living intervention of a tree Providence in this summer. But the gift of that meeting-house at whatever distance had stood to our thoughts as a testimony of a true pastorate. For many years the meeting has been kept up without a resident minister. If it centered around any one it was centered around the gathering influence of an honest, straightforward loving heart, deeply imbued with the principles and doctrines of the good, old Quakerism, ever viewing with sadness, but without a trace of bitterness, the deviations that were creeping over the goodly heritage of our profession. The gathering influence of Christ in his spirit thus long held the meeting together. He could not speak publicly, but he could bear other's burdens, he could reach over the flock and every family for good, and could keep close to best wisdom for every interest of the meeting, little and great, he

could at heart rejoice with those that rejoiced and weep with those that wept, he could be "a judge as at the first and a counsellor also from the beginning," he could do his part wherever else failed to carry out the Friends ideal of pastoral care, "all the members having the same care one over the other."

This elder was a living refutation of the claim that the pastoral service is inseparable from the vocal ministry of a meeting. The pastoral question among Friends would never have come up had there been many Joshua L. Macomers.

No one truly enjoys himself, unless it is a good self.

"We want our righteousness to be such a power as the world has never seen," and "The Christian love of the United States should be the most formidable in existence." These words are not quoted exactly as two officers of "The Large-Navy Mania" recently published them. For righteousness and Christian love they put "fleet" and "navy."

To give one's self to the work of the ministry, is not necessarily to quit the ordinary avocations of man, but it is to give himself to the operation of the Holy Spirit. The work of the ministry is all His. The first ministerial charge was, "whatsoever He saith unto you, do it." To this we believe nothing has ever been really added since.

What is called "the new Quakerism" has been proving to be the old anti-Quakerism.

The good old Quakerism is the newness of the Spirit ever speaking to present conditions.

To speak to modern conditions as one having authority speaks, is different from acknowledging that they are our authority.

SHALL FRIENDS LEVEL UP, OR DOWN?—We have at times referred to the excuse, that stated hymns have a right to be introduced into Friends' meetings for worship on the same basis as the vocal exercise of preaching and prayer. Were the voice of true praise as genuinely and immediately the product and requirement of the Holy Spirit, as preaching and prayer ought to be, probably its exercise would never have been challenged by the spiritually minded. But in what way shall song, prayer and preaching be uttered on the same stand-

ard? By placing the singing on the true spiritual plane that should warrant the other vocal ministry; or by bringing down that ministry to the usual level of the singing? Shall we level upward, or level downward, to get public singing, preaching and prayer all on the same level? The actual tendency has been to level the authority of preaching and praying downward toward the convenient foundation on which unspiritual (and even immoral) singers can exercise a voice.

A leader's orders to sing from a certain page of a book are just as good authority for one, similarly called out, to preach from a certain page of a sermon-book, and for another to pray vocally from a certain page of a prayer-book. What difference in principle? Off from the highway of the Spirit, "all roads lead to Rome."

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 34.)

Early in 1802 a company of Delaware and Shawnee Indians from their homes west of the Ohio, came to Philadelphia with the permission of the President, on their way home from Washington, and presented to Friends an address, in which they state their desire to get some necessary articles for their women and children, and also a school master to teach their children. They requested also the assistance of Friends in getting the place where their annuity was paid them changed to Cincinnati or Fort Hamilton, as being more convenient to their settlements.

The Committee state in reference to these Indians:

"As these people are the immediate descendants from those tribes who were very friendly and kind to our ancestors, they seemed to have a special claim upon us, and as usual it was thought right to make them some presents; accordingly upwards of four hundred dollars was collected from Friends of the city, and one hundred dollars more were added by the Committee on Indian Affairs. This amount was given in money and goods to them and their interpreters, and the following answer was prepared and interpreted to them."

This answer was couched in the figurative language to which the Indians were accustomed on such occasions, and contained the following paragraphs:

"Brothers,—We are glad to see you and bid you welcome to this our old council fire which was kindled by your grandfathers and our grandfathers in this place.

"Brothers,—This fire has been kept burning

ever since, and is still burning, and hope it will long continue so to do, and we now put on some good dry wood to make it more fresh and lively.

"Brothers,—As you have come a long journey and are much fatigued, we desire you may be strengthened and refreshed among us, and made strong to return home in health and safety to your friends.

"Brothers,—It is now a long time since we have seen any of our Delaware and Shawnee brethren; there has been a great deal of war and bloodshed, which has made the hearts of us, the children of Onas, called Quakers, very sad, and we are glad to hear you say you do not intend going to war any more. We desire for you as for ourselves, that we may live in peace with and do good to all men.

"Brothers,—When our grandfathers came to this country they purchased lands of the Indians, they cleared and cultivated the ground, built good comfortable houses and barns; they got cows, horses, sheep, hogs, and poultry, and their women and children were sober and industrious, and the Great Good Spirit blessed them with peace and plenty.

"Brothers,—It sometimes happened that some of our fathers left their children good estates, and some of these children became lazy and idle and spent their time and money in gaming, frolicking and drunkenness, and so they swallowed up their lands, and they and their wives and children became poor and had to beg their bread.

"Brothers,—Many of our people now have to work hard; some have to pay heavy rents and taxes, and we have many poor to support, but you, brothers, tell us you are settled on good lands. We desire you may improve them as our forefathers did, and we, their children, continue to do; this will be for the good of yourselves, your wives and children, and what we strongly recommend to you; but if instead of this you will spend your money and skins for whiskey, and in playing cards and frolicking, the Great Spirit will be angry with you, and you will dwindle and become poor, weak and sickly.

"Brothers,—The President and the sixteen fires have those matters and things concerning the Indian nations under their care; to them you must look for advice and assistance, but if a proper opportunity should offer we mean to make use of it, to promote your request respecting your annuity. We believe the President is well disposed towards you.

"Brothers,—As you live at a great distance from us, we have no expectation at present that any of our people will be willing to go among you as a school master, but if you would send to us two of your boys, we are willing to take them and have them taught to read and write and to learn the blacksmith's or carpenter's trade, or farming.

"Brothers,—We intend to make your interpreters a present, as you desire, and we also mean to make you a present of some gold and some light goods, but we make this present that you may carry them home and distribute them, the money to be laid out in useful and necessary articles for your women and children."

To this address they made a reply in which, referring to intoxicating liquors they said truly:

"It is not an evil brothers, of our own making. We have not placed it amongst ourselves. No, it is an evil placed amongst us by the white people. We look up to them to take it out of our country. They tell us they have friendship for us; if they have they certainly will not let it continue amongst us any longer. No, brothers, this friendship is for our destruction. We tell them, Brothers bring us useful things, bring us clothes—bring us farming utensils—but all to no purpose. So may the Great Spirit above protect you for the favors you have shown us, and the presents you have given us will put us in grateful remembrance of you forever."

In 1802 an application was received by the Committee from Clear Sky, a Seneca chief, on behalf of his people settled at the Tonawanda village for some articles of husbandry and a set of saw mill irons, which was granted. In the following year a set of saw mill irons, was forwarded to the Indians at Buffalo Creek [the site of the city of Buffalo].

The attention of the Committee had been drawn from time to time to the propriety of occupying a different location than that originally selected, at Old Town, near the Allegheny River; believing there would be an advantage in owning the land that their improvements were upon, and where also a saw and grist mill could be erected. After consulting the Indians upon the subject, and obtaining their consent to remove to another spot, which the Indians hoped would not be far distant, four of the Committee, who were then visiting the Indians, viz: Isaac Coates, Isaac Bonsall, Thomas Stewardson and John Shoemaker, Jr., in 1803, selected the tract of land which is now the property of the Yearly Meeting. In reference to their choice of this location these—"On viewing a creek called Tunesassa, which falls into the Allegheny on the east side about two miles above Genesinghta, we found sufficient water to work a saw mill and a convenient situation to build one, about half a mile from the Indian reservation, and navigable for canoes to and from the river at many seasons. The creek is bounded on the south by a mountain which it winds round the end of—On it are some fine white pine trees near where the dam is proposed to be erected; it will require a dam fifty yards long and about twelve feet high to obtain a fall of ten feet. On the north side of the creek is a body of good farming land, the bottoms abounding with white pine and other timber, among which are some sugar maples; there is a low ridge on which are many white oaks. Although the land is not generally of the first quality [and to secure the water of the creek we must include a part of the mountain] yet we believe a very good farm may be made there, and the situation for our purpose is superior to any we met with, therefore we fixed on this place."

The tract thus selected was afterwards purchased of Joseph Ellicott, the agent of the Holland Land Company, for about \$900; it adjoins the Allegheny Reservation, and contained about 692 acres.

Joel Swayne and Jonathan Thomas removed from Old Town to reside upon it in 1804, and steps were soon taken to erect a saw and grist mill, which were completed and in operation early in 1805. With the view of encouraging

the Indians to make use of the facilities these mills afforded, it was agreed to saw free of charge for such of them as intended to use the boards for building with, and to grind their grain without taking toll, certain time. This method of converting into meal was so much more rapid than of pounding it by hand in their wooden tars, that it elicited the remark from an Indian who had a grist of his own raising gr and bolted there "I think this will make Indians see daylight."

The Sub-Committee who made the sale of this tract afterwards went to the settlement of Indians at Cattaraugus where had a council with them, and upon their action agreed to furnish them with saw tools, and a set of plough irons [there was this time but one plough in this settler and also agreed to take charge of and ins two of their boys, if they were ready to go for Philadelphia at a certain time.

The Sub-Committee remark in their report "while sitting in the chief warrior's cabin the evening, he asked us if Quakers kept slaves. We answered him, no. He said was very glad to hear it, for if they had any he could not think so well of them as now did; that he had been at the city of Washington last winter on business of nation, and found many white people blacks in slavery, and used them no better than horses."

The same friends afterwards had an interview with Red Jacket and other Indian Buffalo Creek, about thirty-six miles distant and also with those residing at Tonawanda. At the latter place a request was made for assistance in building a saw mill, which consideration by the Committee in Philadelphia, was complied with so far as to provide to furnish them with three hundred dollars when the mill should be erected.

(To be continued.)

RESULT OF EXAMINATION.—In the middle of the eighteenth century Gilbert West and Lord Lyttleton, leaders among the learned in that of controversial age, came together to plan an assault upon Christianity. Each proposed to prepare an elaborate and exhaustive attack on what he regarded as the most important and salient event of the gospel record—West decided on the resurrection of Christ, Lord Lyttleton on the conversion of Saul Tarsus. A year later they came together to compare notes. The former said, "My essay is finished; but I have arrived at a different conclusion from what I had anticipated. A comprehensive survey of the evidence in the case, I am forced to believe that Jesus who was buried in Joseph's garden, did not rise from the sepulchre, and thus prove himself to be the very Son of God." The latter said, "I am bound to admit that my research have brought me to a similar conclusion. The evidence shows that Saul of Tarsus met an extraordinary change in his way down to Damascus, that he saw the living Christ, that this Christ was the very Son of God."

Exchange.

I NEVER saw an oft-transplanted tree, yet an oft-removed family that thrived so as those that settled be.—A. D. 1737.

Central Truth come to Bridge over Such a Time as This.

It has been said that we are living in a time that has important analogies to the days of the advent of Christ.

The civilized world nineteen hundred years ago was under the sway of Roman emperors; geographical boundaries were effaced; military bands joined countries hitherto unknown to each other. To-day geography is an uncertain quantity; steam and electricity have brought the most obscure, benighted peoples within reach with all the other races. In the latter days, says the prophet Daniel: "Many shall go to and fro, and knowledge shall be increased." Again as in Christ's time there is great religious unrest and a casting about for something as yet unrealized. Then, the high esthetic and philosophic culture of Greece furnished a beautiful language for the announcement of the gospel of love and self-sacrifice,—now electricity has called upon the words that express its annihilation of time and space, words that are utilized to symbolize the power of an all-pervading, generating Holy Spirit.

This third manifestation of the Deity Neander declared in the first half of last century was to evolve the fourth great era in the educational uplift of mankind.

The Jews were raised up to prepare the way for the Saviour by a clear monotheism and purging of the four institutions that were common to all of the old religions, viz: a holy cove, holy priesthood, holy sacrifices and holy laws—George Fox and the Friends sought to give the Christian sects from the foreign elements evolved under and after Constantine, during the dark ages; they would restore primitive Christianity by bringing men through *light in all* to the immediate and perceptible guidance of the Holy Spirit; to a ministry inspired by the Holy Spirit, and to the exercise of all of the Pauline gifts that are the inheritance of a true congregation that is gathered under the headship of Christ. This spiritual worship with its silent waitings for the action of the Holy Spirit, upon the varied gifts, and the clear guidance of the Holy Spirit specially manifest in the sure steppings of a gifted minister when called by him to serve; these justify the conclusion that Friends were chosen to give an object lesson to the world preparatory to the opening of the era of the Holy Spirit.

Like the Jews, the Friends were given certain customs and practices which isolated them, and fitted them for their peculiar mission among the religious sects,—the inculcation of the offices of the Holy Spirit; the Spirit that Christ promised to send to lead the Christians into all truth and teach them things to them.

Here is the *raison d'être* for the continued existence of the Friends as a separate organization, a peculiar people. Their mission is yet fulfilled. Very few religious ministers except in practice the power of the Holy Spirit, any ignore Him.

H.

WHOEVER loves God with all his heart and but serve Him with all his strength, Wesley.

TO MY DOG BLANCO.

By Request.

BY I. G. HOLLAND.

My poor dumb friend low lying there,
A willing vassal at my feet,
Glad partner of my home and fare
My shadow in the street.
I look into thy great brown eyes,
Where love and loyal homage shine,
And wonder where the difference lies
Between thy soul and mine!
More playful than a frolic boy,
More watchful than a sentinel,
By day and night thy constant joy
To guard and please me well.
I clasp thy head upon my breast,
While thou dost whine and lick my hand,
And thus our friendship is confessed,
And thus we understand.
Ah, Blanco, did I worship God
As truly as thou worships me,
Or follow where my Master trod
With thy humility;
Did I sit fondly at His feet
As thou, dear Blanco, dost at mine
And watch Him with a love as sweet
My life would grow divine?

(Revised.)

The Land of Promise in Sunshine and Shadow.

(Concluded from page 35.)

As already stated, the language of the country is the Arabic, not the Turkish, as some presume. The pure Arabic is the classical language of the Mohammedans. The native Christians name the days of the week and the months of the year differently from the Mohammedans. The Arabic being widely spoken, its division in several dialects by different nationalities is but natural. The Jews that come there from all quarters of the globe speak the language of their respective country at home and in their own circle. The Hebrew, of which not all have sufficient knowledge, is used as a medium in conversing with the rest of their people. Twenty-seven different languages and forty-two dialects are said to be spoken in Jerusalem. That may somewhat explain the Babylonian confusion!

Forests are no more to be found on the sacred fields. It is one of the grave characteristics of the Arabs, to commit violence on all that is good and improving. There is, however, some timber on the banks of the Jordan.

Fuel is quite an object. What coal is needed for steam, is imported from France. The natives burn dried cow and camel manure, our people buy of them and use very sparingly rods of shrub and stumps. The Jewish colony Rishon utilize the pruning of the grape vine, of which they have an abundance, an example, that is certainly followed by others.

Concerning the employment of the more than one hundred thousand Jews in Palestine it remains to be stated, that about the half live a colonial life, the greater number of whom on the five greatest Rothschild colonies; and there are others, some, like the former, working for their sole owner at small day's wages; others struggle for themselves. To my knowledge all produce wine, which like any other product, is subject to export taxes. These, added to the import taxes at their destination, and the freight, labor, machinery, etc., elevate the cost above the amount of sale; but the philan-

tropists will sooner employ their race in this way, than to mortify their activity by alms.

Agricultural implements are as yet primitive. On the plain of Sharon and Philistia the use of our plow is possible, not so in the mountainous Jewish country. A Hebrew, now called Arabic plow, is all the rocky condition of the Judea patches (there are few fields) will admit of. All the power for tilling the soil consists in a donkey or two, occasionally assisted by a woman.

Threshing is also just the same. There being no need of fear of rain in the summer season, the grain is stacked outside. Before rain is expected, the threshing-floor (simply a place of hard ground) sometimes paved, is got ready, on which a layer of the grain in ears is placed. The threshing gang is made up of oxen, donkeys or cows, all coupled together, which under the voice and whip of a commander march around and around, until all is thoroughly broken up. Then another layer follows just on top of the pulverized former, when the proceedings begin anew. Of course, the reader in better circumstances must not imagine that system to be hardly practicable, where a man had an extraordinary crop. The Arab is always sure of having little enough. To them it may well be applied, what some one said of the Hindoos. "They are wealthy in one respect only, that is, in time." Well, the Arab possesses lots of patience, perhaps because he needs it. A favorable wind must be waited on, which under continual throwing up of the threshed substance with a wooden fork is utilized as a winnowing mill. Thus expense is reduced to the minimum of one cipher. I have seen such a paved threshing ground in the extensive yard of the Syrian Orphanage, where evidently the same system was followed.

As is known, water is scarce in Palestine, but not so badly as often given to be understood. There are numbers of springs in the hills of Israel and Judah, but often too far from human dwellings. On the forty mile road from Jerusalem to Jaffa I have seen three, two of which were neatly walled up; besides a brook, from which I drank, calling to mind Ps. cx: 7. The people in that country must supply themselves with rain water. Knowing this, I first missed the spoutings on all houses, but found that such are but waste of money to them. The flat roof and a prepared yard, which the better classes and Europeans pave and keep clean are sufficient to gather and lead through a filter in the different cisterns all the rain water that is falling. The Syrian Orphanage has twenty-seven of these, others also in proportion to their family and stock, except in the cities, where such is impossible and therefore the rainy season is waited on with great anxiety. Jerusalem had to suffer most in this respect, until some three years ago, when at last after many suggestions and benevolent offers from English people, to remedy the calamity, the Solomon water channels were put in order after an abandonment of an age. Since that the holy city is rendered safe from water famine. During my stay I saw water being carried and sold in sheep and goat skins not inviting in appearance. On the plain of the coast around Jaffa there are wells, commonly called "biara," from which the water is obtained by an Arabic construction, consisting of a wooden frame with wheels, chairs and

a number of tin boxes of about 2x4x3 in size. A horse or other animal of the kind does the work by pulling in a circle. If much water is needed, the motor beast must be relieved often. To my knowledge there are only two with a gas motor, Bir Salem and Rishon.

Another evil in Palestine is the circumstance, that the value of legal coin is not regulated by law, as with us, but by market influence, consequently is fluctuant. Interesting it may be to learn, that the change and exchange of money is always subject to a fee. As in historical times, there are money changers every where and there on the street. A merchant will not hand out the change, it must be bought. A Turkish medjity is worth eighty-five cents, a piaster nearly five cents, our mill is their sackdool. French silver and gold is current, particularly with the merchants. In short, aside from the demoralizing influence of the Islam, Palestine is holding fast to original and aboriginal antiquities, regardless of the criticism of the occident. Many volumes could be written on Bible Lands, information of fascinating interest on different subjects, such as the researches and excavations of the Palestine Exploration Society, which could be furnished, true as nature,—cheap as paper,—nothing will give us as thorough an understanding and vivid a view of these matters as an object-lesson in the respective places, especially if broadened and deepened by a longer living and dealing among the natives.

In closing my narratives and descriptions, I exhort the dear reader to join with me in praise to God, whom it pleased to bless us with the Word of Life, which hope we bear assuredly in this mortal vessel; who has planted us by the river of steadily increasing civilization, with law of steadfastness and a well regulated government.

If the earnestness of our spiritual attitude will permit a suggestion, I move that the dissatisfied and disobedient be given a course in Palestine. I am of the strong opinion of the treatment being within the scope of the homeopathic law: "*Similia similibus curantur.*"

As for us, let us serve the Lord our God with a pure heart fervently, remembering that Christ died also for our neighbor and fellowmen. So shall we not be ashamed before Him in His coming. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

"Now unto Him, that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, through Jesus Christ our Lord, be glory, and majesty, dominion and power, both now and evermore. Amen."

MATHIAS DENKHAUS.

NAYARRE, Ohio.

MAY we become fit vessels for the indwelling of the Holy Spirit, lest the powers given us to become shining lights to the glory of God become as a consuming fire to our own destruction, through the lusts of the flesh.—*Kansas Epistle.*

"The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God."

Slighting Work.

There is in these days a great lack of thoroughness; and there is in the human constitution a disposition to slight and neglect things, and to make profit by the use of inferior material and unfaithful workmanship. Doubtless, this is in many instances caused by keen competition, which results in such reduction of prices as renders an honest course one of extreme difficulty. But besides this, there is the lack of a feeling of personal responsibility to God for the faithful performance of personal duty. Men suppose that when a job of work is done—has passed the inspector, gone out of their hands, and been paid for—they have no further concern with it. And yet the results of their carelessness, neglect, and dishonesty may be disastrous and deadly.

While crossing the Atlantic, in 1882, on board the steamship *Hanoverian* we saw the crew one morning engaged in hoisting a sail. All at once something gave way, and the heavy boom came crashing down upon the heads of several who were sitting beneath, unconscious of danger, and who were picked up bruised, maimed, and bleeding, and were carried away. Investigation showed that the accident was due to a worthless hook, made of soft iron, which, under the strain, straightened out, and caused the accident. Thus human life was imperiled, and perhaps years of suffering, caused by the neglect, unfaithfulness, or dishonesty of some unknown person who was responsible for that worthless hook. No human tribunal may reach the offender, nor will he ever pay a penny of damages to those who were injured. But he cannot escape responsibility. The day will come when that work, with all other doings of its kind, will pass in review before the great Inspector, who judgeth according to every man's work, and who shall give reward for the deeds that men have done.

There are frequent accidents on land and sea directly traceable to the carelessness, unfaithfulness, and dishonesty of persons who are employed; and frequently to the unrighteousness and oppression of employers, who exact impossible labors, and blame men for failing to perform them. No earthly tribunal can apprehend or punish the guilty in these cases; an attempt to do it frequently results in making some poor wretch a scape-goat to bear away the sins of the wealthy and influential, who are really responsible for the calamities.

A person once slipped or fell from a window, and was only saved from inevitable death by a shutter-hook, which caught into the clothes, and held the person, suspended, but safe until assistance could arrive. The hook, of course, was intended to support no such weight, but it was well and strongly made, and securely fastened, and that faithfulness, saved a life.

Judgment will have awful revelations for some men who have slighted their work, neglected their duties, and caused calamities which no eye but the Omniscent could trace to their real sources. The man who has been faithful in all things, who has done his work thoroughly, as in the sight of God, may find in that day that he has builded better than he knew, and that the work which he has done has been made a blessing to many whom he

has never seen. The man who has slighted neglected, and "scamped" his work, may find in the great day a terrible array of woes and calamities which have come through his unfaithfulness. Whatsoever ye do, do all the glory of God. He who does this may leave the result with Him whose he is, and whom he serves.—*The Safeguard.*

To Learn Faithfulness.

Let us begin with those obscure faithful men and be faithful in that. Many a faithful man, who has been living carelessly and ungoverned, who now wants to begin a solid and dependable life, will find his first test, and therefore his first opportunity of great strengthening and development, presented to him in the chance to conquer some private infidelity. Let him blow the dust from his Bible, and be watchful and pray to the God whom he has been forgetting.

But to conceal and equivocate is a poor way to begin a new life of fidelity. The new faithfulness must show itself from the outset in faithful loyalty. Fly the right colors from the start of the new life.

Soon the chance for some heroic and testing fidelity will come. Seize it. The work that has been strengthening by unseen difficulties and by quiet, open commitment to it, will be given its opportunity; when the time comes let us obey hard and fearless. We may be trembling under the test, a hardly knowing whether to stand or fall, if we are true now we shall stand upward by a year's growth. The great instances, glorious faithfulnesses in crises which history records were prepared for in the main by the struggle after faithfulness in obscurity. He and there, doubtless, it was not so, the emergency suddenly striking loose some deep, unused forces, which had not been given place in life before. But the law of faithfulness the great thing is the law of faithfulness the small. When, having lived faithfully small things, the opportunity comes and we are seized for acting faithfully without flinching in great things, the struggling life is therefore immovably in the glory of perfect dependableness.

Always let us follow and obey the faithful Saviour. As we think of Him and trust Him, a higher conception of the glory of faithfulness girds our hearts, and we see that it is possible for a man to be faithful. I more than this happens. For such trust in Christ as this lays our life open to his incoercible, and though we may not be conscious of it, and may think that our memory of Him is nothing more than our memory of His mothers, yet as we believe on Him He puts himself in us, and his ability to succor them that are tempted to faithlessness lays down and resistless hold upon our lives, and makes us no longer faithless men and women but believing, faithful.—*Forward.*

We realize that the condition of our country is such that it should claim our serious consideration. If we would be a living church, we must not fear to bear our testimony to the administration of the affairs of government in accord with the principles of Christianity.—*Kansas Epistle.*

Quakerism and the Scholar.*

BY WILLIAM WISTAR COMFORT.

The dangers of the student's life are peculiarly inevitable. I say the dangers, for though they exist, they may be survived. These dangers are frequently insisted upon; yet it is worth while to recall them at this time. Perhaps the primary danger, the danger which sets us most quickly in our relation to those about us, is that of selfishness. Selfishness on a grand scale, for the true scholar is generous and broad-minded toward the appeal of truth from whencesoever it may come; but selfishness on a small, petty, mean scale, which sets itself in self-absorption and forgetfulness of the rights and pleasures of others. One is not like to be disturbed while engaged in a genial research; one chafes under the daily loss of a material existence when his thoughts are wandering upon some fascinating plane of intellectual activity. How we have hated ourselves afterwards, when a hasty word or act of assistance grudgingly rendered has betrayed our frailty, our subjection to the petty weaknesses of humanity, we who feel forsooth so exalted to soar in the pure ether of intellectual exaltation!

The sense of the all-to-likely incompatibility of the scholar's life with the life of society, mainly accounts for the mediæval dividing between the world and the scholar. The scholar felt with good reason that he had no business with a family or with any social impositions. And he retired to a cell where he might be alone with God and his books. But he avowed and open withdrawal from society on the part of the scholar is too cowardly an attempt to harmonize with the requirements of modern social responsibility. No one can live himself alone, even if it were right for him to try to do so. Thus, in our day, the most overburdened scholar, the most zealous student, men a host of duties toward others, which he too poorly executes, all because he is too selfish of self, and too regardless of the rights of others.

Then, our position so despairing? Are we inevitably bound by the shackles of our own selfishness? Is there no remedy for this selfish-centralization,—no enfranchisement from the merciless tyranny of a too congenial satisfaction? There certainly is such a remedy which will go far to save us, a remedy as purely human and practical character. I think the remedy lies in the practice of what the Apostle to the Gentiles called charity, a duty, yet definite love of humanity. This condition is not altogether the private property of the Christian. I apprehend that many generous-minded pagan knew this interest in his fellow mortals. But the passionate yearning for the welfare of others is properly a Christian sentiment, a sentiment which has taken on an unprecedented development and importance in our own times. We who are teachers are especially well placed to feel this sentiment and to give it free play in our daily work. A teacher who has no sense of responsibility for the welfare of the minds and hearts of those committed to his charge makes but a poor use of his possibilities. So true is this that

in most of our private schools you will find teachers are chosen rather with a view to their character and personal influence than on account of their intellectual attainments. It is quite right it should be so, provided that under the head of influence there be included an insistence upon a high grade of execution of the task imposed. Any slipshod methods of instruction are but partially compensated for by the influence of a Christian character outside the class room. No one is quicker than a bright student to detect weakness of intellect or imperfection of preparation in his teacher. Just criticism of our methods as teachers will form a stumbling block to our influence as guides and friends.

To put the excellent counteracting influence of charity upon a broader plane, I mean that as scholars we should never think of ourselves as belonging to a fraternity apart from the common responsibilities of modern society. Our very enviable relation to the youth of this country should forbid us to enclose our treasure, whatever it is, in a tightly-sealed vase. The sharing of our benefits with others becomes an imperative duty. But let us see to it that our activity and our sympathies are not confined even within the border of our school or college. Our communities stand in need of our help, in politics, in charitable organizations, in religious manifestations, in all the activities of society where intellectual leadership is required. Though it may seem temporarily detrimental to extreme forms of individual scholarship, let us be thankful that the heads of our great American educational institutions are one and all taking the lead in a thousand movements that will make of our country a fairer land. Often at great personal sacrifice the leaders of our intellectual world are crossing the country in all directions to assist with their personal advice in undertakings of vast import to our national welfare. In a smaller measure, as the opportunity offers, we, as educators, should always feel a sympathetic interest in all good works. If we do so, it will prove a powerful check upon the besetting sin of selfishness which lies ever in wait, with seductive proposals, to wreck the higher purposes of our God-given existence.

But, needless to say, in the course of these remarks upon that personal selfishness, which, after all, is the common inheritance of mortals, I have been thinking of a vastly more serious obstacle to our best interests which assails us as scholars. I refer to the very real temptations of the scholar to dispense with the forms of public worship. You probably know what is the case, that an extraordinary number of men in our universities and colleges, brought up in a religious atmosphere, have ceased to join with the people in worshipping God. I take it, however, that a very small portion of these men would claim to have reached such a point of self-sufficiency as to be able to dispense with all religious belief of any kind. No, they are not unbelievers. They are respectful, God-fearing men, fully alive to their moral and social responsibilities, profoundly true to their convictions of what is right. But they are men, endowed with powerful and fearless intellects, who are accustomed to think for themselves, at the dictates of no one. Such men are extremely wary of accepting any formulated doctrine, and still more unwilling to

assist at any religious rites with which they feel no sympathy. Above all else, they are true to themselves, and shun the idea of becoming a party to any action with which they have not entire unity. I have known such men in several countries, but in our own universities they may be met by the hundred. They are not noisy. They interfere with no one's practices; but conversation with them reveals their distrust of religious emotion, their lack of sympathy with what are called high church forms.

Now it seems to me that this attitude of mind is altogether comprehensible, given the sort of men who are its victims. The Roman Catholic Church, by a series of evolutions, adapted its forms and in part its creed, to the intelligence of the illiterate masses in the middle ages. The balance between symbol and reality is so nicely maintained in the worship of the Roman Church that even a good Catholic is embarrassed to explain where one ceases and the other remains. If we remember that most of the Protestant sects, and especially the Episcopal Church, are simply less extreme forms of the symbolic, one-man system of worship, we can understand why a man of the twentieth century finds himself hampered in expressing his worship in twelfth century phraseology. A great deal of water has flowed through the mill since the mediæval church councils undertook to decide upon a universal creed and form of worship. A man who knows what Jesus' practice was, and who has twenty centuries of Christian knowledge within his head, is apt to feel his heart repulsed by the service of many of our churches. Such a man is generally above all characterized by his honesty, his sincerity. The expression of his worship by proxy strikes him as being a sham. He wants a genuine worship into which he can fully enter, or none at all. He is in addition apt to be highly cultivated, with æsthetic and artistic tastes, hence quick to criticise any service which is not perfectly executed. How often such a man can be heard to exclaim against those services to which people of fashion in our cities flock once a week. The comparatively small amount of spiritual nutriment contained in these spectacular services revolts him and drives him back to his own study and meditation. For, after all, is there not something uplifting, something ennobling, in this constant personal search for some new manifestation of the truth, whether it be in the written word or in the handiwork of nature? Is it any wonder that many a scientist, many a student of the world's best books, finds more virile nutriment, more spiritual aid at his laboratory table, or on his library shelves, than he does in the perfunctory services of a minister whose superior in intellect he well knows himself to be? If you ask such a man what his attitude is toward his family church, he will likely say: "I used to go, but the choir has run down hill very much, and they have got a young man there now about whom the ladies are very enthusiastic, but he is not my style." Or perchance he blames his coolness on some poor old rector, whose inspiration has run out long since, and who has got in the habit of dispensing the same spiritual nourishment week by week to a congregation whose demands are not very exacting.

To sum it up, we should find that the major-

*By request of some members this article is offered to periodicals under the name of Friend.

ity of professional men who stay from public worship do so, not because they have lost their faith and have no sympathy with worship, but because they feel sincerely that it is a waste of time for them to go to the church which they once attended regularly. They are often busy men, used to counting the minutes, and they are unwilling to spend a couple of hours at a service from which they can only return to find fault.

If I have ventured to speak at some length of this class of persons, it is because I know a goodly number who belong to it, and because I feel that they have much reason on their side. The class is already a very numerous one in our city communities, and will surely become more so, as higher education develops and becomes more generally diffused. There is just one consideration which is an encouraging fact, and which is in line with what I said about the remedy for selfishness being found in a constant solicitude for the welfare of those committed to our charge. It is this: presidents, deans and in general those instructors who come most intimately into touch with the student body as counsellors and as friends, are almost without exception found to be in their seats at public worship. I believe they are thus found faithful, not in order that they may give a decent example to those who look up to them, but because they sincerely believe in the availing help of public worship in the development of the young Christian character. Their attitude on this matter suggests, what I take to be the truth, that a more personal contact with one's students goes far to warm that coolness toward public worship which is so apt to develop in the individual scholar who tries to live to himself alone.

If I have chosen to touch upon this phenomenon in the intellectual life of our day, it is because it has seemed to me for some time that as Friends there is a very great opportunity for our beliefs and practices to appeal to this class of intellectually-estranged Christians. It is certain that neither high church terms nor revival methods will stir them. They are impervious to any of the externals of religion. It must be the appeal of simplicity and of genuineness that is to touch them. The simplicity of our creed, the sincerity of our worship is in itself a great charm to men who want for themselves the genuine expression of religion, or nothing at all. In an ideal Friends' meeting there is very little for the most cultivated mind to criticise, if only the throbs of spiritual life is communicated to all present. We are all aware of the truth that in a Friends' meeting, each one present is blessed in proportion to his surrender of self to the leadings of the divine Spirit. In plainer terms, our spiritual profit depend upon the spiritual contribution that we have put into this hour of worship. Nevertheless, it is undeniable that the first time a stranger visits a Friends' meeting he feels himself to be a spectator, waiting to be led by the spoken word. This attitude continues until by frequent attendance he has penetrated the spirit in which the meeting is held, and is himself penetrated by it. In the matter of vocal expression, our members have a great advantage. The stranger at once feels, upon seeing a Friend arise, that here is no professional speaker upon religious topics, but a simple citizen in the commonwealth of faith.

Hostile criticism is paralyzed. No forms, no dress, no phraseology sets the speaker apart from the listener. The ministry is unpaid, sincere, voluntary, and though often crude, yet it is heartfelt.

The Friends' meeting is a form of worship which may be well adapted to the poor and humble of spirit whose faith is their main asset. But I believe that if Friends allow the light of their fundamental principles to shine forth in blameless lives, that their meetings will attract in the future considerable numbers of just that class of highly-educated men who crave simplicity and sincerity. Our personal devotion to uprightness and truth in the daily walk of life will count for much in extending the influence of our Society over those who own to no other influence. But an intelligent, God-inspired ministry will be necessary to satisfy the unexpressed yearnings of those who from afar are looking for an occasion to worship in spirit and in truth. We are told that God seeketh such to worship Him. And who is more able to render such acceptable worship than the man who has made the highest use of the intellectual talents bestowed upon him and then turns towards their Giver with a child-like desire to share with the still better and more ineffable joys of spiritual communion? Every mature man knows that his own philosophy will not comfort him in the storm and stress of life's crises. Such men, in spite of their stand-off attitude, are ready to join in a service which jars upon no personal prejudice, and which rings true to their souls. Let us as Friends remember our duty to such as have been described in this paper, and see to it that our Quakerism reposes upon the essentials, not upon the idiosyncrasies, and that it expresses itself in terms intelligible to the modern world of thought. Our simplicity and our modesty will then be something more than an end in themselves. They will be a guarantee of a larger-mindedness.

LEARNING OBEDIENCE. — Henry Havelock attributed much of his success in his line of life to the training which he received from his father and mother. On one occasion his father told his son to meet him on London Bridge at noon; but he forgot all about the appointment, and when he got home in the evening, was surprised to find the lad was not there.

"Where is Henry?" he asked his wife.

She replied that the boy had gone to meet his father early in the day and had not been back yet.

"Why," said the father "he must be waiting for me on London Bridge! I promised to meet him there at 12 o'clock. I told him to wait for me if I was not there at that hour, but I forgot all about it."

It was now late in the evening. The father at once put his overcoat on to go in search of the lad. He lived a long way from London, and it was past midnight when he reached the bridge.

Sure enough there stood the brave boy, shivering with the cold. He would not move away, although cold and tired, because his father's last words on parting had been, "Wait there for me, my boy, till I come."

To "Pray without ceasing," is habitually to refer everything to the will of God.

Science and Industry.

HOW TO EDUCATE FARM BOYS.—One of the Western agricultural colleges sends out its question: "To what studies would you advise a young man from the country to give special attention in his college course, if he desires to go back to the farm?" Agriculture has come to the front with remarkable strides, and is assuming its place once more at the head of the industries. Such a question as the above is pertinent to the age. It is no longer possible to farm in a general way, without special knowledge of that branch which is to be pursued. No industry is more specialized or will be hereafter more specialized than that of farming. There will be dairymen, pomologists, truck gardeners, and others engaged in apiaries, and others with small fruit-growing. While these departments will overlap each other, yet each one will require very special training for success, under the laws of competition.

This does not mean that intensive farming has not come in to displace extensive farming, while the future farm will grow a large number of crops rather than be devoted to one or two. Besides its special hobby the new farm is certain to divide its efforts between half a dozen crops or more. In other words, the farmer will not have all his eggs in one basket. There will be less of one sort raised, so that the loss of a single crop by drought, or a failure to realize because of a glutted market, will still leave the farmer in good shape for the year. In fact, a specific knowledge of one department of culture, as, for instance, small fruit growing, will require and involve specific knowledge of bees. There will be fewer bankrupts on wheat, or on corn, or on potatoes, or on strawberries.

The young man who proposes to go back to the farm from his college training will have to consider, therefore, not only his specific work, but in a general way he must understand correlated sciences. A thorough knowledge of entomology must enter into his curriculum, whether he devote himself to cereal, fruit, or to truck gardening. Every farmer must know his friends from his enemies among bugs or beetles, or he will surely be whipped from the field. It will be an unpeakable blunder if he be allowed to go through a college course and come out with a very general and loose knowledge about his chief rivals. It is a recognized fact that these minute creatures are the real competitors with human beings for the possession of the land and the crops. It has been said that not a plant exists without an insect enemy. This is not quite true, for they are no more the enemies of the plants they infest than we are. Many of them are beneficent associates of vegetable growth and contribute to the health and the wealth of the trees they inhabit. It is man's business to find out which of these insects he can compel to co-operate with him in fruit or grain production, and which of them are inhospitable to his purposes. The farm boy who leaves college without entomology will be left behind in the race.

It is equally important that the student who is preparing himself for farm work shall enter into a very intimate acquaintance with his life. We are just beginning to grasp the fact that the farmer has no ally to compare with

se friends on the wing. Assent to this fact strongly as you may, it will be a long while before it is so fully felt that our rural population will have entered into a systematic scheme for making the birds joyously at home the farm. One of our ablest ornithologists argues that without the birds human beings could not possibly sustain life. However this may be, we are certainly dependent in orchard, and garden upon the robin and his companions, more than upon all other appliances, our battle with the insects. We have yet to learn how to count them into our families, and make our homesteads their safe and delightful resort. Yet while we believe in special courses and industrialism for the farm boy—that is, for specific studies directly fitting him to his specific work—we are very far from believing that he will be well equipped for his work unless his curriculum is broadened to take in more or less of what are called humanitarian studies. He should certainly be a good student of American history and of social economics. The time is now at hand when the farmer must and will emancipate himself from the leadership of professional politicians. Independent voters increase in number and influence. We are moving back the day when our Presidents and Governors may be selected from rural life, as were Washington and Jefferson.

Bear in mind, however, that there is less danger of isolated thinking and intellectual re-tracking in agriculture than in any other of the pursuits. No other industry so reaches toward collateral science and arts, and readily co-laborers with them. To study agriculture is, in fact, to study nearly every modern science—geology, geography, entomology, botany, physiology, chemistry. The farmer must also comprehend the laws of supply and demand. In fact, the educated young man, the wisely educated young man, we mean, will go back to the farm from his college training a statesman. If our diagnosis of the situation is anywhere near correct, the young man from the country will carry back to the farm, from his college course, a very distinctive, but fully as broad an education as that which is taken by the lawyer or by the minister into professional life.

We look to see the time, and not so far away, when no single class of men will be so thoroughly, yet specifically, educated as farmers. A great deal may be eliminated from the present college curriculum. Agricultural colleges cannot be loaded down with complex courses in philology, pedagogics, psychology and ancient languages. Physics, however, will place with biology. Perhaps we have not answered the question of our interlocutor as fully as we might, yet it is certain that the young man is going to be made after a different model than that which has heretofore ruled in collegiate life; nor have we the slightest doubt that education simply to make gentlemen will gradually be eliminated in favor of an education that will glorify work and express the full co-operation of the hands with the brain.

The holiest of all holidays are those kept by ourselves in silence and apart; The secret anniversaries of the heart, When the full river of feeling overflows.

—Longfellow.

Items Concerning the Society.

We are in receipt of a card from Canada, "In Loving Memory of Margaret Jane Jones, of Bloomfield, who passed away on the seventh of Eighth Month, 1904, aged seventy-three years." This precious Friend will be sadly missed.

The recently established Lansdowne Monthly Meeting (Penna.) has, with the concurrence of Concord Quarterly Meeting of Ministers and Elders, appointed two Friends to the station of elder, and thereby completed its organization. It has now a membership of about ninety persons, besides which families and individuals, numbering in all between twenty and thirty Friends, reside in Lansdowne, whose membership has not yet been transferred to the meeting. An addition is being built to the school-house on the meeting-house premises, at a cost of about three thousand dollars, to meet a pressing demand for admission. It is expected to be ready for use at the re-opening of the school next month.

BUELL'S LIFE OF PENN.—Amelia M. Gummere, of Haverford, has written as follows in the Philadelphia Public Ledger of 9th instant concerning Buell's Life of Penn as inaccurate and misleading:

Some of us have been waiting patiently for an adequate review of the recent "biography" of William Penn, by A. C. Buell, which shall express the sentiments felt by the average cultivated person upon its perusal. The Literary Digest, the New York Times Book Review and the Philadelphia Press have all had more or less favorable notices of a book which, posing as history, and accepted as authoritative by those unfamiliar with the facts, can easily do an infinite amount of harm. The historical scholars of the country have already given it its proper place among the catch-penny books of temporary fame and no value; but for the average reader and for young people this so-called biography should be at once condemned.

The book professes to be written for "popular information"—save the mark! One review even states that Colonel Buell presents "all that is known" of Penn! Even if one could forgive the cheap, "smart Alec" tone of the book, which at once places it upon another shelf than that designed for literature, its hopeless inaccuracy and total want of the historic sense make one bewail this sort of thing passing as history. We gather from his reference to the "good Book," by which he means the Bible, that Colonel Buell's understanding of any deep religious movement, whether led by Luther, Calvin, Wesley or Fox, would necessarily be slight, since it is never the scholar who fails to recognize the importance of such movements, or who would adopt the phraseology of the hod-carrier.

Pennsylvania history can no more be written without some sympathy for religious convictions than can that of New England, or Holland, or Switzerland. It is impossible to write a "political biography" of William Penn. His acts were, from the beginning of his "holy experiment," the result of his religious convictions, and if Morley's great biography of W. E. Gladstone did not attempt to separate the man's mind into two divisions, still less can it be done with Penn. Whatever may be the world's final verdict as to Quaker government in Pennsylvania, and however much the Quakers may have been idealists, no one would dare to say of Penn that he "might be a Quaker to-day and a statesman to-morrow," but he could never be both the same day." (P. 96.)

No one claims for George Fox the original discovery of his doctrine. Least of all, does the same historian attribute it to Saltmarsh! "When water comes from the skies there is no need of piping it to Fox from Saltmarsh as its source." Unfortunately, too, Fox was not the scholar that Colonel Buell would try to make out that the "yoke" became. He did not "master Greek and Latin in

the first three years of his ministry," nor could he write "Hebrew with more facility than the average scholar of the universities." Those of us who have struggled to decipher Fox's manuscripts know to our sorrow that he never boasted such attainments, nor, after he began his wonderful ministry, had he time for their acquirement.

There is both vulgarity, innuendo and false statement in saying that Quaker marriage was like "the cognate ceremony among the North American Indians of primitive times, or of the Mormons of Navajo, according to the gospel of Joseph Smith." (P. 47.) The Quaker ceremony "was exactly the Mormon ceremony of Navajo and Deseret, alike for wives and concubines; and it differed from aboriginal rites only in the fact that the Indians did not keep records in books." (P. 48.) "There was not much spiritual, or moral, or legal difference between the George Foxism of the seventeenth century and the Joseph Smithism of the nineteenth." (P. 64.) Colonel Buell cannot be better answered than by referring him to the exhaustive and scholarly work of Professor Howard, of Chicago, "A History of Matrimonial Institutions," which has been published within the past few weeks.

In his reference to the Keith controversy Colonel Buell is equally unjust to the Quakers and to Keith. "That," he says, "Keith could jump from such a platform (of Antinomianism) to an Episcopal pulpit argues that he was an adventurer without character or principle, faith or fidelity of any kind."

Whatever criticism, moreover, may be made of certain small details of Quaker Indian policy, no one with any knowledge of the facts can question the humane treatment of the aborigines by the Quakers, whose record shows none of the dark shadows that dull the page of New England history. Bancroft could say that Penn "did not despair of humanity, and, though all history and experience denied the sovereignty of the people, he cared to cherish the nobler idea of man's capacity for self-government." We regret that Penn's "holy experiment" should have at the hands of historical filibusters such treatment as it has suffered in the present case.

Notes in General.

"Wife-beating," says the N. Bedford Standard, "is a brutal practice; but there is considerable reason to believe that the most poignant brand of unhappiness is caused by more subtle means than a lash wielded by a strong arm."

Edward Robie, who for sixty years has been pastor, and the only pastor of the Congregational Church in Greenland, N. H., is spending his vacation in Cambridge, attending, at the age of eighty-three, the Summer School of Divinity.

THE RAGE FOR RISKS.—"There still exists, we are sorry to believe," says Leslie's Weekly, "a considerable fraction of people, even in this enlightened land, who are but little above the level of the Romans of ancient days in their taste for vulgar and brutal shows."

Since the organization of a Y. M. C. A. at Treadwell Island, Alaska, a year ago the saloons and gambling places have lost their business. Two hundred men on the pay-roll of the mining company have become members of the association, and the jail has only one or two occupants.

JAPANESE CHRISTIANS AND THE WAR.—Christianity has an influence and a position in Japan vastly disproportionate to the number of Japanese who adhere to the several denominations of Christians in that country. It is not so long since the Christian missionary to Japan literally courted martyrdom, but that has all been changed, and no non-Christian country in the world to-day presents such a fair and, indeed, friendly field for Christian missionary endeavor as the Island Empire. So well recognized is this that the cry raised for Russia

that she is a Christian at war with a Pagan nation appears to have fallen most decidedly flat. The people of the civilized world seem to have sensed the actual state of affairs, and the attempt to paint Japan as aggressively Pagan and anti-Christian has failed.

As a matter of fact Japanese Paganism seems at present to be in a perfectly passive phase of its existence. It is still adhered to by the vast majority of the people, and must possess a vast influence in many ways, yet this influence does not appear to be exerted, at least actively, against Christianity. Indeed, many members of the various Christian bodies occupy leading positions in the State. Several eminent Protestant missionaries and their converts are said to be very close to the imperial household, and the number of Christians who have seats in Japan's Parliament shows a favorable disproportion to the number of Christians altogether in the country. The Christian heaven is found in all departments of the State service, and at least two of Japan's battleships are commanded by officers professing Christianity.

There seems little reason to doubt that Japanese Christians, whether Catholic or Protestant, are thoroughly loyal to their native land. They do not look upon themselves as apart from their non-Christian countrymen, but take pride in being part and parcel of a nation whose manifest destiny is evidently to be great.—*Boston Transcript*.

SUMMARY OF EVENTS.

UNITED STATES.—Judge Alton B. Parker has lately been officially notified of his nomination to the Presidency by the Democratic Convention. In an address upon the occasion he stated his views upon several subjects of public interest, among which were the following: "If we would have our government continue during the ages to come, for the benefit of those who shall succeed us, we must ever be on our guard against the danger of usurpation of that authority which resides in the whole people, whether the usurpation be by officials, representing one of the three great departments of government, or by a body of men acting without a commission from the people.

"The present tariff law is unjust in its operation, excessive in many of its rates and so framed in particular instances as to exact inordinate profits from the people.

"The combinations, popularly called trusts, which aim to monopolize the means of the necessities of life, as well as in those things that are employed upon the farm, in the factory and in many other fields of industry, have been encouraged and stimulated by excessive tariff duties.

"It is difficult to understand how any citizen of the United States, much less a descendant of Revolutionary soldiers, can tolerate the thought of permanently denying the right of self-government to his fellow-citizens.

"I protest against the feeling, now far too prevalent, that by reason of the commanding position we have assumed in the world, we must take part in the disputes and broils of foreign countries, and that because we have grown great we should intervene in every important matter that arises outside of the borders of the United States. I protest against the erection of any such military establishments as would be required to maintain the country in that attitude. We should confine our international activities solely to matters in which the rights of the country or of our citizens are directly involved."

A despatch of the 12th from Rochester, N. Y., says: A great display of meteor was seen this evening at the Weston Wetherby Observatory. One hundred and fifty-four were counted in less than three hours. Similar observations are reported from Washington, D. C. At Mendville, Pa., a meteor exploded with force as to produce a jarring effect 20 miles distant.

The relations of the United States with Turkey have been the subject of meetings of the Cabinet officials in Washington. It is stated that the matters in controversy include the grant to American educational, charitable and religious institutions of the same rights, privileges and immunities that have been granted to similar institutions of other countries; permission to American scientists to take excavations; emigration of wives and children of naturalized American citizens of Ottoman origin, and a number of prohibitions that have arisen within the last twelve months.

Arrangements are being made by the Department of Agriculture for testing the healthfulness of meats which have been kept in cold storage for many days or weeks.

It is said that a quarter of beef will furnish steaks at the beginning of the month and then be kept until thirty or thirty-five days at a year's length, and then tried. Expert chemists will pass on every morsel of food consumed by the class of twelve young men who are to be the subjects of the experiments. Dr. Geddings, of the Public Health Service, will be in attendance on the class from day to day. Experts in blood examinations will be employed, and chemical analysis will be applied to every morsel of food, and the food will be analyzed by the young men. This involves an amount of work which is of the greatest importance in the determination of results.

The first telegraphic message from Nome, Alaska, was received at Seattle on the 9th instant. The total distance traversed was about 3500 miles, 107 miles of which was by water.

A company of 500 Porto Rican school teachers has lately arrived in this country, having been brought by government vessels for a visit of several weeks. It is believed that a trip of this kind will greatly assist in the development of educational interests in Porto Rico. FORTRESS.—Numerous conflicts between the Japanese and Russians in the vicinity of Port Arthur have taken place. The total number of Japanese killed and wounded from Third Month 28th to Eighth Month 1st is stated officially to have been about 12,055. Several Russian war vessels have been sunk or disabled. Of eighteen effective battleships and cruisers which Russia had at the beginning of the year, she now remains with only four, one or more of which are partly disabled.

Two Japanese war vessels entered the harbor of Chifu, attacked the Russian destroyer Ryebsteini and captured and carried her off a prize. This action of the Japanese naval officers is regarded at the State Department at Washington as one that is calculated to lead to complications of a serious character, unless there shall prompt condemnation of it by Japan, and full satisfaction given China for the violation of its sovereignty.

The protest of Great Britain to Russia in the case of the British steamship *Knight Commander*, denies the right to destroy a neutral ship in advance of the judgment of prize courts. "It is now remarkable," says the doctrine, "that it was optional for a belligerent to decide on what articles should be dealt with as contraband, regardless of well-established rights and usages, and had informed Russia that it refused to consider itself bound to regard as valid the decision of any prize court violating these rights, or which failed to act in conformity with recognized principles of international law."

A despatch from Brussels states that the Congo Free State has decided to have an inquiry made into the condition of the natives by a special commission consisting of three persons, who will be particularly charged to inquire into the condition of the natives living in the rubber and ivory regions. "It is now remarkable," says the despatch, "that the whites serious charges have lately been made by missionaries. The investigation is to be in public, and foreign governments and philanthropic associations are to be allowed to have delegates present at all the sittings of the commission.

The census of 1901 shows that the population of Scotland has increased that of Ireland, which was given as 4,458,775. In 1841 the population of Ireland it is stated was three-fold that of Scotland. Great Britain and Ireland have together a population of 41,458,721. That of the British Empire is about 400,000,000. In 1901 its area was nearly 12,000,000 square miles, or over 100 times that of the United States.

The British Government has announced that Germany, Austria and Italy, as well as Russia, had given their assent to the Egyptian clauses of the Anglo-French agreement, and had undertaken not to obstruct British action in Egypt in asking that a limit of time shall be fixed for the British occupation or in any other manner. Great Britain, in return, had given assurances that they would receive the most favored national treatment for their commerce for thirty years, and had promised to respect their treaty rights in Egypt and to give their schools the same liberties as heretofore, and to allow the officials of those nationalities in the Egyptian service the same advantage as is enjoyed by the British subject.

A despatch of the 7th inst. from New Zealand says: The heaviest earthquake which New Zealand has experienced in many years occurred this morning. Several public buildings were seriously damaged and some private buildings suffered heavy losses.

The House of Representatives of Australia has approved of locating the capital of the country at Dalgety, which is 296 miles south of Sydney, New South Wales, and is thirty-two miles from the nearest railroad station. The population is under 300.

It is announced by a German publication that there are 520,955 miles of railway in the world. The North American continent has 235,156 miles. Europe follows with

183,907. South America has only 28,822; Asia, 44,8 Africa, 14,554; Australia, 16,038. The mileage of United States alone is about 27,000, or 40 per cent. of the entire railroad mileage of the world.

An arbitration convention between Sweden and Norway and Great Britain was signed at Stockholm on the 12th inst.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

Wm. L. Bailey, agent, Pa., \$6 for Edward I Hall, Roland Smedley and M. Eleanor Mag John E. Darnell, N. J.; Elizabeth D. Meredith Wm. W. Downing, Pa.; Rachel F. Parker, Pa.; Wm. L. Meloney, Pa.; James C. Chappell, N. C. and \$1 for Margaret S. Ward; Miriam L. Va Calif.; H. B. Abbott for Ruth S. Abbott, Phil Dulau & Co., England; William L. Bailey, agent, Pa., \$12 for Nathan Cope, Hannah F. Fell, Susan F. Sharpless, Wm. T. Sharpless, M. D., Thomas Sharpless and Isaac Sharpless; J. A. Holloway agent, O., \$10 for Thomas H. Conrow, Mary French, A. G. Holloway, George W. Stratton at Charles Stratton; John Stamp Keeling, Ireland to s.; Jacob Cook, Ia.; M. A. Forsythe, Pa.; Clifton Haines, N. J.; Deborah A. Mendenhall, Pa.; M. J. Malon Johnson, agent, Ind., \$8 for him; Hannah Elmore, Ashley Johnson and Nancy Hadley; Milton Stanton, agent, Ind., \$16 for Richard S. Ashton, Albert Maxwell, Arthur Maxwell, Edward Maxwell, Edmund Osborn Addison Hadley, Joel Newlin and Phineas Pickel Thomas H. J. Collier, Pa.; Joseph S. Middleton, N. J.; Josiah A. Roberts, Pa.; Elizabeth Darnell, N. J.; Nathaniel B. Jones, N. J.; Anne Lippincott, G'n'y.; J. W. Garwood, agent, for Ge Standing, Ia.; Edwin A. Hoopes, Pa.; Benjamin Vail, Pa.; Annie J. Jones, Del.; William Marti M. D., Pa.; John W. Hilyard, N. J.; John Marsh Gest, Pa.; Susan Pearson, Pa.

Remittances received for Third-day noon will appear in the Receipts until the following week.

NOTICES.

WANTED, by Ninth Month 21st a friend for matron the Barclay Home, West Chester, Pa. Apply at once ANNIE J. HAYES, or ANNE T. ELDRIDGE, West Chester, Pa.

Friends' Library, 142 N. Sixteenth St., Phil During the Seventh and Eighth Months the Library will be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a few young men, who may propose to spend the summer month in the city. Address Mary T. Wildman, 1623 Summ Street.

Thos. H. Whitson, with a minute of Birmingham Month Meeting to appoint meetings and visit public institute within the limits of Concord Quarterly Meeting, has a pointed a public meeting for worship to be held in Friends Meeting-house, Lansdowne, Penna., on First-day evening Eighth Month 21st, at 7.30 o'clock.

DEATH, at the home of her son, Green Hill, R. I., on the eleventh day of Fifth Month, 1904, ELIZA FOSTER BROWN, wife of Christopher Browning, aged eighty-six years one month and twenty-six days. She was all her life member of South Kingston Monthly Meeting of Friends R. I., and was a firm believer in the principles and tenets of the Christian Society. A fall, sixteen months ago, hastened her death, fractured a hip, causing much suffering which was borne with great fortitude. Her life was of self-sacrifice, and her family felt that their loss was her eternal gain.

—, on the first of Sixth Month, 1904, after a brief illness, at his home, near Barnesville, Belmont County Ohio, EDWIN EDDERTON, in the eighty-seventh year of his age, having been a member of Barnesville Particularistic Monthly Meetings of Friends. We believe was an abiding concern of this dear friend, that he might diligently maintain that careful watch over his own soul so forcibly enjoined by our Divine Master. That I Lord, when he came, found him so, we may not doubt.

—, near Marlton, N. J., on Eighth Month 6th, 1904 ANNA COOPER, in the sixty-seventh year of her age, member of New Brunswick and Haddonfield Month Meetings of Friends, New Jersey.

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FOR "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 42.)

In the year 1804, John Pennock, a Friend London Grove Monthly Meeting, Chester County, Penna., a blacksmith, spent several months very acceptably to the Committee in instructing some of the Indians in the smithiness on the Allegheny Reservation.

In the Fifth Month, 1805, Benjamin Cope, residing near West Chester, Pennsylvania, with wife Rachel Cope, and Hannah Jackson, a send of New Garden Monthly Meeting, Pennsylvania, left their homes under an apprehension of duty to assist in carrying out the commission of the Yearly Meeting, and to reside for the time at Tunesassa.

With a view of spreading information respecting their labors, the Committee published in 1805 an edition of five thousand copies of a pamphlet of over forty pages, entitled "An Account of the Proceedings of the Committee Appointed in the Year 1795 by the Yearly Meeting of Friends, etc., for promoting the improvement and gradual civilization of the Indian Natives." In a minute made on this occasion it was desired that subscriptions should be encouraged in the Quarterly and Monthly Meetings in aid of the funds under the control of the Committee.

The efforts of Friends who resided at Tunesassa, were not confined to instructing the men in better methods of cultivating their grounds and raising crops, as a means of obtaining a livelihood, instead of depending upon the chase; they were also directed towards helping the men in making their homes more comfortable, assisting them in the preparation of articles made of flax or wool to take the place of skins of animals for clothing, bedding, etc., and in instructing them in the manufacture and use of soap. The condition in which many of the natives were then living is thus described by John Phillips, who with Isaac Bonsall and Halliday Jackson, visited them in the Ninth Month, 1806:

"Many of their houses have earthen floors with some boards along each side, with some

deer skins spread over them, which serve for beds and seats to sit on. When they eat they set a dirty looking bowl made of bark in the middle of the floor; each one comes and cuts a piece and takes it in his hands and sits down again with pigs and dogs (of which they have abundance) running about the floor. These eat up the bones or scraps which are thrown down on the floor, by which means the house is kept cleaner. I think I scarcely saw a table." The same Friend remarks: "I find that there has been about sixty new houses built further up the river (by Indians) within three years past, many of them two stories high, and neatly hewed. Here and there as we travelled about we saw and were in divers of their old bark cabins. It is wonderful to think how anybody could live in them through the winter without being frozen."

It may scarcely be necessary to add that it is believed not a single bark cabin or house with an earthen floor could have been found on the Allegheny Reservation within many years past.

Although there was much room for improvement among the Indians in many respects, yet the Committee was often much encouraged by the results which had followed the prosecution of the religious concern of the Yearly Meeting towards these Indians.

On writing to the Friends at Tunesassa Ninth Month 20th, 1805, the Committee says:—"The labors in which we have been mutually engaged have been owned in a remarkable manner, no doubt the circumspect walking of those resident among the Indians has been a means of drawing down a blessing."

Another cause of encouragement at this time was the decided stand which had been taken for some years by the Indians against the use of intoxicating drinks. One of the Friends at Tunesassa writing Fourth Month 25th, 1806, states: "The Indians belonging to this river continue opposed to the use of spirituous liquors. Hardly a general council without some animadversions on its baneful effects; nothing has excited more wonder amongst the surrounding white people than to find these Indians entirely refuse liquor when offered to them. The Indians tell us when the whites urge them to drink whiskey, they ask for bread or provisions in its place."

In 1806 the destitute situation of some of the Shawnee Indians residing near the western boundary of Ohio was brought to the view of the Committee by John Simpson, who had recently been engaged in a visit to Friends in that State, its sympathy was excited, and it was concluded to forward to them one hundred blankets and twenty-four axes, and to make further inquiry respecting them. In Ninth Month 15th, 1808, information was received that these Indians had removed their residence to a great distance from the settled

parts of the country, and that the interference of the Committee did not appear necessary.

The Indians residing on the Cattaraugus Reservation had at different times desired the assistance of Friends, in compliance with which some of the Friends living near the Allegheny Reservation occasionally visited them, as also members of the Committee. The distance, however (about forty miles), rendered it difficult to make frequent visits, and it was believed that if some Friends were willing to reside near the Cattaraugus Indians, their labors would be likely to be more effective.

These considerations received the attention of the Committee at different times, and resulted, in 1808, in the purchase of a tract of land adjoining their reservation, containing upwards of five hundred acres on the Clear Creek, a tributary of the Cattaraugus. It was bought of the Holland Land Co. through their agent Joseph Ellicott, then residing at Batavia, N. Y., at a cost of \$1.56 per acre. This purchase was not made until the approbation of the Indians had been obtained, in a council held with them on the subject. The chiefs appeared well satisfied with the prospect, but in order to obtain a more general sentiment, stated they would council with the warriors and women, which was done, and Friends were informed that they were at liberty to purchase land anywhere adjoining their reservation, which they thought would suit them, and that it was believed there was not a man or woman belonging to their village, but was pleased with the prospect, and hoped it might be a means of preventing bad white people from imposing on them, etc.

A beginning was made during the summer of this year in clearing this tract and erecting a house for the accommodation of those who might reside there, and on the fourteenth of Sixth Month, 1809, Benjamin Cope, Jacob Taylor, Stephen Twining and Hannah Jackson addressed a letter to the Committee mentioning their arrival at Cattaraugus; and that Thomas Dutton, his wife Sarah, Joel Swain, Jonathan Thomas, and Agnes Cadwallader remained at Tunesassa.

In this year Thomas Stewardson, William Allison, John Brown and Amos Lee, visited the two settlements, and held councils with the Indians at both places. In one of these, two subjects of much importance to their welfare, were thus alluded to:

"Brothers:—We are aware that it hath been a custom among your Nation for husbands and wives to separate when one is dissatisfied with the other; and for the husband to take another wife, and the wife another husband. We desire you to consider this subject for we believe it is displeasing to the Great Spirit for a man to put away his wife, or wife her husband, which practice often leaves your children in poverty and distress.

"Brothers:—We also desire you to think very seriously indeed before you condemn and kill any for supposing them guilty of witchcraft. We have an account that above an hundred years since such a practice prevailed in one neighborhood among white people, and before it was put a stop to, some of those who had been judges of others were themselves charged with the same offences and executed." In reply Complanter, one of their principal chiefs, said:

"Brothers:—We are very sensible that it is displeasing to the Great Spirit for husbands and wives to separate, and am very happy that you have now mentioned it when so many of our young warriors are present, who have the opportunity of hearing, and I hope they will attend to the good counsel you have given."

At this time there were probably none of these Indians who made a profession of Christianity, and it is therefore well worthy of observation as a testimony to the universality of the operation of Divine Grace in the heart, that a principal chief, speaking on behalf of his people, could make the above acknowledgment.

In reply to the observations made respecting witchcraft, he said:

"Brothers:—I hope we shall be careful in future how we take the lives of any for witchcraft, without being sure that they are guilty, and he thought it very difficult to prove it."

(To be continued.)

PENN ON SPIRITUAL LIBERTY.—Story and Wilkinson had claimed liberty for pronounced individualism under the plea of what Buell calls, "The absolute autocracy of the Inward Light." William Penn with true Christian statesmanship dwells on the inherent right of the Christian Church to maintain good order and discipline in defence of the Church from the anarchy of individual caprice. He shows how liberty is often "little understood and frequently abused." He defends the faithful and the simple-hearted, and reproves the arrogant and high-minded. "The root of rantism is to assert that nothing is a duty incumbent upon thee but what thou art persuaded is thy duty" irrespective of the united judgment of the community. "Thou art seriously to consider why thou art ignorant." It cannot be the fault of God, "it must needs be in thyself." "By means of opposing the Spirit in thyself to the Spirit in others thou art working for disunity, under the name of liberty." Diversity of gifts is right, says William Penn, "but there cannot be a falser reasoning than to conclude discord from diversity, contrariety from variety." God is not the God of confusion but of order. Seldom have we had a finer syllogism than William Penn utters when he adds, A doctrine may be true, but our application of it false. The experiences of early Friends gave them an amount of large-hearted common-sense that we should do well to cultivate in the church government of our own day.—*London Friend.*

OUR best rule is, to give God the same place in our hearts that he holds in the universe.—*Payson.*

THERE are many false ambitions. Men think they are climbing upward, when in reality they are creeping downward.

Sarah Jones.

Selected.

Sarah Jones, wife of George Jones, of Stockport, in Cheshire, England, was born in the borough of Southwark the fifteenth of the Third Month, 1768, and died at the age of forty-three. Her parents, James and Sarah Hargrave, were members of our religious Society. "When about fourteen years of age her mind was in a remarkable degree favored with a gracious manifestation of the light of Christ; and by following its discoveries, experienced true peace, by which she was encouraged to seek after a closer communion with the Lord. As she advanced in years, she was strengthened increasingly to give up her natural will, and to walk in the path of Christian simplicity and self-denial; and as her dependence continued to be placed on the Almighty for preservation and support, she attained to a good degree of stability in the Truth.

Her humble circumspect life and conversation, preached loudly to those in early life; and it tended not only to the encouragement of such as had a birth-right in our Society, but also of others who were favorably impressed with our religious principles; some of whom have thankfully acknowledged that her example had an animating effect on their minds. After her marriage, in the year 1793, she further manifested her love to the cause of religion, in many ways. She was exemplary in a diligent attendance of our meetings for worship and discipline and in making way for the attendance of those under her care. She frequently went herself, when in a poor state of health; and her reverent, patient waiting therein, as well as in opportunities of retirement at home, was very instructive. Through a watchful care to maintain the Christian warfare, and by submission to the necessary baptisms of spirit, she was fitted and became willing, though naturally of a diffident disposition, to support the good order and discipline of our Society; and her services in her own Monthly and Quarterly Meetings were very acceptable to her friends. For many years she experienced at times great poverty of spirit; yet she was very cautious of expressing to others what she was passing through, or of receiving consolation from them; being anxiously concerned to feel after the evidence of the love of God to her own soul, preferring this to all other enjoyments. During her last illness she was favored with resignation and Christian fortitude; and in the course of her confinement of sixteen weeks, was not heard to utter an impatient expression. At one time her husband remarked to her that he had been greatly comforted in thinking of her; in the belief that a language like the following might be applied to her: "Her secret prayers and alms-deeds are accepted by me; they are come up as a sweet memorial before me." She replied that it was encouraging to her to understand that he had thus felt, but she should be glad to feel it for herself; and though she had often been under great discouragement, yet within a day or two, she had been at times favored with a little glimmering of light, and the saying of Jonah had come feelingly before her view: "Though I am cast out of thy sight, yet will I look again towards thy holy temple." Further saying, "I do not feel any uneasiness or distress of mind, but I fear it may be for

want of sensibility." The following morning on seeing her in tears he inquired if she was to say anything to him, when she replied: "No; I have been thinking how much I favored many ways; I am afraid I shall not be thankful enough."

A few days subsequent to this, after receiving a visit, she remarked how comforting it to have Friends call and see her, and what a different effect their quiet sitting together and the feelings they were sometimes favored with, had on the minds of the visited, compared with the more formal visits that so many pay; observing also upon the hurtful tendency of the light conversation, which under the pretence of raising the drooping spirits of the sick often on these occasions promoted. Once more she expressed great thankfulness for many favors she enjoyed, adding that she could not always feel her mind in such a thankful state; and she had been thinking that, be it at that time favored therewith, afforded some ground to hope and trust in divine goodness and mercy. On another occasion she said, "I have at times been permitted to have a hope of eternal salvation, and I count it unspeakable favor—an unmerited mercy. Have thought for a long time past, though mourned all my days, if at last I could but have a hope, I should be very thankful."

A few weeks before her death, on retracing her early life, she spoke of the time when entered into covenant with the Almighty; of her love for faithful friends, and their notice of her; and alluding to one occasion when a friend in the line of ministry addressing her, had said, "If there was but a keep on the Lord's side, He would provide for her remarking, that this had been abundantly verified and the covenant of the Almighty had been fulfilled by Him. During the evening before her death, the conflict appeared to be severe yet those around did not apprehend she suffered so much pain as on some former occasions, she remarked how gently she had been delivered. She passed quietly away from time eternity; and her surrounding friends had comfortable persuasion, that having served Lord in her generation, she fell asleep in Jesus her Saviour.

It has been said that, in general, the "parents receive the most reverence who do not deserve it;" but that may well be doubted. The total sacrifice which parents make of inculcates an absorbing selfishness in the children, who take the homage and love and devotion of their parents quite as a matter of course forgetting or omitting to render the return which would bring comfort and joy to those whose happiness is centred in the happiness of their children. Often, through forgetfulness or procrastination, the young who are sound at heart defer too late rendering of that affection and homage which the parents have a right to expect.

"And that which should accompany old age,
As honor, love, obedience."

—*Ledger*

But ever on the bleakest rock
We bid the brightest beacon glow,
And still upon the thorniest stock
The sweetest roses love to blow.

—*Oliver Wendell Holmes*

BEHOLD, THE KINGDOM OF GOD
IS WITHIN YOU."

Pilgrim to the Heavenly City,
Groping wildered on thy way,
Seek not to the outward landmark,
List not what the blind guides say.

For long years hast thou been seeking
Some new idol found each day;
All that dazzled, all that glittered
Lured thee from the truth away.

On the outward world relying
Earthly treasures thou wouldst keep;
Titled friends and lofty honors
Lull thy higher hopes to sleep.

Thou art stored with worldly wisdom,
All the love of books is thine,
And within thy stately mansion
Brightly sparkles wit and wine.

Richly droop the silken curtains
Round those high and mirrored walls,
And on mossy Persian carpets
Silently thy proud step falls.

Not the gentlest winds of heaven
Dare to roughly fan thy brow,
Nor the morning's blessed sunbeams
Tinge thy cheek with ruddy glow.

Yet with all these outward riches
Has thy heart no void confessed?
Whispering tho' each wish be granted,
"Still, oh! still, I am not blessed."

And when thy happy, careless children
Lure thee with their winning ways,
Thou hast sighed in vain contrition,
"Give me back those golden days!"

Hast thou stooped to learn this lesson
Faithful preachers long have told:
Thou thy kingdom hast forsaken,
Thou hast thine own birthright sold?

Thou art heir to vast possessions
Up! and boldly claim thine own;
Seize thy crown that waits thy wearing,
Leap at once into thy throne!

Look not to some cloudy mansion
"Midst the planets far away—"
Trust not to the distant future,
Let thy heaven begin to-day.

When the struggling soul has conquered,
When the path lies fair and clear,
When thou art prepared for Heaven
Thou wilt find that Heaven is near.

—H. W.

It was reserved for Christianity to pre-
sents to the world an ideal character, which
through all the changes of eighteen centuries
has inspired the hearts of men with an impass-
ioned love, has shown itself capable of acting
on all ages, nations, temperaments and condi-
tions, has been not only the highest pattern
of life, but the strongest incentive to its
imitation, and has exercised so deep an influ-
ence that it may be truly said that the simple
life of three short years of active life has
more to regenerate and to soften mankind
all the disquisitions of philosophers and
the exhortations of the moralists. This
ideal deed being the wellspring of whatever is
purest in the Christian life. Amid all
trials and failings, amid all the priestcraft
and fanaticism that have de-
graded the church, it has preserved in the
center and example of its Founder an en-
gaging principle of regeneration. — *Lecky's
History of European Morals.*"

For "THE FRIEND."

Vain Compliments.

I read with interest a communication by M.
in THE FRIEND for Sixth Month 18th, and
noticed that he avoided using the form "Wife
of —," as a lowering of the testimony of
Truth.

It has not struck me hitherto, that such a
form did involve this lowering: it is not in-
consistent with Truth, and therefore not in it-
self, wrong. But perhaps M.'s remarks were
intended to apply to cases where the first
name or initials are known, and where the
most direct and simple style would be to use
such name or initials. Where these are not
known, what else is to be done, but say Wife
of —?

There comes the further question, a more
serious and comprehensive one. Can any com-
munity or church retain their character as
spiritual worshippers, while the use of these
compliments is usual among the membership?
At first sight there seems no connection be-
tween the faith which leads men and women
to seek to be so wholly open to the Divine in-
fluences as to come into the silence of all flesh,
where those influences are necessarily upper-
most, and the faith which makes them oddities
in respect of language before their fellow men,
by using styles of address to which current
opinion scarcely ascribes bare civility, and
which undoubtedly act more or less as barriers
against free intercourse.

We are certainly not called upon to say that
no one who does not dissent from the world in
these particulars, can experience the blessings
of spiritual worship, but that is not the ques-
tion, which might be put in this way:—Will
not the usual liberties of language, be found
in the long run to stand in the way of that ab-
straction and entire uprightness of soul which
is a necessary condition of spiritual worship,
and of hearing the "Law" or Word of the Lord
which goeth "forth out of Zion?"

We are bound to answer this question in the
affirmative, if it can be shown either that the
language of the world is any barrier to the
free dominion of the Spirit of Christ in the
same way as the plain language is a barrier to
the free scope of the spirit of the world, or if
it can be shown that the Master himself has
chosen these things not merely for our fathers,
but in our age as accompaniments of a pro-
fession of His name which shall be in all re-
spects agreeable to His mind and will, as a
standard for His church and for individuals
brought into unity with the church.

Speaking from my own experience, I may
say that the language of the world, is one of
those things which must be given up, by those
who would be led into all Truth; and it is my
faith that what we call the plain language,
when spoken from the basis of religious con-
viction, really belongs to the coming of the
kingdom of God upon earth; while the lan-
guage of the world does not belong to that
blessed kingdom, but is more or less at var-
iance with it, and will disappear as growth and
true progress therein is witnessed.

After nearly thirty years, it is a cross to
day to have to keep to the plain language at
all times; but I do not know that any sacrifice
affecting conduct before men has yielded more
solid substantial peace, the origin of which
could not be for a moment doubted.

Many years ago I was employed in an office
where the senior partner, (who took in The
Friend) had retired from the management, and
it fell to my lot to direct many, if not most of
the envelopes. I felt it would be dangerous
to my future course to familiarize myself with
the "Mr." and "Esq." used by the firm, and I
was allowed to direct in plain style while some
one else made what they considered the neces-
sary additions afterwards. A man who con-
stantly uses Mr., Mrs. and Esq. as servant to
others will surely find it difficult to bear a
clear testimony himself.

It is no doubt a much greater trial to go
through life with this testimony as an individ-
ual than as a member of a Society which openly
incorporates it in their principles, as was the
case fifty years ago in the Society of Friends.
At the present time it would, I believe, be
under the mark to say that ninety-nine per
cent. of London Yearly Meeting use the ordi-
nary language of the world, probably ninety-
nine and one-half per cent. would be nearer,
while in the schools belonging to that Society
the plain language would be frowned down and
discouraged.

This change is one thing among many others
that has had a marked effect upon worship,
and has paved the way for the gradual giving
up of the meeting based on silence on first day
evenings, which is accompanied by some signs
of a similar change as regards the morning
meetings.

The considerations involved in this subject
are weighty, and the difficulties which may be
presented to the mind are solved much better
by faithfulness to all the light afforded in the
different stages of Christian experience than
by argument.

JOHN E. SOUTHALL.

NEWPORT, Mon., Eng.

HIS OWN MASTER. — "I am my own master!"
said a lad, proudly, when a friend tried to dis-
suade him from something which he had on
hand: "I am my own master!"

"Did you ever consider what a responsible
post that is?" asked his friend.

"Responsible — is it?"

"A master must lay out the work which he
wants done, and see that it is done right.
He should try to secure the best ends by the
best means. He must keep on the lookout
against accidents, and watch that everything
goes straight, or else he must fail."

"Well?"

"To be sure of yourself, you have your
conscience to keep clear, your heart to culti-
vate, your temper to govern, your will to
direct, and your judgment to instruct. You
are master over a hard lot, and, if you don't
master them, they will master you."

"That is so," said the lad.

"Now, I could undertake no such thing,"
said his friend. "I should fail if I did.
Saul wanted to be his own master, and failed.
So did Herod, and so did Judas. No man is
fit for it. 'One is my Master, even Christ.'
Work under his direction; and where He is
Master, all goes right." — *Selected.*

One by one thy duties wait thee,
Let thy whole heart give to each,
Let no future dream elate thee,
Learn thou first what these can teach.

— *Adelaide A. Procter.*

SECRETS.

What wealth I have in store,
It increase more and more,
In the alcove of the palace of the mind,
And the gold is rich and rare
In the treasure none may share,
Tho' you search I do not think you'll ever find.

What riches all untold,
And the jewels rare and old,
In this wondrous palace built in days of yore,
And I correspond with truth,
In the flush and bloom of youth,
And the prospect seems to brighten evermore.

'Tis not a selfish joy,
Where the gold without alloy
Is poured in untold fulness at his feet;
The mystery is great,
The patient soul must wait
Before the gladsome service is complete.

I cannot now reveal,
I must perforce conceal
The sacred love of heart-sons in the night,
How the mystic scroll unrolled
And revealed me in the fold
Protected by the hastes clothed with light.

The best my heart can say,
Is to wait another day,
When things in part shall gently roll away,
From this heart shall flow
Great secrets all aglow,
To the praise of Him who reigns for aye and aye.

—H. T. Miller.

BEAMSVILLE, Ont.

The Slough of Despond.

(Phil. iii, 13-16: Col. ii, 18, R. V.)

Despondency is an experience which can flourish only in the eclipse of hope. This remark may appear to be self-evident; but it becomes necessary to insist upon it from the fact that reputable and measurably useful persons may be victims of despondency without being aware of that blighting weakness. All persons who may have been constrained to confess to a despair of the attainment which has been inculcated by the precept and verified by the experience of the past are assuredly self-convicted of undue despondency. They must be more or less of strangers to the necessary salivation of hope. This does not necessarily imply that such persons are outwardly morose, or consciously sorrowful. But it does imply that they are more or less closely identified with "those who," as Bacon has written, "delight in giddiness, and account it bondage to fix a belief." For "hope," it must be observed is based and wholly dependent upon the possibility of progress in doctrine and practice; and progress, in any wide and social sense, implies a progressive settlement of doctrine and practice,—in other words, a progressive "oneness of mind." It is the same illuminated apostle who wrote that "our hope is in the living God, who is the Saviour of all men, specially of those that believe," and that the believers "are saved by hope," who also exhorts as the condition of true unity, that those who had "already attained" to the assurance of faith should "walk by the same rule" whereby they had so attained, trusting that if in any thing they be differently minded, "God shall reveal even this" unto them. That "pressing forward to the mark," "in the unity of the faith unto a perfect man, the measure of the stature of the fulness of

Christ" clearly leaves no room for a contented resting in the infantile distinction between "things essential" and "things non-essential," and for the resulting failure of Christian professors to wrestle together for the blessing of being so "agreed" as to be able to "walk together," both in their controversy with "the world, the flesh and the devil," and in a progressive testimony to "the true, the beautiful, and the good." They will be immune at once from the recklessness and giddiness which constitute "the anarchy of the ranters," and from that fear of originality which fosters "the lethargy of the canters." They will be too happy in a substantial serving, to be either giddy or despondent.

"The fathers have eaten sour grapes, and the children's teeth are set on edge" was the chronic complaint of the church under the imperfect Mosaic dispensation. By the metaphor of sour grapes there have been designated nothing more nor less baneful than unripe or imperfect knowledge and instruction.

The then prophesied day of deliverance from their floundering "slough of despond" was assuredly one with the still imperfectly realized "day of Christ," and of a perfected common sense of religion. That is an attainment which can only ensue upon the humble and hopeful aspiration of entire self-prostration. But not otherwise shall be fully and finally remedied the alienation of man from his fellowman, and from the gracious Creator who is ever seeking to do him good.

POCONO MANOR, Eighth Month 1st, 1904.

FOUR GOOD RULES ABOUT SPEECH.—Never say about people what you will not say to them. Apply this rule before you say anything harsh or condemnatory. Perhaps you will still feel it to be your duty to speak, but you will probably change your phraseology. In writing letters about people, it is a good thing to stop and ask, "Would I be willing to have this letter read by the person of whom I am writing?"

Never say evil of anyone of whom you can say something good. "You can't be caught, can you?" said a friend to another who was obeying this rule. "You will persist in seeing some good in everyone." There is some good in everyone, and if we have to talk about persons rather than about principles or events, let us discover the good and speak about it.

Be generous and large-hearted in your soul, and you will speak generously and nobly about others. If we simply try to reform our speech, we shall not succeed. We must first purify the fountain, and then the stream will be pure. When we are filled with love and charity, we shall talk honorably of all men.

Speak in the name of the Lord Jesus Christ, that is, in his spirit, as one would speak who stands in his character and represents him.

Ambassadors speak in the name of their sovereign, and they strive to say only what would be worthy of him. We do or ought to do the same. Would Christ say this? No! Then we must not say it. "He was reviled, and he reviled not again," Even provocation did not tempt him to unkindness or bitter words. We are to talk as he talked.—Selected.

Speaking to the Point.

An addition was made some years ago to the jail in Paterson, N. J., at a cost of \$3000. When it was completed, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk. — Bantram.

temperance man, was called on to respond and did so in the following stinging speech which some of them, perhaps, will never forget. He said:

"I thank you for this invitation, and recognize its fitness. You have assembled to celebrate the enlargement of this jail, a deed necessary by the use of strong drink in which you are so freely indulging this (Down stairs the cells and corridors are crowded with criminals who have but chance places. A few years ago they were respectable citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment."

At this moment another bottle was opened and — Bantram said:

"I hear the popping of the corks. I listen to the merry voices, and he praises you singing to the infernal spirit of wine; there comes to me the refrain, from the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the sadder wail of anguish uttered by the brother-hearted wife, worse than widowed through the traffic in strong drink, which, as a justice in your courts said, 'is the great promoter of a traffic licensed by your votes, sustained by the patronage you are this giving it. It is with inexpressible sadness that I discover that there can be found Passaic County so many men with heart hardened, feelings so calloused, sensibility so blunted, that in a place like this, under circumstances like these, they dare raise their lips that which depraves the citizen endangers the state. Thanking you, gentlemen, for this unexpected privilege, I take seat, fully conscious that you will never call on me under similar circumstances. The Safeguard."

DIOGENES, the old Greek philosopher, penning to pass a market place where new wares were exposed for sale, exclaimed, fully, "How many things there are in world of which Diogenes has no need!" cultivate such a habit of mind would I marvelously good thing for some of us. "Is the richest man?" asked the wise Socrates. "He who is content with the least." Following on this plan, we can all be as rich as multi-millionaires, who, by the way, are dom contented people.

TINDER is not apter to take fire, nor the impression of the seal, nor paper ink, than youth is to follow the example Brooks.

The Half-Discovered Words of Jesus.

was in 1897 that two English scholars had been delving among the ruins of rhynchus, at the edge of the Lybian desert, e upon a buried treasure. They unearthed agment of inscribed papyrus, older than known manuscript of the Gospels. The ing consisted of half a dozen sayings at- ted to our Lord, some of which bore a king appearance of genuineness, though ad no precise parallel in the New Testa- t. Among Christians generally, the pub- lition of these Logia created a thrill of ex- ement, tinged in some quarters with alarm. y again another similar group of Logia has been given to the world from the same ce. In this second collection of sayings e sentences can only be read by the aid of eature; while the subject matter, although y curious and suggestive, will hardly e use the keen interest which welcomed its ecessor. It is possible enough that more ese Logia will be exhumed from the buried t. Their form may shed light on the prob- e of the structure of the Gospels and may e to illustrate the fashion in which the ngelists handled the materials on which y worked. Yet from the nature of the e we can hardly expect to recover materials hich the Evangelists were altogether ig- ant. And it is not conceivable that the ivitive church forgot any vital features in e portraiture of her Redeemer. To admit e we have no sure grasp of Christ's actual ds and words is fatal to Christianity itself. ur Gospels, or nowhere, we trace the real aments of the Lord's character, we catch authentic tones of His voice. And what- e fresh details may emerge, claiming to e to Him, they can only be tested and clas- ed by their conformity to what we know t our Lord already. Newly discovered ings, which were ascribed to Jesus at some y date, will always have immense interest attraction. But we need not rush to the clusion that they must all be equally genu- e.

And whatever record leaps to light, we e love Him and trust Him know that He e the faithful, He cannot deny Himself. s often as Charles Lamb heard the praises e new book, he would go home and read e old books over again. And the discovery e these stray, new Logia may turn our thoughts k to the manifold sayings of Christ which e possess already in the New Testament, but h we have never yet properly fathomed e mastered and made our own. It is true, eed, that we could not be Christians at all e had no understanding of Jesus Christ. e believe the gospel of His redemption and ection. We accept the apostolic doc- e of His place in the unseen order. We e ar into the modern sympathy with His call e be heavy-laden and the poor. Yet he has many things to say unto us which we have e received as yet. There are words in e heart-searching commandments which we e only ignore. There are points in His plain- e teaching which we hear absently and pass e, or reflect on in a kind of bewilderment. e many of His precepts and promises have e really found us, and laid hold of us, and e He ther abide with us. We confess that e hat uttered these strange sayings, but "we e not tell what He saith." It is easy to put

the matter to a practical test. A cheap little book is published which contains nothing except our Lord's own words, collected from the Gospels and arranged in something like order. Altogether, they take up less type than a daily newspaper. And when we read them through with honest, patient scrutiny, we discover with astonishment that we are moving in worlds only half realized. How many of Christ's own sentences have never penetrated into our minds at all. They seem to be written in an unintelligible language, which we cannot construe by the vocabulary and grammar of experience. Even where we do apprehend some glorious promise or obey some solemn precept, we become aware that the word reaches beyond all our obedience and our apprehension. When he spoke it, Christ must have meant far more than we have conceived or imagined hitherto.

Consider, for instance, our Lord's overwhelming words, over and over again repeated, about the duty of being endlessly merciful. He commands us to forgive from our hearts those who do us wrong, until seventy times seven. He lays on us the absolute charge that we love our enemies—not just tolerate them, but love them. Have we fathomed the force of those words? Do they not point to a miraculous virtue in tenderness like Christ's own tenderness, which never gives up and never grows tired, which can subdue even the unthankful and the evil at last? Surely He is telling us of a latent spiritual energy which resides in sheer, persistent affection, such as we have hardly dreamed of yet. Consider again our Lord's astonishing precepts as to the duty of peaceableness. He absolutely forbids us to avenge our personal wrongs. The Christian church, as a whole, has never fairly faced these words, or put them into practice. But surely they imply a Divine power in gentleness and meekness and resignation which can quell and conquer the violence of men. The meek shall inherit the earth by the irresistible might of meekness. Count Tolstoy may have cast off the livery of faith, but that remarkable manifesto of his which the *Times* printed lately gave voice to one great neglected article in the Christian creed: "The deliverance of man, not only from the calamities of war, but from all the calamities which men inflict upon themselves, will take place . . . only by there being more and more of those simple men who, having placed as their object not external alterations of life, but the closest fulfilment in themselves of the will of Him who has sent them into life, will direct all their powers to this realization." Remember, again, our Lord's explicit teaching about purity, and the redemption of the impure. With His crystalline goodness, which makes our whitest thoughts ashamed, He yet declares that Love can reclaim the fallen, however darkly their souls and bodies are defiled. Christ tells us that Magdalene herself may be restored to holiness and her vile past be washed out and made as though it had never been. Can we bear such a hard saying? Dare we believe in that supreme miracle of the grace of God? Recall, once more, our Lord's oft-repeated words of warning against wealth and in praise of poverty. Do we exhaust them, when we limit their meaning to poverty of spirit? Is there not something beyond, to which He is pointing—a real beatitude in literal detach-

ment and renunciation and denial? The most Christ-like Christians have always had a glimpse of the spiritual riches which co-exist with material poverty. And that obscured and despised truth, so contrary to the modern spirit, is part of the lesson which God has brought home afresh to English Christians through the life and labours of the founder of the Salvation Army. Consider, once again, our Lord's solemn words, spoken so often and so emphatically, about judgment. How many of us grasp their obvious implications? Do we expect to meet His awful scrutiny at last sifting and searching the fibres of our nature? Do we believe, as He declared again and again, that the destiny of all human souls lies in the hollow of His wounded hand?

Such Logia as we have referred to are no doubtful, fragmentary utterances, dug up from an Egyptian cemetery. They belong to the very core of Christ's teaching; and whether we accept them or not, we cannot possibly remove them from the Gospels or explain them away as apocryphal traditions. They convict us that Christ has many things to say to us, which we have not yet been able to receive. From the nature of the case it is only little by little that the elemental mysteries of faith can come home to our experience. Gradually fresh truth dawns on the mind, as the inner sense wakes up to perceive its reality and its coherence with the real order of things. We only come to understand each other by slow degrees. A genuine friendship always means the ripening of intimacy which reveals those secrets of kindred characters which kindred experience alone can interpret. Few of us ever appreciated our own parents, while we lived with them; their unspeakable devotion was half-hidden from us, until we began to understand it when we had children of our own. And by the same sort of necessity there must be a genuine development in Christian doctrine as it is apprehended by Christian experience. To grow in grace requires that we grow also in the knowledge of our Lord and Saviour. This idea of progress in theology in no way conflicts with the finality of revelation. Progress in science does not mean that the facts of nature are fluctuating; it only means that students are slowly learning how to read her secrets and to utilize her mysterious potential energies. And so progress in theology does not imply that the facts of grace are altered or alterable. It only means that Christians are learning to read the gospel more profoundly and to enter more intimately into the mind of Christ. In each new age the church has to decipher and appropriate some new truth which the Spirit of Truth will unfold. Christ is teaching His disciples to-day what they had not learnt yesterday. *All the words He ever spoke, still to us He speaketh.* And His messages fail to reach us only because we fancy we have heard them all before, and so we forget to listen for that Voice which is never silent. There are still many missing links in the chain of our experience, there are gaps and blanks in our circle of spiritual knowledge. And those sayings of His which Christ is setting us to discover to-day contain precisely the truths which belong to our peace, without which we cannot be made perfect. The believer's growth in truth is no mere flux of changing opinions, but a living, organic de-

velopment of the first principles of the Gospel. Throughout life's experience the Holy Spirit interprets and unfolds to us more and more completely the words and the heart of our Lord.—*British Weekly*.

AT EVEN-TIDE.

At even-tide, O Lord, I bring thee back
Tired hands and weary feet;
Attempts that failed, of these alas! no lack
And efforts incomplete.

No sheaves of ripened grain my garments fill,
No barns with bursting store,
No happy herds contented roam at will
My empty pastures o'er.

And yet, O Lord, I have not shirked Thy task,
Nor path of dalliance trod,
A life set free from pain I do not ask
Nor shrink beneath thy rod.

Too well, alas! I know I have not gained
The ends for which I toiled,
I bring thee nothing but a life unstained,
Hands empty, tho' unsold.

Not mine perchance to join the conquering song
Of thy white-robed host;
Not mine to move amid the happy throng
Who earn where I have lost.

But is there not some lowly nook, I pray,
Where I, unseen of them
As Thou dost pass on Thy triumphant way,
May kiss Thy garment's hem?

—*Lewis Redner Dalrymple*.

Science and Industry.

THE SIMPLER LIFE.—"Liberty and a Living" is the title of a book by P. G. Hubert, Jr., recently re-issued, in which he says: "Life to the average man means hard, anxious work, with disappointment at the end, whereas it ought to mean pleasant work, with plenty of time for books and talk. There is something wrong about a system which condemns ninety-nine hundredths of the race to an existence as bare of intellectual activity and enjoyment as that of a horse, and with the added anxiety concerning the next month's rent. Is there no escape? Throughout years of hard toil suspected that there might be such an escape. Now, having escaped, I am sure of it. So long as I can get a house and garden for three dollars a week, so long as oatmeal is less than three cents a pound, so long as the fish bite and the cabbages grow, I shall keep out of the slavery of modern city existence. I shall live in God's sunshine and enjoy my children's prattle, my books and papers."

THE DISLIKES OF ANIMALS.—Not only is it true that animals, both domestic and wild, show decided preferences for certain persons, and a strong dislike to other individuals, but whole races of creatures often show an universal hatred toward other species.

Perhaps the most interesting cases of dislikes are those which are inherited, fear of the natural enemies of a certain weaker species being so strong that even the young just born may experience it. All herds of cattle hate dogs instinctively. Can we not trace this to the time, long centuries ago, when the wild herds were always in danger of being attacked by wild dogs or wolves, which slunk about on the outskirts of the herd, and watched with

hungry eyes every chance to cut out and pull down a helpless calf?

To fight like "cats and dogs" has become a proverb, and we must admit that there is abundant basis for its truth. In domestic cats this is doubtless an inherited instinct, which in one of its larger relatives we can verify to-day. In India the tiger is king, almost. Deep in the jungles the tigress makes her lair, and the cubs have few enemies indeed. Bear or tiger-cat, when they inadvertently come across the lair trail of the great striped one, back-trail, and rapidly, too. It is doubtful if even the great python would disturb one of the little furry kittens. But the packs of wild dogs are without fear, and would kill and eat the cubs and defy the parent when she returned. Well she knows this, and also that although she might slay a dozen, yet the others would pin her down, careless if they died or no. So a tiger in captivity will scrutinize a wolf without much show of anger, but pity the dog which ever comes within reach, and if she cannot get at him, her wrath of memory will vent itself in howls and fierce endeavors on the bars of her cage.

A leopard which lives so much among the trees and could so easily escape the attacks of wild dogs, has no instinctive hate, although a dog is a tidbit which would be by no means despised. This fact is well known to dogs, which show their fear of these arboreal felines, while they will mob tigers and other terrestrial cats. Pumas come under the same head as leopards, and are held in as great respect by dogs.

In zoos the animals generally show a dislike to children and cripples; in the first instance, doubtless, because they are teased by the youngsters, and in the second place because of the strange horror and hate which many animals show of the abnormal or conditions out of the usual, for discriminating between which they have remarkable ability.

Monkeys hate negroes, but this dislike of dark-skinned men is not confined to the above mentioned class of animals. It is said that when Hagenbeck's Somalis were at the Crystal Palace they were invited one day to see the zoo. There was nothing to which the most sensitive European could object to in the appearance of these free, half-Arab tribesmen, but when the dark men entered the lion house there was an uproar. The animals were furious; they roared with rage. The apes and monkeys were frightened and angry, the antelopes were alarmed, and even the phlegmatic wild cattle were excited. They recognized their natural enemies, the dark-skinned men who had hunted them for centuries in the jungles and the bush, and with whom their own parents did battle when they were captured and carried off captive in the Nubian deserts.

Animals, such as cats, dogs, birds, and even bees, seem to know what persons are in sympathy with them. Some persons will be attacked even by pigeons and doves, and it is impossible for some to have anything to do with horses and other animals.—*N. Y. Evening Post*.

INOCULATING THE GROUND.—It is less than half a century ago that Hellriegel, a German agricultural chemist, discovered that legumin-

ous plants enrich the ground by supplying nitrogen which they assimilate from the atmosphere by means of their root-tubercles, a fact that myriads of a peculiar bacterium we present in these tubercles. This strange instance of symbiosis stimulated investigation and now modern science is able to utilize the action of bacteria for the purpose of enriching soil from which the nitrogen, so necessary for plant life, has been removed by too free cropping. The following brief article from the *National Geographic Magazine* will be replete with interest in this connection:

"To inoculate sterile ground and make it bring forth fruit in abundance is one of the latest achievements of American science. Son of man's most dread diseases—smallpox, diphtheria, plague, rabies—have been vanquished by inoculation, and now inoculation is to cure soil that has been worn out and make it fertile and productive again.

"The germs that bring fertility are made by the Department of Agriculture in a small package like yeast cake. The cake contains millions of dried germs. The farmer who receives the cake drops it into a barrel of clean water; the germs are revived and soon turn the water to a milky white. Seeds of clover, peas, alfalfa, or other leguminous plants that are soaked in this milky preparation are endowed with marvelous strength. Land which, for instance, the farmer with constant toil has obtained alfalfa only a few inches high, when planted with these inoculated seeds will produce alfalfa several feet high and rich that the farmer does not recognize his crop.

"It has been long known that repeated crops of wheat and grain gradually exhaust the nitrogen in the soil. Now, as all plants must have nitrogen, which in normal condition they absorb through their roots, this constant drain of nitrogen from the soil has so alarmed some persons that they have predicted a 'nitrogen famine' to occur in forty or fifty years, and they have very graphically portrayed the possibilities of such a catastrophe. This view of the situation is greatly exaggerated, but the fact remains, nevertheless, that the main reason of once fertile lands becoming unproductive is loss of nitrogen in the soil.

"The difficulty has been to get the nitrogen back into the ground. Fertilizers are expensive and not satisfactory; but there is an inexhaustible supply of free nitrogen in the air—it can be captured. The problem of how to utilize this free nitrogen has now been solved.

"It was discovered some time ago that leguminous plants—clover, alfalfa, peas, etc.—were able to put back nitrogen into the soil and thus fertilize it. This is the reason why a wheat field after a crop of alfalfa will yield a much heavier harvest. The plants absorb the free nitrogen by means of bacteria tubercles growing on their roots, the tubercles varying in size from a pinhead in the case of clover, to large clusters. Clover and bean possessing these tubercles will flourish in quartz sand after it has been heated to a red heat in order to drive out all the nitrogen while these plants without tubercles will not grow unless there is some nitrate in the soil.

"It was Dr. George T. Moore, of the office of Pathological and Physiological Investigations of the Department of Agriculture, who

used the method by which these bacteria had been cultivated artificially in such form that their nitrogen-fixing power should be increased and be permanent and not evaporate. The process has been patented by him, and he has been by him generously deeded to the American people.

It must be clearly understood that only soils of leguminous plants can be benefited by nitrogen-fixing bacteria. Where the soil is rich and fertile, the crop is not appreciably increased by the use of the inoculating bacteria, but where the soil is poor, the harvest is increased many times."

The Schoolboy's Treasure.

The contents of schoolboys' desks are sometimes surprising. I lately read an account given by a master at a boarding-school of what he saw on one occasion when he had to interrupt the opening and searching of the forty or fifty desks in connection with a suspected theft.

When I came to the desk of nearly the tallest boy in the room," says the master, "a small parcel fell from the owner's hand. A queer, whitish-brown paper parcel it was, and round with string in the most intricate evolutions and series of knots. Of course, I tried to examine that parcel. As I put out my hand for it, the boy hesitated. The other boys exchanged glances, as much as to say, 'We had run the fox to earth at last.' In older and wiser heads thought the same. They stood the frightened, anxious boy, his face gray eyes filled with tears, his fair face flushed with terror, and his soft, wavy hair, which gentle hands had doubtless combed many a day at home, was all tangled

"Please don't open it, sir," pleaded the boy—"for such he may"—"pray do not open it before the boys."

Had I followed my own inclinations I doubt have given back the parcel unopened. That could not be. With my penknife I cut through the string, undid the many wraps of paper, and disclosed to view a little pill-box which might well have contained the most precious thing money. I opened the box. Nestled in the web of wool was a dainty locket, and with small scrap of paper on which was written "For my dear Percy, with his mother's love." That locket inclosed a piece of loving letter from her hair, and the little boy had been an orphan only a few weeks."—*Selected.*

The Last Bitter Word.

A writer in the Advocate and Guardian relates an instance, as follows:—One day the conversation at dinner, in a family well known to the writer, turned upon a subject who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in gentle terms, the married sister added: "I can't endure her; and I believe I will return her call if she comes here again." Her husband who had hitherto remained silent, replied: "She will not trouble you again, my dear; she died an hour ago."

You do not mean it? Surely you are only trying to get us for our uncharitableness?"

"She is really dead. I learned it on my way home to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when

"Death sweeps their faults with heavy hand,
As sweeps the sea the trampled sand."

The only way of getting to heaven that I know of is to walk there,—that is, to walk with God.—*Charles Cullis.*

WHEN you read this paper try to take to yourself what belongs to you. Do not think it is all for you or all for others. You would not find fault with the merchant because every shoe in his store was not your size.—*Pentecost.*

Notes in General.

Edward Everett Hale says: "I wish we might have some arrangement by which laymen who had something to say might say it to our congregations on Sunday, just as they do on anniversary occasions, to inspire and teach and lead those who are fortunate enough to hear them."

Four or five thousand dollars a year will keep a professor of Greek or quaternions, but President Eliot wisely proposes to pay instructors in the Lawrence Scientific School under the Gordon McKay bequest something like the salaries they could earn in the employ of industrial concerns.

The 300th anniversary of the birth of John Eliot, "Apostle to the Indians" and translator of the Bible into their language, occurs this month, and will probably be commemorated in Massachusetts, where he rendered faithful service as a minister of the gospel for nearly half a century.

"The teacher who can make the subject matter of the school, what it may be, material for real culture is the teacher that is needed. Men and women who can do this have come to their spiritual heritage. It is possible to develop the religious life right in school."—*Edwin Starbuck.*

A petition is said to be in circulation asking the legislature of Massachusetts to rescind the order banishing Roger Williams from the Massachusetts colony in 1635. The leaders of the movement hope to obtain, it is said, a thousand names in Massachusetts alone, and many more from all sections of the country.

The Japanese war department has given permission for distribution of scriptures among the soldiers as they embark for the seat of war. A special edition of thin paper-covered copies of separate gospels is prepared and given to the soldiers, and a bound copy of the New Testament is given to each officer.

Lyman Abbott is frank enough to say: "We ministers find fault with our choirs; that they are ill-behaved during the sermon; the choirs would have a right to find fault with us ministers, that we are ill-behaved during the singing. We add to the notes of our sermon, or look them over, or study the faces of our congregation, or do anything but join in the praise of God."

Dr. Edgar J. Banks, of the University of Chicago, has, with his force of 140 men, unearthed at Bismya, near the Euphrates, the remains of four temples, the lowest of which dates back not far from 5000 B.C. Bricks which have been found in this low-

est ruin have inscriptions which show the temple to have been a part of the ancient city of Adab, now accounted the oldest in the world.

On the cover of the Lend a Hand Record for Seventh Month is a picture of the statue of Christ which was unveiled Third Month 13th, 1904, on a pinnacle of the Andes Mountains, 14,000 feet above the sea, and on the very demarcation of the boundary line between Argentina and Chile. The statue is twenty-six feet high, and stands on a pedestal of granite, symbolizing the world. The inscription, which is in Spanish, reads: "These mountains will crumble to dust ere Argentinians and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to keep."

Columbia University has just received a valuable addition to its library—a book printed by Benjamin Franklin in Philadelphia in 1744. It was written by James Logan, Chief Justice of the Province of Pennsylvania in the early part of the eighteenth century, and bears the autograph of Thomas Heyward, Jr., one of the South Carolina signers of the Declaration of Independence. It is a translation of Cicero's "Cato Major, or De Senectute." In the opinion of Franklin it was the earliest translation of a classic in the Western Hemisphere, and it has an introduction by Franklin, entitled "The Printer to the Reader."

The following is published as a prophecy given by Abraham Lincoln in 1865:—"I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its right by working upon the prejudices of the people, until all wealth is aggregated in a few hands and the Republic is destroyed. I feel at this moment more anxious for the safety of the country than ever before, even in the midst of war."

Bishop Rowe, of Alaska, has written from Sitka, Seventh Month 19th, telling of the epidemic of diphtheria among the Indians at Fort Yukon, and of the heroism of a Boston woman, Nurse Woods, at one of the Alaska missions. One hundred and twenty-five natives had already been seized with diphtheria, among whom twenty-five had died. Nurse Woods, on receiving the news, started to the rescue, making a journey of one hundred miles by canoe. Her presence at Fort Yukon, the bishop writes, has been spoken of as that of an angel. There are no physicians at Fort Yukon, and very little in the way of food, medicines, etc. The heroic conduct of this Boston woman, reminding one of the mission of Sister Dora, will stir many a heart to nobler impulses, not only among Nurse Woods's friends in Massachusetts, but generally throughout the country.

SECTS AS EMPHASIZERS.—Matthew T. Hughes, lately speaking on Denominational schools, said that: "Every religious denomination came into being by emphasis, by laying emphasis on some special or neglected truth of our Lord."

"Luther taught, the just shall live by faith."
"Unitarians laid emphasis on unity of God."
"Universalists laid emphasis on love of God."
"Presbyterians laid emphasis on the Almighty-ness of God."

"Methodists laid emphasis on the experimental method in religion."

"Quakers laid emphasis on the Inner Life and leading of Spirit."

"Now, we believe no one denomination has all the truth, but each one emphasizes a truth that all the rest must not forget."

Why should not the "Quakers' emphasis on the leading of the Spirit" comprehend all the truth of the others?" "He shall lead you into all the

truth." It is our mutual denials that separate, and not our common truths.

DANISH AND NORWEGIAN BIBLE.—Our English Bible became so the standard that the English language has become one single thing the whole world over, on all continents and islands. The Bible made one language out of what was a variety of dialects. The same was done for the German language by Luther's Version, and yet a reverse situation occurs in some other countries, as, for example, in Scandinavia. Several revised versions have been made during the last century in Norway, and now the revised Version of the New Testament has been received within a few months with general satisfaction by laymen and clergy, and the Version was necessary because the Danish used in Norway, which is sometimes called the "Norwegian," has developed more and more away from the mother tongue, both in lexicon and grammar. The Dano-Norwegian is so distinct from Danish proper that the whole Version of the Bible has acquired a markedly unnatural as well as archaic coloring in Norway. The present great undertaking of the complete Version of the Bible, which began over half a century ago, may now be regarded as marking a period in the development of the national and religious life of Norway, and also of its language. It seems unfortunate, however, that the three countries of Scandinavia cannot manage to have and maintain one and the same language.—*The Independent.*

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Boston of the 21st says: In pursuance of his campaign against imperialism, Dr. Edward Atkinson has just issued a statement, in which he declares that the United States is spending more money for war and warfare during the past eight years has been \$1,200,000,000. He quotes from annual reports of the Secretary of the Treasury, showing that in eight years of the administrations of Presidents McKinley and Roosevelt the expenditures for war and over-sea expansion will be \$1,025,000,000, while the expenditures for the administrations of Arthur and Cleveland, from 1882 to 1889, for army and navy and for beginning the construction of the new navy were only \$462,000,000.

A descendant of William Penn, and of his son, Thomas Penn, who bears the title of Earl of Banff, has lately been in this city inspecting the records relating to his ancestor in the rooms of the Historical Society here. At the close of his visit he is reported to have said: "It is a splendid collection, and I am especially impressed by the immense value and interest of the manuscript letters and books, of which there are such a quantity. It is a pleasure to view a collection as complete as this, which includes almost everything of value."

According to recent reports of an unexpected shortage of the wheat crop in North Dakota, Minnesota and Manitoba, the wheat market in Chicago has recently been much excited, and prices have advanced to \$1.12 and \$1.14 per bushel.

A despatch from Washington says: Wireless telegraphy is to be employed in saving the forests of the West. Plans are being made in the Bureau of Forestry to establish stations at intervals in the large forests throughout the Rocky Mountains, where fires occur in the dry season every year, destroying vast areas of magnificent timber. At these stations expert observers will be kept who will give warning whenever a fire breaks out. The first of the stations to be set in operation will be in the Black Hills.

In an official report to the Government from Frank H. Mason, the American Consul-General at Berlin, he says: "Germany yields the first place in beer production to the United States. According to the statistics of the German Brewers' Association, their product in 1903 declined to 1,787,615,000 gallons, or 132,085,230 gallons less than the output of the United States."

The striking butchers in Chicago have published an appeal to the public for aid, in which they assert that the wages of the laborers were 10 cents an hour, but the employment was so irregular that their weekly earnings amounted to not more than \$7. It is declared that the packers attempted to lower the wages, and the skilled workmen, believing this would be followed with a reduction of their own pay, decided to strike in support of the unskilled men. The attitude of the packers in refusing to confer with the men is criticized, and the resolution

closes with the statement that if the strikers fail, the community will suffer.

A committee of the National Fire Protective Association in a report quotes the following as the order in which various kinds of fires are susceptible to lighting: Oak, 100; elm, 77; pines, 33; fir, 10; fir trees in general, 27; and beeches, 2.

A sea-wall has lately been constructed at Galveston, Texas, intended to protect that city from the overflow of water from the Gulf of Mexico, which three years ago caused great destruction. The wall is nearly three-and-a-half miles long, and cost a million dollars.

Many visiting foreigners have lately been in this city from London, Manchester, Milan, Liverpool, Vienna and Rome to study the factory conditions and report to their respective governments.

In Venango County, Pa., oil wells are now being drilled in territory which formerly produced oil, but had been abandoned with the result that one or more wells have begun to yield oil in paying quantities.

A despatch from Denver, Colo., says: Ore yielding radium has been discovered at three different places in the Cripple Creek District. At two places the ore is in a well exposed vein, from eighteen inches to two feet in width. Thousands of dollars' worth of the precious ore has been thrown over the dumps as worthless by the miners.

The lynching of negroes in Georgia has caused an exodus of negroes from portions of the State and has threatened a shortage in the labor supply in the cotton fields where the picking season is coming on. In an open letter to President Roosevelt, Silas C. Swallow, the Prohibition candidate for the Presidency, attributes much of the lawlessness throughout the country to the use of alcoholic drink, and says: "It has been pretty clearly demonstrated that a large proportion of the unmentionable crimes committed against the women of the country by both negroes and whites were the product of lust, inflamed by this beverage drug. And an equal proportion of the lynching and burning of human beings, North and South, East and West, has found its promptings in this same beverage drug."

FOREIGN.—A general land and naval attack on Port Arthur, it is reported, began on the 15th inst. On the 16th a demand was made for the surrender of the fortress, which was refused, upon which the attack upon the fortress was resumed with increased violence, and great slaughter of the besieging Japanese is reported.

The Japanese fleet lately, after sinking the Russian cruiser *Rurik* in the Straits of Korea, rescued six hundred of her crew.

A despatch of the 18th from St. Petersburg says: Russia will meet the views of the United States and Great Britain regarding foodstuffs as contraband of war, agreeing that foodstuffs bound to a belligerent's unblockaded ports and consigned to private firms or individuals, when the ships' papers leave no room for suspicion, be not regarded as contraband.

Extensive forest fires have occurred in Western Siberia and in Hungary in consequence of the prolonged drought. In the latter country it is stated that hundreds of houses have been destroyed in various villages during the past few weeks, in which from fifteen to twenty persons have been burned to death.

The report of a British Commission on physical deterioration states that for such deterioration as is patent and indisputable the Commission finds the causes to be, first of all, alcohol and tobacco. One of the authorities on the subject consulted, Dr. Scott, mentions the sad fact that of all the ailments which afflict the human body only 2 per cent. had not been habitual smokers. Besides stunting the user, tobacco is said to cause, especially in youth, shortness of breath, loss of vitality, weak heart and general inefficiency. The opinion is an unanimous one against the habit of cigarette smoking among boys.

The President of the Republic of Salvador, Don Carlos Salazar, and his wife, have each signed a joint agreement to maintain peace in the republics of Central America.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

George L. Smedley, Phila.; Nathaniel Barton, N. J.; Geo. Lippincott, N. J.; Ellis Smedley, Pa.; Thomas A. Crawford, agent, O., \$12 for Edwin Briggs; David Ellison, Lydia Warrington, Edgar Washington, Eliza Ann Fogg and Abner Woolman; Wm. L. Bailey, agent, Pa., \$10 for George O. Hibberd, Mary E. Webb, Deborah J. Windle, David J. Scott and Mary Scott Kay; Mercy A. Roberts, Pa., \$4 for herself and Elizabeth L. Roberts; Josiah W. Leeds, Pa., \$6 for himself, John B. Leeds, N. J., and B. Frank Leeds, N. J.;

Samuel T. Haight, agent, Canada, \$22 for M. Ann Treffry, Joseph G. Pollard, Anna H. Mo George Pollard, Joshua Waring, John Pollard, ward Waring, Henry S. Moore, Wm. H. Bel Joseph H. Clayton, E. Wood, and H. F. Palmer and for T. Chalkley Palmer, Pa.; Catha Jacob, Phila., for Mary Lowmes Levis, Pa.; K. Roberts, N. J.; Arthur Peacock, Kansas, \$1; Su H. Sharpless, Pa.; William E. Mekeel, agent, V., \$10 for Elizabeth Mekeel, Edward W. Mekeel, Mary E. Wood, and H. F. Olen; Margaret Ward, Canada; Eli Hadley, Jr. Reece L. Thomas, Pa.; Richard Haines, N. Anna Pancoast, Pa.; Abram Stratton, Phila. F. Saunders, Phila.; Pelatiah Goe, Vt.; Will Stanton, agent, \$12 for Wm. Pickett, Thos Dewees, Mary E. Foster, Hannah P. Carter, M. P. Doudne and Jas. Steer, Frank M. North, Phila.; John Tatum, Phila.; Eley M. Chace, R. Henry B. Leeds, agent, N. J., \$12 for Elizabeth Buzby, Benjamin M. Haines, Amos E. Kaigh Powell Leeds, Charles A. Lippincott and Edw R. Maule; Ruth Anna Harmed, N. J.; John Balger, N. J., \$6 for himself, Charles D. Balger and Edward H. Jones; Clarkson Moore, ag. Pa., \$10 for George R. Chambers, Pennock Cog Joseph T. Whitson, Anna M. Webster and V. P. Mercer; Richard H. Reeve, N. J.; Milton M. L.; Wm. L. Bailey, agent, Pa., \$20 for Gill Cope, James M. Cope, David Cope, Ruth A. Hoopes, Ralston A. Hoopes, E. Melin, Hoops T. Clarkson Eldridge, Phebe J. Walter, Deob C. Smedley and Edward Savary; Jacob L. Evi N. J.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Young woman Friend studied wish work out of school in Philadelphia for the winter, by which she earned board and lodging.

Address "L. S." Office of THE FRIEND.

A woman Friend, who attended the late Quarterly Meeting at Media, Pa., reports the loss of a black union parasol, with loop handle and black tassel on handle. It may be sent to The Matron, Barclay H. West Chester, Pa.

Friends' Library, 142 N. Sixteenth St., Ph

On and after Ninth Month 1st, 1904, the Library be open on week-days from 9 A. M. to 1 P. M. and from 1 P. M. to 6 P. M.

The Friends' City Home can accommodate a young man, who may propose to spend the summer in the city. Address Mary T. Wildman, 1623 San Street.

Westtown Boarding School.—The school opens on Third-day, Ninth Month 13th, 1904. Newcomers should arrive at the school before noon, or as late in the afternoon as possible. Trains leave Broad St. Station, Philadelphia, for Westtown, at 7.16, 8.18, 1 P. M., 1.32, 2.50, 3.46, 4.32 P. M. and will kindly send word to the school beforehand, if child are obliged to take a train later than the 4.32 P. M.

WM. F. WICKERSHAM, Principal, Westtown, Pa.

DIED, at his residence in Wenatche, Washington the seventh of Fifth Month, 1904, LOUIS P. HAMPTON, of William and Charity Hampton, and formerly of Co., Iowa, in the thirty ninth year of his age; a man of Fallington Monthly Meeting. Though surprised a informed of the serious nature of his malady, his stal mind was found to be one of prayer and praise, as in such expressions as, "O Lord, bring me nearer nearer unto Thee." "O what marvellous love and more than last for me!" Almost at the last his wife him whisper, "Nearer to Thee, nearer to Thee!" was crowned a character of integrity, honesty and a ness.

He had his late residence, at Winona, Ohio, May 11th, 1904, ALFRED BRAVOURT, in the fourth year of his age; a member of New Garden Mo and Particular Meeting. The composure of his mind patience during a lingering illness, and the calmness which he viewed the approach of death, impressed t about him, with the truth of the Scripture langu "Thou wilt keep him in perfect peace whose mind stayed on thee, because he trusteth in thee."

THE FRIEND.

A Religious and Literary Journal.

DL. LXXVIII.

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Organization Complete Only in the Spirit.

Our item concerning the appointment of elders for a new monthly meeting, we fear from consenting to imply that the organization of a monthly meeting is not complete until some elders are appointed. The fact to be conveyed was that the several organizations provided for in the discipline, have a representation.

A true organization of a Friends' meeting made complete by mechanism. The superintendence of its frame-work may be with a registered tenant, and the organization complete as it can be in the Truth. The organization of an occupant there might be a subordination from completeness. The insertion of it not introduced into and by the Spirit would be an impairment of the organization, because much foreign matter.

Military Reflexion on Military Life.

Generals who plead for the restoration of the canteen are giving soldiers a bad name. They are saying the soldier is sure to make a man of himself unless the government supplies him with official drinking places.

To compare this with the claim also sounded in the official quarters, that military life is the best of schools of manly virtues. Now shall we believe? Whether the military movement that self-control, which is the best of all virtues, grows weak in military life is a temptation to vice; or the other argument that it is the tendency of military life to promote virtue? By this they seem to mean but one virtue,—obedience to orders, and no questions for conscience's sake, and no thought of consequences to one's self. This is the expense of other virtues generally.

Advocates of the canteen are saying soldiers cannot be expected to keep sober, and the government, instead of private en-

terprise, provides drinking places for them; that their virtue has not generally the power of resistance that is expected in unmilitary people. These generals ought to know.

For it is a soldier's business to surrender to his commander in warfare all his private scruples of right and wrong, and have no conscience of his own when commanders order things to be done which he had hitherto been taught were immoral and criminal. Now a system which makes sin necessary must be in itself sinful, and cannot breed the root of virtue. The reign of the Holy Spirit as the law of conduct is not there wanted. The pre-eminence of the spirit of Christ is in warfare an inconvenience and impracticable. Where the foundation of moral virtue is thus destroyed, or kept secondary to military convenience, what shall the righteous do? How shall they remain righteous in the control of their lusts?

And where now a church-general dogmatizes a saloon into the semblance of an ecclesiastically endorsed canteen for the people, so as to make the imbibing of intoxicants seem respectable through a "religious and guarded education" for future inebriates, we are impressed with a sense of the futility of the ministrations of "means of grace" for forty years, to minister grace itself; and also of the blinding effect of cares of church or state on the discernment of the pure witness for truth in a ruler's own heart.

The Energetic Passivity.

Passivity to God means activity to Him. This passiveness or subjection to His will and Spirit may often be a most strenuous exertion. It is a submission to be moved and affected in every part as his power moves and affects us.

The passiveness of all the parts of an engine to the movements of the power upon them is what puts mighty ships across the Atlantic. We commit our lives to locomotive engines only in a trust that they are wholly passive. Christ wants to pass "from sea to sea and from the river to the ends of the earth" in and by human engines that are passive to his inworking and living power. Standing or going, laboring or waiting, any human constitution is his missionary only on terms of passivity, —and truly energetic terms they are,—the surrender of our wills to do or suffer in our lot according to his manifested will.

This is not moping. This passivity of sons and daughters of God is not lethargy. It is not sluggishness. As many as are led by the Spirit of God, "they are sons of God." The true Christian passiveness is simply obedience, whether in waiting for orders or in fulfilling them.

There may be a waiting which is rebellion. It feels more comfortable to wait than to work. There may be an unpassive, that is, an impatient activity, self-made and self-sprung. It seeks good ends on the impulse of "nevertheless-let-me-run." This also is a rebellion. It gratifies self better to run to one's own ways and times, than to be submissive to the witness of the Spirit. The end though just does not justify the unbidden process. Obedience, and to hearken to the voice of the Lord is better than all assumed sacrifice.

Passivity for its own sake is, of course, laziness. Even to bask in the light of the Lord is not, for any long indulgence, what the light is for. Its purpose soon is sounded. "Arise and shine! for thy light is come." "They that sleep, sleep in the night." The light is to walk in. "If ye walk in the light as He is in the light, ye have fellowship and cleansing." But passivity to God is conformity to the work of his hand, as clay to the potter's; it is compliance with the operation of his Holy Spirit, it is the yielding of the service of our active powers and talents to the touch of his word. Thus shall we do those "greater works," because He went to the Father and gives gifts unto men.

Reading War News.

The following concern expressed by R. Barclay Spicer in the columns of the *Intelligencer*, is worthy of the serious attention of our readers:

One cannot help wondering how many Friends and others who class themselves on one ground or another among those who are for peace, are making of themselves lukewarm peace advocates by industriously reading the war chronicles with which the papers are now filled; how many are making of themselves out-and-out war advocates.

Is there any good reason why we should read these newspaper accounts? Is there any reason why we should keep posted as to every move in this great world struggle? or even that we should keep the run of the principal gains and losses on the one side and the other?

One reason we read them is that they are

interesting. Every one of us is more or less interested in a fight, especially if the ugly features of it are not brought into too great prominence. We are all descended from warriors, and war is in our blood. It shows most in childhood; but it is liable to crop out also later in life. That we feel an intense interest in the newspaper accounts of battles and marching and the blowing up of vessels and all sorts of excitement in the East means no more than that these things filled an important part of the lives of the ancestors whose blood is in our veins. It does not mean that they are a legitimate part of the civilized life of to-day. The thing for us is not to feed this war interest that is in us, but to let it lie dormant as far as possible, that it may finally disappear entirely.

The affair in the East is a great world struggle. Questions of the greatest importance are at stake there. It is of great moment to us how they are decided. But this barbaric display that is going on has no more to do with deciding them than have the dog fights and drunken brawls in the street to do with an up-to-date citizen's interest in civic reform. When these two peoples have killed a goodly number of one another, have destroyed a gigantic amount of property, and inestimable harm has been done, and when it has been decided which is the mightier; then the economic and political questions will come in for settlement. Had the Russians and Japanese gotten the war out of their blood, they would have proceeded at once to an enlightened consideration of the question at issue without the preliminary but irrelevant brute force struggle. Fortunately for us, we are not mixed up in this barbaric tangle, and we do not have to stir up our out-of-date fighting propensities by keeping up with the newspaper accounts of the details of it. This is going to mean a tremendous setback in the growth toward peaceableness for the parties directly concerned; just as recent wars have meant a temporary setback among peace people in England and America. It is for us to take advantage of our present opportunity to grow in peaceableness, and we ought not to let wars and rumors of wars in other parts of the world interfere with our improving the opportunity.

R. BARCLAY SPICER.

FOR "THE FRIEND."

I was deeply interested in the article published in THE FRIEND, Seventh Month 30th, on "Teachers convinced of our Principles," by Samuel Emlen, especially the two parts. First, where he says: "I would add Friends from *Conviction* entering upon and pursuing their calling with hearts loving the Truth and loving children." Second, "There seems to be special need just now, for asking the Lord that He would send into this teaching field labors of His own choosing," etc.

The older I grow and the more I look backward on the past and forward to the future of our beloved Society, the more deeply and earnestly do I feel concerned for the best welfare of the children and young people. The influence of teachers is *great*, therefore like our beloved friend, I would gladly, if I could, impress upon committees the great importance of this subject. I once knew a teacher appointed principal in a Friends' School which was so

strictly select, that none but members and the children of members were admitted; yet this principal set at naught our testimony to plainness every day. He had a plain coat which he wore in school, but when school was out the plain coat was hung up on a hat pin, and a fashionable coat worn back and forth to school and to his home. He was a bright, young man, highly educated and well calculated to teach; but that made his influence and example upon the scholars so much the more injurious in regard to our testimonies. It has often seemed to me that inconsistent and unconverted members may often have a more injurious effect than some others who make no profession with us. Children and young people are very close observers and where they see inconsistencies in those placed over them, there is great danger of their copying the evil and being gradually little by little led away from that which the Truth would lead them into. I have written the above after a good deal of serious thoughtfulness, and from a religious concern for the present and everlasting welfare of the beloved children.

ISAAC MORGAN.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 50.)

The concern that influenced Friends to devote a portion of their time to living near and instructing these Indians in the habits of civilized life was deeply felt by many of those who relinquished the comforts and endearments of home, to thus isolate themselves in a comparative wilderness; and it could only have been a sense of Divine approval which reconciled them to the separation from their families and friends, and supported them in the responsible positions, and often trying circumstances in which they were placed. Those who were thus laboring, received the cordial sympathy of their friends at home, which is thus tenderly expressed in one of the letters addressed to Benjamin Cope and others in 1809. The wife of Benjamin Cope had died at Tunessassa Eighth Month 10th, 1807.

"Our minds are often drawn into tender sympathy with you, our absent friends, and desires are frequently experienced for your encouragement, patience and perseverance, in the benevolent work assigned you; not doubting but that your reward will be sure, agreeably to the scripture testimony—let us not be weary in well doing, for in due season we shall reap if we faint not."

The great trial Benjamin Cope met with in the death of his wife elicited the warm sympathy of some of the natives. In a letter written by Benjamin Cope to his father, dated Ninth Month 11th, 1807, he says: "This afternoon there came to our house a number of the principal chief men residing on this river, and three of the Wyandots, and after they had sat awhile, Canadea said: they were thankful to the Great Spirit that we were all well at this time, and that they had come to sympathize with us in the great loss our family had met with by the death of my wife; and wished us to make our minds strong; seeing it was the will of the Great Spirit it should be so, and was what must happen to us all; and they had

come to wipe away our tears, that we might sorrow anymore; with much more to the same import. Several of the Indians have expressed a very great sympathy for me under my present trial. One old man came to the mill where I was grinding his grist, he came to me, asked me how many days it was since my wife died; I told him it was eight; he said it was very hard but he believed she was gone to Good Spirit, then taking me by the hand, pressing it hard, said try to do thy very best, and when these dies thee will go to the Good Spirit to her; with much more which I could not understand for want of being more perfect in the language; the great animation, which he spoke and the concern that I believe he felt for me, touched my feelings very much."

The following circumstance related by Benjamin Cope illustrates the blood-thirsty spirit which actuated some of the natives among whom he lived at this time. An Indian had been engaged in what is known as the French war of 1755-1759, had been shot such a way that the bullet had passed through both his arms. He recovered from his wound but in advancing years his arms became weak and his use of them somewhat impaired. Reflecting upon this fact, he came to the conclusion that he should have revenge for loss of physical power resulting from this injury, and he determined to seek it. Arriving himself he started on a journey, and as supposed by the account he gave on his return of the size and number of large streams crossed, he went as far south as the State of Virginia. Here he saw a woman and ten children at work in a field. He killed her in cold blood and returned home. No punctures appeared to have troubled him in the retrospect of his bloody deed.

An incident which occurred during the residence of Benjamin Cope among these Indians illustrates the care which was necessary in dealing with them.

Many applications had been made from time to time by individuals for the loan of tools or other articles which the Friends at Tunessassa kept for their own use, and the Committee finally concluded it would be proper to distinguish the practice of loaning such things to the Indians, many of whom were able at times to provide some of them for themselves. On one occasion an Indian visitor to Benjamin Cope to loan him an axe. His request was declined. Shortly afterward the same Indian met another Friend and applied to him, stating that he wanted it only a little time. The Friend declined also, but the Indian renewed his request with such import that the Friend yielded, when to his chagrin the Indian replied he did not want the axe and the Friend discovered that he had merely the subject of an experiment in order to ascertain whether he really meant what he said.

In 1810, four chiefs of the Six Nations of whom was Red Jacket, were in Philadelphia on their way home from Washington, and on an interview on the twenty-eighth of September with several Friends, in the course of which a request they had made was allowed, that two of their young men should be provided with suitable homes in the neighborhood of Philadelphia and instructed in some

ic art, by the knowledge of which their own would be likely to derive some benefit. My Friends agreed to endeavor to procure suitable places for two young men, as provided, upon which Red Jacket acknowledged the kindness of Friends and among other things mentioned his desire that one of the young nephew of his, should be taught the art of speaking on paper or making paper k."

Red Jacket further said he "well remembered being in this city several years ago, at a time when there were deputations from six nations of Indians here, and that they were informed by Government that their man of life had reduced them to great poverty and insignificance, and that unless they altered their mode of living and adopted that of white people, particularly in tilling the land, they would in time dwindle to nothing and strongly advised them to make the alteration. That the Indians communicated advice to a very large council of Friends, and asked their opinion respecting it; that Friends informed them they approved of the advice, and told them that although their means were small, they would be willing to urge them to make the trial by affording them some small assistance therein. Since that time, said he, several of the black-coated people have come amongst us, and offered to preach to us, but on considering the subject we were not able to discover benefit to be derived from that mode of instruction, but in preference we highly approved of the measures adopted by you in the way of cultivating the land, etc., in which I am happy to inform you, many of our people have made a considerable improvement, both in cultivating the land and some of the mechanical arts. I am unable to express the thankfulness I feel for the many acts of kindness your society have shown to us, particularly when our old gentleman (pointing to John Elliott) many others now no more, attended at our times. I am happy in observing your disposition to pursue the same track of conduct your predecessors observed toward Indians, now they are loved to the world of spirits."

(To be continued.)

It is said that at one time Daniel Webster visited by a fellow-senator where he was spending his vacation in New Hampshire. The friend said to him one day, "Mr. Webster, I am surprised that you go twice a Sunday to hear a plain country preacher, when you pay little attention to far abler sermons in Washington." Webster replied, "In Washington they preach to Daniel Webster, statesman; but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him."

"TRUE to name." The florist thus catalogues certain varieties of seeds that can be sown to produce the color and form specified. Such seeds are always at a premium. How many Christians can it be said, to-day, that they are "true to name," producing peace, the joy, the peace, the long-suffering, the gentleness, the goodness, the faith, the meekness, the self-control of the Bible catalogue? Such Christians are needed. Are we among them?

FOR "THE FRIEND."

Gambling on Ocean Steamers.

In an issue of the *Public Ledger* last month there appeared an editorial upon the above subject, of which the following are the opening and the closing paragraphs: "The repeated scandals growing out of gambling on shipboard are a disgrace to the transatlantic steamship lines. The smoking room of an ocean liner ought not to be, as it very commonly is, a public gambling house, a place where known criminals and 'crooks' are allowed to ply their infamous trade with the knowledge of the steamship authorities, who thus become responsible partners in crime."

"It is quite time that the powerful sentiment, which has suppressed public gambling ashore should insist that it be put equally under the ban at sea. It has no place on any passenger steamship that invites the patronage of decent people, and its suppression is entirely within the power of the steamship companies and their officers. Above all, the undisguised tolerance of professional gamblers and sharpers who prey upon inexperienced tourists, is nothing short of criminal, and those who could put a stop to it and do not should themselves suffer public condemnation."

Two years ago the writer of this addressed the general managers of several of the principal steamship companies, desiring to know what measures they adopted to discourage the gambling evil on their respective lines. One reply was: "The rules of this company do prohibit the practice of gambling on the steamers, but it is exceedingly difficult to enforce the rule, and this we may say is the experience of all the transatlantic steamship companies. If the playing of cards for money is prohibited in the smoking room, the passengers simply adjourn to their state-rooms. Whenever the officials on the steamers have reason to believe that there are any professional gamblers on board, the following notice is posted in the smoking room: 'The attention of the managers has been called to the fact that certain individuals, believed to be professional gamblers, have recently been traveling to and fro in the Atlantic steamships, and it is deemed right, in the interest of the passengers to bring it to their notice. If the passengers choose to play for money with strangers, they assume all the risks of meeting sharpers.'"

A second response—it came from the "American Line" which so many residents of Philadelphia and its vicinity have patronized—was: "I enclose you a copy of the notice which we have posted in our smoking-rooms on the subject of gambling. (Passengers are requested to refrain from gambling, and from objectionable language, and from any practice that may interfere with the comfort of those for whose use this room is provided.) In addition to this, our employees on shipboard have instructions to watch and stop anything in the nature of professional gambling. Further than this it is impossible to go. My own experience is that gambling on ocean steamships is much less frequent and for less amount than at any time in the past."

Unhappily for the worth of the foregoing conclusion, however, it was publicly stated at very nearly the time it was written that "the Atlantic liners are hotbeds of gambling," an instance in point being given concerning part

of a saloon company who "played 'bridge' for six days for seven or eight hours, as the weather permitted. They rarely went outside of the saloon, and the moment the tables were cleared after a meal they sat down until they had to make way for the next repast."

Whether it be common "poker" or "crap" in the smoking room, or "bridge whist," "progressive euchre," or pools on the ship's run, in the saloon, the gambling feature is all the same, and all are alike morally dangerous. The New York correspondent of the *Public Ledger*, referring the other day to the somewhat belated arrival of one of the largest of the great liners, alluded to the fact that "interest in the progress of the liner was unusually great and the pools on the run were very large. On one day five hundred dollars was in the pool." I know not whether it was in the smoking-room or the saloon, that an emigrant, going back to Europe after a few years with several hundred dollars in his pocket, wherewith to bring his wife and children to the home he had made for them here, ventured all his hard earnings at the card table, and, losing them all, threw himself into the sea.

The Episcopal bishop of Manchester last year, referring to his experience in Australia, as well as in England, said: "One great evil was increasing rapidly—the horrible curse of gambling; and the increase appeared to be especially among women—a most terrible symptom." A lady in the Midlands, who had a very large sabbath-school class in the hat-making district, after a time discovered that the one subject of interest among the girls themselves was horse-racing. In individual talks she found that every young woman in her class above twenty years of age, and most of those below it, betted continually.

Let us felicitate ourselves with the thought that we are no such betters and gamblers as are the people of Britain, let us look very briefly at the facts. In Waltham, Massachusetts, some time ago, the scandal of the public whist parties became so great, that the Woman's Christian Temperance Union implored the Mayor to use his authority to protect their homes from the scourge. That official, having declared that the offense of the boy who bets ten cents in a pool room, and is arrested for gambling, is no greater than that of the whist dealer of "society," said that "the thing must stop." Similarly, in Memphis, only last month, pursuant to the stirring request of the Committee of Public Safety upon this very evil, the Mayor was moved to make the following sober statement and appeal to the women of that Southern city:

"It has been the experience of the police that most defalcations are not the result of gambling in regular gaming places, but of the 'gentlemen games.' These gentlemen can help the authorities by refraining from this habit, and thus set an example to the ignorant, who play for nickels and dimes, where the gentlemen play for dollars.

"The ladies, too, can help. Let them desist from offering valuable prizes on games of chance.

"The gambler often says to the police that it is hollow mockery to arrest him for risking a nickel, while 'society' is permitted to play for cut-glass and other articles worth many dollars. These ladies have it in their power

to make or mar the life of the male child of the family."

The subject I leave in quoting, with feelings of exceeding sorrow, the following item of news from my daily paper of to-day, concerning a prize party at a near-by summer resort—the long list of the women participants being given: "Another large progressive euchre party was given this morning by guests at ———, handsome prizes being awarded from the proceeds." Was Chrysostom wrong when he said—"Not God, but the devil, found out play"—the play of chancing for prizes. Is the Christian religion we profess rightly recognized and honored in any house, public or private, where playing for prizes is permitted?

JOSIAH W. LEEDS.

ROOUNCY, Eighth Month 12th, 1904.

Putting Heart In It.

The customer was a prudent matron from the country, careful in her shopping.

"It's a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shopgirls behind the counter bowed indifferently and turned away. The other said, eagerly, "Are you going to another part of the store? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it and asked the name of the obliging shopgirl. A year afterward she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once, "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me."

"One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all of the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door. 'Petit,' said one, 'has waited to finish his paper, as usual.'

"Yes. I called to him to come on, but he said that if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Petit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."—*Youth's Companion*.

Few mercies call for more thankfulness than a friend safe in Heaven. It is not every-one that overcometh.—*J. Hamilton*.

ARE there no bitterers for the Christian? Doubtless there are, but these spring not from religion but self.

Faithfulness in Early Ruminations the Basis of the Larger Spiritual Life.

BY MORTON F. COGGESHALL.*

"And he said unto him, if they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Luke xvi-31.

There are fundamental truths upon the power of which the world has always moved and lived and had its being. Their influence upon the destiny of man has been and is as irresistible as the flood that pours over the edge of Niagara. Man having for so many ages been subjected to the moulding processes of these truths is almost unconscious of the tone given thereby to his thoughts, fears, and hopes. Even when tempted to deny them he cannot but recognize their firm hold on the moral nature and the conviction irritates him to a more open rejection of the fact. In these words of Father Abraham will be found one of these great truths. It has always dominated the human judgment and no appeal from its decisions has ever been attempted without failure. So profound and solemn is the truth embodied in these words that it would not be strange if one questioned the wisdom of a layman's attempting its analysis. Yet I believe it is good for us at times to ponder and endeavor to work out some great question even though the answer to it be fraught with momentous consequences. We discover here a law as permanent and far reaching in its effects as the law of gravitation. It touches every phase of life. It influences the character of the child as it does that of the old man. No condition is exempt from its power. Rich and poor, learned and ignorant, the weak-minded and those of vigorous intellect are all subject to its control. It is the law that affects particularly the development of the conscience. It deals with the vision of the soul, the purity of the heart, the firmness of the will, the clearness of the intellect.

The desire for self indulgence wages a continual and malignant warfare against its authority but can in no wise escape its penalties. It is the law of growth in godness through obedience to God's revealed will. It never permits the obliteration of the past history of a man's life. His spiritual tendencies depend very largely upon the record of his thoughts and purposes in days that are gone.

There is no such thing as an sudden fall from holiness to gross sin, it is always a gradual process. Only a step at a time is permitted for progress in virtue or vice. In the tenth verse of this chapter we will find the same truth, "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much."

The solemn lesson that these words would teach is that of our responsibility for the use of opportunities given us. The degree of faithfulness to known duties is the measure of capacity for greater ones. It is a sad truth that the demand for more light is too often but an effort to conceal the disobedience to light already possessed. The attitude of the mind that refuses to acknowledge divine truth

as voiced by Moses and the prophets is one to welcome the grace of Jesus Christ. "Then he said unto them O fools and of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory?" beginning at Moses and all the prophets expounded unto them in all the scriptures things concerning himself."

"Then the Spirit said unto Philip, go and join thyself to this chariot. And he ran thither to him and heard him read prophet Esaias, and said, understandest thou what thou readest? And he said, How can I except some man should guide me? And desired Philip that he would come up and with him. The place of the scripture which he read was this: He was led as a sheep the slaughter and like a lamb dumb before his shearsers so opened he not his mouth. His humiliation his judgment was taken and who shall declare his generation? For life is taken from the earth. And the eun answered Philip and said I pray thee of what speakest the prophet this? of himself or some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus."

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds."

If we cannot hold in our hearts the truth that God moves in a mysterious way his wonders to perform, we will soon drift into the habit of questioning all his dealings with and refuse to accept His simple word of command.

From this doubting habit of the mind that naturally follows the presumption of demanding more light when we have not faithfulness used that already given. The soul grows in the faith that God knows far better—we possibly could what is necessary for true happiness, our prosperity and our discipline, will ever have an open ear for his voice as he speaks through Moses and the prophets. Then the glorious triumph of the resurrection of Christ will be but a natural sequence to earlier manifestations of His power.

It is impossible that a child not taught in its earliest years to obey its parents grow up naturally into the habit of obedience to God's voice and a love for His commandments. That temper of insubordination in childhood is productive of the spirit of unbelief in maturer years. This weakness lies the root of most of the discontent of life. Insistence upon changed outward conditions before the Holy Spirit shall be made welcome in the heart, is thoroughly destructive of simplicity necessary to the reception of truth of Christ. The dangers that threaten the soul from this childish, peevish discord are as insidious as they are lamentable in their consequences. The loss of faith in a general army is fatal to any success and banish all hope of victory. If the boy at school the young man at college has only content for the learning of his instructors no advantage in the acquirement of knowledge in that direction is possible.

(To be concluded.)

* A grandson of the eminent minister in our religious Society, Elizabeth Coggeshall, and one remaining in unity with our leading principles.

TEMPERANCE.

be matter under this heading is furnished THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Amin F. Whitson, 401 Chestnut Street, Philadelphia.

give us men!
ne like this demands
g minds, great hearts, true faith and ready
hands;
whom the lust of office does not kill;
whom the spoils of office cannot buy;
who possess opinions and a will;
who have honor; men who will not lie;
who can stand before a demagogue
scorn his treacherous flatteries without winking;
men, sun-crowned, who live above the fog
of public duty and in private thinking;
while the rabble with their thumb-worn creeds,
in large profession and their little deeds;
in selfish strife, lo! freedom weeps.
ing rules the land, and waiting justice sleeps.
—J. G. Holland.

ANTI-PROHIBITION LITERATURE.—At the re-meeting of the Wholesale Liquor Dealers' Association at the Waldorf-Astoria, New York it is said, that the report of the Comse on the Protective Bureau received more attention than any other division of the work. It is plainly stated that "the object of the Bureau is to combat the prohibition idea." In referring to this object the Bureau had during the year taken part in 290 elections and had successful in 214 of them; \$23,000 had been spent in disseminating anti-prohibition literature, and the sentiment of the meeting was that this work should be pushed with redoubled energy the coming year.

The liquor fraternity is aware that prohibition injures their business as does nothing and they put forth their strongest efforts to combat it. They are keen enough to know that people are influenced by what they read, and accordingly they give them an abundance of anti-prohibition literature. If we are "children of light" we shall see to it that total abstinence and prohibition literature is freely distributed.—*The Union Signal*.

DESIRED PUBLICITY.—"Public records not a monopoly," according to Judges Hart and Bittinger, of York City, Pa. The temperance people of the town have been fighting the right to procure and publish the names of the signers to liquor license applications. Clerk of courts Weaver refused to allow copies of the names of the signers to be taken out of his office unless he was paid therefor. Judge Stewart demolished the argument that the name should not be furnished because it is intended to publish them in the newspapers and that the publication would injure the signers. With that proposition the clerk had nothing to do. "Who has constituted the clerk of the courts the guardian of the reputations of people who sign applications for liquor license?" asks Judge Stewart.

LOCAL OPTION AND DIRECT PRIMARIES IN OREGON.—In accordance with the Constitution of the State of Oregon, which provides for election by popular vote, known as initiative election, two bills were submitted to the voters

of the State on the sixth of Sixth Month, and both were carried. They now have the force of law exactly as bills have which pass the Legislature. One law provides for a system of local option with regard to the sale of liquor. In any county or district composed of contiguous precincts, or in any precinct, by petition of ten per cent of the voters (in no case more than five hundred signatures being required), an election to decide for or against prohibition within the territory included in the petition shall be ordered. If the election results for prohibition, no change can be made within two years thereafter. If a county as a whole gives a majority against license no subdivision of the county, no town within the county, for instance, has the liberty of deciding in favor of license. On the other hand, if a county as a whole votes against prohibition, every subdivision voting for prohibition is entitled to have its vote enforced by the county court within the limits of that subdivision. The law goes so far even as to provide that "when prohibition has been carried at an election held for the entire county, no election on the question of prohibition shall be thereafter held in any subdivision or precinct thereof until after prohibition has been defeated at a subsequent election for the same purpose, held for the entire county." Similarly, prohibition carried in any subdivision cannot be abandoned by any included precinct without the vote of the subdivision as a whole. Although this law is called a local option law, it is really a combination of local option and prohibition. *The Outlook* advocates local option for two reasons: first, because no community has the moral right to force its own will upon another community in matters which concern the community alone; second, because in a self-governing community only those laws will be enforced which express the community's will. In certain respects this new law of Oregon violates both the principle and the policy of local option, for it enables a country community to force its will on a town or city, and it puts obstacles in the way of the community's reversal of its own judgment. Nevertheless, the law is in general a local option law, and promises to work in the interest of real temperance.—*The Outlook*.

In Massachusetts, under the local option law, fifty-five per cent. of the population is under license and forty-five per cent. under prohibition. The fifty-five per cent. furnishes eighty per cent. of all the crime committed in the State. Of crimes other than drunkenness, the license cities and towns furnish eighty-five per cent. and the no-license fifteen per cent.—*Christian Statesman*.

KANSAS.—Out of the one hundred and five counties in the State, forty-four are without a pauper, and in thirty-seven counties there is not a criminal case on the court docket, while in twenty-five counties there are not enough poor to even attempt the maintenance of a poorhouse. Is there any license State that can show such a record?—*Church Advocate*.

NOTE: Situations similar to the above can be cited all over the country. Pennsylvania needs local option.

TEMPERANCE INSTRUCTION IN THE PUBLIC

SCHOOLS.—"There is no disinterested person who has watched during the past twenty years the steady growth of public sentiment against the use of liquor and tobacco who has not been convinced that the right course was taken in introducing teaching on these subjects into elementary school work. Such an experiment takes time. For eight or ten years after this teaching began it had no apparent effect. Nothing is more noticeable in the last decade than the decrease in drinking. High license has come in. Legislation has done much. But these are only outer signs of a change of habit. As every observant man knows, there is far less drinking in American life than there was ten, twenty or thirty years ago. There is less drinking in business, less in politics, less at public dinners, less in social life and less treating. 'Soft drinks' have multiplied. Their use has increased.

"In every great city there are trolley parks and public resorts, such as encircle Philadelphia, where a vast concourse of people meet with all spirituous liquors wholly excluded. This would have been impossible twenty years ago.

"These changes are a great national advance. The Woman's Christian Temperance Union has a right jealously to defend this teaching, after these wide, visible marks of its success."—*Philo. Press*.

All these results are powerfully promoted by the scientific temperance instruction which is now given according to the laws of every State in the public schools. The report of the "Committee of Fifty" on the "Physiological Aspects of the Liquor Problem," which was published in Seventh Mo. of last year, and was briefly reviewed in the Third Mo., was adverse to the total abstinence views which are being inculcated in the schools. This report, however, has made small impression on the public mind, and the reply to it by the Woman's Christian Temperance Union has been regarded as an adequate answer. Of this reply 50,000 copies have been printed by the W. C. T. U. and it has been issued by Congress as a Government document, which will greatly assist its circulation.

THE SUBWAY TAVERN opened in the city of New York on Eighth Month 2nd, 1904, and formally dedicated by Bishop Henry C. Potter bids fair to be popular. Even a pretense of respectability, or the slightest degree of recognition from the church, gives magnified prestige to the saloon. It is encouraging, however, to note the overwhelming expression of condemnation, voiced by the press generally and by influential men throughout the land, of the act by which a professing minister of the gospel gave approval to an institution that is second to none as an obstacle to the growth of Christ's kingdom in the earth.

THE BISHOP OF NEW YORK.—Some years ago, Bishop Potter of the Episcopal church was an abstainer. He wrote pamphlets for the National Temperance Society, but like some other good men, he took to the bottle—and began to defend its use. A few years ago, returning from one of his trips to England, he brought a large quantity of whiskey. He tried to smuggle it through the customhouse. The customs officers seized it and compelled

the Bishop to pay \$40 duty on the stuff. At that time, Potter was President of the Church Temperance Society. But the spectacle of their president attempting to smuggle in his own whiskey without paying duty on it was so distasteful to the brethren that they selected a new president at the first opportunity.

Bishop Potter has at last found his level—singing the doxology at the opening of saloons.—*The New Voice.*

"And they call Bishop Potter courageous. Why is it when a man goes out of the way to do things he should not do they call it courageous?"

"There is nothing behind the Subway Tavern but the dividend for the money invested. From the writing of a newspaper man who visited the saloon I learn that many young girls go there and drink intoxicating liquor for the first time in their lives. Any system of reform that means simply changing the conditions of sin is an ineffectual method."

So said Dr. Chas. Wood before an audience of several thousand people convened in open-air service at Lemon Hill, Philadelphia, Eighth Month 14th, 1904.

The Chicago *Inter Ocean* says:

"The conduct of Bishop Potter must give a distinct shock to the moral sense of all Christians."

The Indianapolis *News* says:

"Bishop Potter, or as he would rather have it, the Rt. Rev. Henry C. Potter, of New York City, and also of the Episcopal church, dedicated a saloon yesterday in New York.

"It is hardly worth while to follow the gentleman in his talk about 'old village taverns,' which he seeks to revive in this saloon. If he does not know that the 'old village tavern' of a century ago created and harbored more drunkenness than any modern saloon, he knows very little of history.

"Here is a case like the abolition of slavery. If the law did not forbid it so much the worse for the law. If the church does not set its face against drinking and the saloon so much the worse for the church."

The New York *Sun* says:

"The Bishop wants to do the poor man good; but, naturally enough, he is ignorant of the liquor saloon business. Actually, its least need is of such attractiveness to custom as he imagines is required. The saloon is too attractive already, in view of its enemies, for the seductions it offers are increased the more inviting it is made."

The following mention of a sermon delivered by Thomas Scattergood at Ratcliff Meeting, England, is copied from a letter received from a Friend whose mother was a member of that meeting and heard the sermon:

"Open all the doors, dear Friends, I've a message for you!"

And the people poured in.

"A great calamity is close upon you," he continued; and exhorted them to be prepared.

On that very night, the writer thinks, a fire at Ratcliff broke out, burning street after street, 700 houses and their's among them, and she and her sister were carried away in a cart to a safe place.

John Glaisher.

John Glaisher was born near Rye, in Sussex, in the year 1739, and was educated by his parents as a member of the Church of England.

About the twentieth year of his age, he became dissatisfied with the forms and ceremonies to which he had been accustomed; and, after attending the meetings of several other religious societies, without finding that solid comfort which his soul longed for, he and a few others separated themselves from all forms of worship, and met on First-days on the rocks by the seaside. In these secluded approaches before the throne of grace, they were frequently refreshed by the presence of Him who has declared, "Where two or three are gathered together in my name, there am I in the midst of them."

He was admitted as a member of the Society of Friends in the year 1769. At this time, the discipline in the parts where he resided, was in a very low state; but he soon found it to be his place to endeavor to put in practice our salutary rules for the promotion and establishment of good order. He manifested a fervent concern, both by his example, and exhortations to his friends, that the important business of our meetings for discipline should be transacted under the influence of the Holy Spirit. When about forty-seven years of age, he first spoke as a minister in our religious meetings. His communications were not frequent, and he was very cautious of interrupting the solemnity of true silent worship; indeed his friends were ready to apprehend that his diffident mind sometimes gave way to too much discouragement, and that this commendable care was carried too far. But when he was strengthened to impart counsel, he was clear and sound; his words few and impressive, inviting others to come and taste, and see for themselves that the Lord is good. He was often concerned that all might experience a secret exercise of mind, and in true, inward silence, become worshippers of the Father in Spirit and in truth. He endeavored to discharge his religious and relative duties as becometh a true Christian; and, at a period of life when he was necessarily engaged in the cares of business, it was his practice frequently to call his family together to wait upon the Almighty. In these opportunities, he was often enabled to impart sweet counsel; and there is reason to believe that his faithfulness, in this respect, was blessed to himself and others. He was a striking example of circumspection of conduct, and watchfulness over his words and actions, jealous of himself, and tender of exposing the failings or weaknesses of others; yet faithful in offering private reproof or counsel, when duty required it of him. And although but little known beyond the limits of the Quarterly Meeting to which he belonged it may be truly said that his light shone with brightness in his own neighborhood.

Some time before his decease, he had several paralytic attacks, which affected both his bodily and mental faculties; yet, at intervals, his judgment was clear and sound. At these times he was often engaged in fervent supplication, that he might be preserved both in word and deed, from any thing that would cause the duty of Truth to be lightly spoken of; manifesting that his hope and trust were in redeeming love. The love of God in Christ

Jesus was a subject on which he delighted dwell from his youth; and when he had free use of his faculties, this seemed to be anchor of his soul, and that of which he was desirous that others should become partakers.

He died the eighteenth of the Fourth Month 1813, at the age of seventy-three.

Science and Industry.

Santa Rosa, Cal., has a Baptist meeting house which is built entirely of timber sawed out of a single redwood tree. No plasters, bricks or mortar were used in the construction of the building. The roofing was made of shingles sawed from the same tree. The building seats two hundred people.

A boy watched a large building as the women from day to day carried up brick and mortar. "My son," said his father, "seem much interested in the bricklayers. You think of learning the trade?"

"No," he replied, "I was thinking how little thing a brick is, and what houses built by laying one brick upon another."

GROUPING OF ANIMALS.—An exchange of the generally-accepted terms of the various groups of animals and birds as follows:

"A herd of swine, a skulk of foxes, a pack of wolves, a drove of oxen or cattle, a school of hogs, a troop of monkeys, a pride of lions, a sleuth of bears, a band of horses, a herd of ponies, a covey of partridges, a nide of pheasants, a wisp of snipe, a school of whales, a shoal of herrings, a run of fish, a flight of doves, a muster of peacocks, a siege of herons, a building of rooks, a brood of grouse, a swarm of bees, gnats, flies, etc., a stand of plovers, a watch of nightingales, a cast of hawks, a flock of geese, sheep, goats, etc., a bevy of birds, a galaxy of stars, and a crowd of boys."

EATING IN OLDEN TIMES.—The Romans ate their meals while lying upon very low couches and not until the time of Charlemagne we stand around which guests were seated on cushions, while the table did not make appearance till the Middle Ages, bringing it benches with backs. The Greeks and Romans ate from a kind of porringer. During a portion of the Middle Ages, however, slice bread cut round took the place of plates. The spoon is of great antiquity, and many specimens are in existence that were used by Egyptians as early as the seventeenth century B. C. The knife, though very old, did not come into common use as a table utensil until after the tenth century. The fork was almost unknown to both Greeks and Romans, and appeared only as a curiosity in the Middle Ages, and was first used at the table by Philip III. Drinking cups—in the Middle Ages from metal more or less precious, according to the owner's means—date from the remotest ages.

It is not generally known that the scientific world is indebted to Japan for three new discoveries for the saving of human life. Japanese bacteriologist, Kitasato, discovered the bacillus of lockjaw, which fact led to the discovery of antitoxin, which is regularly used as a preventive of the disease. Another

scientist, Shiga, has isolated the bacillus sentry. It is hoped that this will result antioxin which will be to this disease vaccination is to smallpox. The third virus is the most remarkable of the three, as that there are in the human body or-called the adrenal glands. A Japanese list, Takamine, extracted from these glands ular substance known as adrenalin, now used in the practice of medicine. It is most powerful of all chemical agents for ting hemorrhages of any kind, no matter located, and frequently saves lives where al bleeding takes place which can be ed in no other manner.

W SEA BIRDS GET A DRINK.—"When I a cabin boy," said an elderly sailor, "I used to wonder, seeing birds thousands les out to sea, what they did for fresh y when they got thirsty.

One day a squall answered that question. It was a hot and glittering day in tropics, and in the clear sky overhead a rain cloud appeared all of a sudden. Then if the empty space, over a hundred sea came darting from every direction, got under the rain cloud and they waited for about ten minutes, circling round and, and when the rain began to fall, they in their fill.

In the tropics, where the great sea birds thousands of miles away from shore, they drinking water in that way. They out a storm a long way off; they travel dreds miles, maybe, to get under it, and swallow enough raindrops to keep them y."—*Portland Oregonian.*

E SIDE AND MOVEMENTS OF GLACIERS.—x of sections bigger than Rhode Island torn from a glacier and swept off in the to be ferried three thousand miles on osom of the Labrador current until the ed waters of the Gulf Stream cause them ish from human ken! Then can one form Idea of the immensity of the ice area arged from the Greenland seas each year. sands of miles of valley are constantly ying their contents into the bays and of the north waters whence the tides y the detachments southward to cumber ide Atlantic.

The disposition of icebergs to turn turtle is of their most dangerous propensities. It s from several causes. When they start from Greenland their bottoms are heavy the detritus gathered in their glacial period this drops off at intervals as they move, causing their center of gravity to change the berg to assume new positions. The tific theory of the formation of the vast marine plateaus which extend from Labrao Fundy is that they are the deposits of rgs.

SUBSTITUTE FOR MEAT.—Since the Japanese, tically vegetarians, are to-day giving to world a striking demonstration of what be done by a singularly abstemious people isting on non-flesh diet.

eat eating is a fashion—not very cleanly, very human, not very safe, unbecomf, nsive. But it is very much a fashion, and

the painstaking housewife will feel most uncomfortable when she finds all the butchers in town keeping closed doors, and will wonder what she can possibly get in place of meat.

The legumes, peas, beans and lentils contain all the elements of food that are found in meat, but are free from the uric acid, zathins, creatin and other poisonous substances with which each morsel of meat is loaded. A dish of peas or beans used in place of the inveterate steak or chop will satisfy the appetite, feed bones, muscles and nerve, and leave one entirely free from the heavy, full feeling, perhaps accompanied by slight dizziness, that so often follows the free eating of flesh.

Then there are also milk, cream, cheese and eggs, all thorough substitutes for meat, all capable of being prepared in many pleasing and palatable forms, all convenient and cheap. Lastly, there are the nuts; although they, of course, are now out of season. Yet prepared nut foods can be obtained which are attractive, palatable and excellent foods.

Beans, with baked potato, spinach, salad of plain lettuce; or an omelet, boiled rice, potatoes hashed and browned with cheese salad, lentil soup, macaroni with cream, mixed salad (lettuce, cucumber, tomato, pepper, perhaps onion—all raw), boiled beets—all of these and many others will occur to one; and any one of them with fruit and some sort of breadstuff, Graham, whole wheat, gluten or ordinary bread with butter, will make a meal that is at once palatable, wholesome and not difficult of preparation.

Many people, especially among men, will at first find such a meal rather light. They will at first miss the stimulant effect of meat. But a few repetitions of this will determine its superiority, especially in warm weather. For heavy foods generally, and especially meat, are heating and discomforting to a degree which custom allows us to tolerate. Let the perplexed housewife pluck up courage. A week or two of vegetarianism in summer is a very salutary and educational experience.—*Health Culture.*

Items Concerning the Society.

On First-day, Eighth Month 21st, Job S. Gidley was accompanied by J. H. Dillingham and wife to North Dartmouth Meeting, Massachusetts, and in the afternoon to an appointed meeting held at the old "bicentennial" meeting-house at Aponegan-sett; and afterwards they visited Job S. Gidley's mother, near by, who became one hundred years old on the day before. Some particulars will be given in our next.

By a letter of Joseph James Neave, not seen by the editor till now, we are informed of the passing away of his mother, Jane Davy, at Sydney, Australia, on the twenty-seventh of Eleventh Month, in her eighty-eighth year. "THE FRIEND was her favorite periodical, and up to about a month of her close, I believe, she read nearly all its contents regularly as it came to hand. A Friend by conviction, though never enjoying much intercourse with them, she was much shut up within herself, and very few, if any, really understood the inner depths of her soul. As Whittier puts it, 'she loved the good old ways,' and had great faith in the future of our principles. This was practically shown in the building of our new meeting-house, which was opened last Ninth Month. She urged that we should make it large enough, as she believed we should want it, (giving us 700 pounds

towards it) and advising Friends not to sell an unused piece of an old burying ground ten miles from the city, as we might need it for a meeting-house."

Notes in General.

A little more than fifty years ago the following was an official warning in Japan: "So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan, and let it be known that if the King of Spain himself . . . shall violate this law, he shall pay for it with his head." To-day there is in that country a Christian church membership of 50,000.

Every letter from Japan brings assurance that the commotion caused by the war with Russia, so far from closing avenues of approach by Christian missionaries to the people, only makes those avenues more open. The people are listening as never before to Christian truth. Naturally they are sobered by the fearful slaughter of their soldiers, but this makes them more ready to respond to spiritual appeals, and the way is open to impart the message of the gospel through many new channels.

Elihu Root, recently Secretary of War, who has returned to the practice of law in New York City, has engaged a new office boy. On inquiring of the boy what had become of certain things, the boy would reply that "Mr. Reilly" or "Mr. Lantz" had put them away, Elihu Root wheeled about and looked at the boy. "See here, James," he said, "we call men by their first names here. We don't 'mist' them in this office. Do you understand?" "Yes, sir." In ten minutes the door opened and a small, shrill voice said: "There's a man here as wants to see you, Elihu?"—*Nashville Banner.*

"The pulpit is no place to parade one's doubts," says the *Presbyterian*. "People come to it for certitude. They get enough of doubts outside of it. All through the week they find them in books, newspapers, magazines and conversation. When they cross the threshold of the sanctuary, they want something that will confirm faith, inspire hope, give comfort, help in the battle of life and fit for heaven. A positive, assured faith is one of the great needs of the hour. Preachers should be the known exponents of it in their teaching, as well as the best representatives of it in their everyday lives."

The change that has been going on for many years in the religious thought and life in Japan has been particularly marked during the past year. In a recent address to young men, Count Okuma (who was at one time prime minister, and is still one of the leading statesmen of the country) said: "It is a question whether we have not lost moral fibre as the result of the many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture." In an address at Tokio, Baron Majeima (a former member of the cabinet) said: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness as the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must have religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of

Christ is the one most full of strength and promise for the nation."

TEMPTATIONS OF DRESS.—There is in the city of New York an institution called the Alliance Employment Bureau, affiliated with the New York Association of Working Girls' Societies. The lady who is its superintendent ought in the nature of the case to know a good deal about country girls who come to New York to support themselves by work. Certainly she has contributed a very interesting statement to the New York *Tribune*. But that to which we specially call attention is a judgment as to the cause of temptation which comes in the way of such girls.

The most insidious form of temptation to such girls, as to all working girls in New York, is the display of luxury. They get glimpses of a style, a grade of living and expenditure of money that are almost overwhelming. It makes them restless, dissatisfied and pessimistic. Especially is this true with regard to dress. I believe the excessive dressing of New York women is responsible for many, many downfalls among working girls. In no city that I have ever seen do the women dress as they do in New York. Nobody has a "Sunday dress" any more, content to go in plain clothes when they don't have it on. Everybody wears the best she has every time she goes down town. There is a spick and spanness, a style, a trimness, about the dress of the women of New York, as a whole, that you don't see elsewhere, and it all means expense. I have friends who live much in Florence. That is the most fashionable city in Italy, with the largest American and English contingent. Yet they tell me they wear all the time there clothes in which they would not dare appear in New York.

And then rich women constantly sweep through the shopping district, gowned like queens, dwarfing and beggaring the appearance of all ordinarily dressed women. All these effects can be got in cheaper materials, but the cheaper materials themselves are beyond the means of the working girls.

I believe it requires more character for girls in stores to keep straight than for any other class of workers. They are brought in contact with every change in style. They are all the time handling the beautiful fabrics and seeing the magnificently gowned women. This seems a very petty and sordid reason, no doubt. But when we see how women are judged by their clothes and treated according to their dress, it is not surprising that weak minds are affected by it. If you don't think so, follow some regally gowned woman through a big store some day and see what attention you get compared with her.

SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch says the Connecticut Peace Congress adopted resolutions requesting President Roosevelt to use his good offices to induce Russia and Japan to make peace with the Hagia Convention of Arbitration and urging President Roosevelt "to take decisive steps to put a stop to the lawless and warlike conditions existing in Colorado with the connivance of Governor Peabody and the military authorities."

In a recent address Secretary Taft stated that in the Philippines upward of 200,000 children are enrolled in the schools, with a total attendance about 75 per cent, who are learning the English language. He also said: "The government sends 100 of the brightest pupils selected from each of the provinces to this country to be educated each year, with the understanding that when these pupils return they shall serve in the government capacity as teachers in the schools or elsewhere. The plan is to prepare 10,000 Filipino teachers to teach in English all the necessary branches, and if the plan is not departed from this object will be accomplished in less than ten years."

A despatch from Washington of the 23d ult. says: Reports received by the Department of Labor of the receipt of live stock at Chicago, Kansas City, Omaha, St. Louis and St. Joseph, the five principal markets, show the effect of the packing house strike. Comparing the Seventh Month, 1904, with the same month of last year, there was a decrease in the number of live cattle received at the five points named of more than 1,000,000. The re-

ceipts in Seventh Month, 1903, were 2,620,046 head, and in seventh Month of this year 1,554,451 head. Cattle receipts fell off 42 per cent; calves, 54; hogs, 39; sheep, 40, and horses and mules, 9.

A yearly bulletin issued lately by the Health Department of Chicago says that "no such healthful summer as this of 1904 appears on record in the history of Chicago." Absolutely pure water is the principal factor contributing to this result.

The Reading Railway Co. has lately put into service a new twenty-ton electric locomotive of the Cape May, Delaware, and Seaboard Railroad. It is intended for freight trains, and if successful in operation it is said that others will follow.

The Agricultural Department at Washington has issued a circular in which it is explained that cold storage at a proper temperature improves certain products up to a certain point. Such is the case with meat, poultry and fruits. There are other food products which are not improved by cold storage of any temperature, such as fish, oysters and eggs. The Department is desirous of obtaining information as to how long bodies of this kind can be kept in cold storage without materially lessening their nutritive value, or impairing to any appreciable extent their wholesomeness.

A despatch from New York of the 28th ult. says: Professor W. P. Dunbar has produced a serum for the cure of hay fever. He says that in the United States hay fever is chiefly spread by an albuminous poison in the pollen of golden rod, ragweed and the grasses. Only certain persons are subject and they are usually brain workers. There is some nervous connection, not yet fully understood, between brain fatigue and the weakening of the membranes which hay fever attacks. Americans are especially subject to it—the high pressure of American life, I suppose. My remedy is a toxin, prepared like diphtheria toxin, by injecting the poisonous matter into horses.

FOREIGN.—Desperate fighting has continued at Port Arthur. It is stated that 28,000 Japanese troops have been killed since the beginning of the siege. On the 22nd ult. the Japanese discontinued their attacks and the bombardment of Port Arthur was suspended.

Two Danish Russian warships, the *Askold* and *Grozovy* lately entered the port of Shanghai to complete repairs. Japan vigorously objected to such use of a neutral port, and was reported to have ordered a fleet to proceed to Shanghai, enter the harbor and capture both vessels unless China enforced a demand that both proceed to the port of the lever after the order from the czar to disarm the Russian vessels was received in time to prevent serious results which might have involved China.

In a recent discussion of the crisis in cotton before the British Association meeting in Cambridge, Eng., it was stated that according to estimates no less than 10,000,000 people in that country were more or less dependent upon the cotton trade.

Emperor Nicholas has issued a manifesto on the birth of an heir to the throne, which abolishes corporal punishment among the rural classes and for first offenses among the sea and land forces; remits arrears owing to the State for the purchases of land and other rural imports; sets apart \$1,500,000 from the State funds for the purpose of forming an inalienable fund for the landless people of Finland; grants amnesty to those Finlanders who have emigrated without authorization; remits the fines imposed upon the rural and urban communities of the Russian Reich, and to admit to military conscription in 1905, 1906, 1907, and 1908, the fines imposed upon the Jewish communities in the cases of Jews avoiding military service. The manifesto provides for a general reduction in sentences for common law offenses, while a general amnesty is accorded in the case of all political offenses, with the exception of those in which blood has been done.

The British Premier Balfour lately stated to a deputation of the London Chamber of Commerce that he had been informed by Ambassador Benckendorff that the Russian Government had ascertained that the Russian war vessels, *Smolensk* and *St. Petersburg* had not received the orders sent in accordance with the recent agreement concerning the treatment of neutral ships. Therefore, in accordance with the suggestion of the British Government, the Russian Government had authorized Great Britain to assist in locating and notifying the cruisers. In consequence the British Government had ordered the cruisers from the Cape of Good Hope to proceed immediately and search for and locate the *Smolensk* and her consort, the *St. Petersburg*, and convey to them the instructions from the Russian Government to desist from further interference with neutral commerce.

Snow is reported to have fallen in the Alps and also on the plains of Lombardy on the 25th ult.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

Hannah Hoyle, O.; Ann Eliza W. Doudna, F; Frances Garrett, G't'n; Barclay R. Leeds, F; \$50 for himself; 2 copies Wm. E. Tatum, D; Leeds and Wm. H. Leeds; Nathan Pearson, I; Annah Stanton, Ind.; Jos. J. Hopkins, Pa.; Ann Susanna Brinton; Lucy R. Tatum, Del.; Benj. Cockpoat, Agt., Iowa, \$17.30, for Lydia Ham \$1.30, David Sears, Ruth Edmundson, Elma Heald, Benj. Briggs, Adnah Spencer, David Hoadley, James E. Hoadley, Eliza Hodge; Beardsley for Mary C. Beardsley, N. Y.; S. T. Haigh, Agt., Canada, for Stephen Rogers Isaac Kiteley; Newlin Carter, Ind.; William A. Neb, Jr.; Mary W. Carslake, N. J.; Thomas Douglas, Florida, \$4; R. Nicholson, New Jersey for Sarah N. Nicholson, Rebecca N. Taylor, Read, Hannah J. Prickett and Louisa W. Heac Isaiah Pemberton, Ohio, to No. 13, V. 79; I. W. Trimble, Penna.; Elizabeth S. Brinton, F; George Forsythe, Pa.; Margaret J. Scott, Pa.; C. Wright, N. J.; Wm. L. Bailey, Agt., Pa.; \$10 Lydia Embury Phillips, S. Yarnes, N. Y.; B. H. Enos E. Thatcher and Edward Brington; Seth S. Agt., O., \$18 for Phoebe Ellison, J. K. Black, J. H. Edgerton, Abner I. Hall, W. M. Hall, I. nah Blackburn, N. M. Blackburn, Charles B. burn and Guleliema Bell; Jesse Negus, Agt., \$12 for Elias Crew, Mary M. Edmundson, Pete Peterson to No. 27, Vol. 78; J. H. Lloyd, B. M. Knudson and Archibald Crosbie; Ole T. Sver, Ia., \$13 for himself, John Knudson, Iver O. Sigbjorn T. Rosdale, Anna T. Tostenson and H. Bryngleson, \$3; Clinton E. Hampton, F; Kans., for Elizabeth Hoyle and William D. Sn Isaac Hancock, Pa.; Margaret A. Nasters, B. M. No. 14; Mary Reynolds, Ind.; James H. Woom, \$6 for himself, Everett Moon and W. M. M. D.; Charles Lippincott, G't'n; H. M. S. Jor, Pa.

Remittances received after Third-day month will appear in the Receipts until the following week.

NOTICES.

Young woman Friend student wishes work out of \$6 hours in Philadelphia for the winter, by which she earn board and lodging.

Address "L." Office of THE FRIEND.

William B. Harvey has been appointed Agent for FRIEND, in the place of Clarkson Moore, released a own request. Address, West Grove, Pa.

A woman Friend, who attended the late Quarterly Meeting at Media, Pa., reports the loss of a black union parol, with loop handle and black tassel on handle. Information may be sent to The Matron, Barclay H. West Chester, Pa.

Friends' Library, 142 N. Sixteenth St., Phila.

On and after Ninth Month 1st, 1904, the Library be open on week-days from 9 A. M. to 1 P. M. and from 1 P. M. to 6 P. M.

Westtown Boarding School.—The school opens on Third-day, Ninth Month 13th, 1904. New pupils are should arrive at the school before noon, or as late in the afternoon as possible. Trains leave Broad St. Station, Philadelphia, for Westtown, at 7.16, 8.18, 1 A. M.; 1.32, 2.50, 3.46, 4.32 P. M., and later. Part will kindly send word to the school beforehand, if they are obliged to take a train later than the 4.32 P. M. Wm. P. WICKENHATH, Principal, Westtown, F.

Hadsonfield and Salem Quarterly Meeting will be at Hadsonfield, N. J., on Ninth Month 15th, 1904. Train leave Market Street Ferry at 9 o'clock; Hadson Avenue, C. D., 9.12; Hadsonfield, 9.28; Marlton, 9.40, arriving Medford at 9.50. Returning, leave Medford at 2.05, 5.10 P. M.

The Meeting of Ministers and Elders of this Quarterly Meeting will be in future be held on Fourth-day, Ninth Month 1st, 1905, at 10 A. M., at Hadsonfield in the Third and Ninth months, and at Moores in the Sixth and Twelfth months.

DIED, on the twenty-second of Seventh month, at Pacific Grove, JOHN BELL, of San Jose, California, passed away peacefully in his seventy-fifth year, at short but painful illness.

THE FRIEND.

A Religious and Literary Journal.

DL. LXXVIII.

SEVENTH-DAY, NINTH MONTH 10, 1904.

No. 9.

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"A Sensation-Ridden People."

is book on "Success among Nations," which Reich points out as chief among the perils of American peril the mental and moral degeneracy of American men and women. The American woman, as he observes her, is going down through over-mentalization, through cultivation of a "fierce energy," that "bids her culminate finally in her absolute physical breakdown." The American man, in his present lack of "in natural completeness. His development is far too rapid. He lacks a well-balanced emotional life, and this renders him incapable of applying all his heart or all his mind to any one thing for any considerable time."

He is, indeed, sensation-ridden to the core, and his individuality is not well developed.

Support of Dr. Reich's view the *Independence* states "such horrors of savagery as recent Georgia lynchings," and asks if could occur in a community emotionally balanced, calmly rational, clear visioned; makes notice that in the Northern states wide regions are populated by nominally civilized beings that are capable upon the provocation of giving themselves over to a murderous frenzy."

"the millions of dollars that pour into street promotion offices, in response to advertisements," that one could "see in a moment if he were not too sensation-ridden to think." Also the "scare-heads of American newspapers" though no one but them to be truthful; the theatres that crowded night after night, where "true art" is debased by spectacular shows, overdone melodrama and the vaudeville. Furthermore America has the credit of being "the most successful preaching in the churches, the most artistic religious experiments, of absurd

tricks of political campaigning," and of a development of advertising which does not comport with sound emotional and intellectual conditions. And this sentence concludes the arraignment: "In the increasing disregard of law, in the disorders accompanying the struggles between labor and capital, in the indifference to a corruption of politics and justice by an unscrupulous commercialism, we are perhaps reaping fruits of sensationalism more deadly than foreign war or domestic rebellion."

Yet in making this last comparison the writer could not have estimated the deadliness of the fruits our "domestic rebellion, or foreign war" manifesting themselves in this very sensationalism which is our disease. It is usual to hear the period of the civil war given as the date of the uprising of quickly gotten wealth and of unscrupulous speculation; and of the latter day beginning of the sensationalism of blood spilling, which became thirsty for a Spanish war, and then hungry for empire and for domination over peoples of darker skin; and now our daily feeding on the horrors and slaughters of the awful tragedy in the East enhances the sensationalism of blood shedding which finds expression in almost any available pretext for lynching. The war-spirit is naturally prolific of all these things, in a people already prone enough to emotional life through climatic conditions and the enthusiasms incident to a new and free country.

When the religious nature is involved in these same conditions of American excitability and liberty, sometimes astounding havoc is made of what is called the liberty of the Spirit. Within the ranks of Quakerism,—which would be by being still, know the Lord, and so discriminate between being drunk with the wine of sensation and being filled with the Spirit,—we should expect if anywhere the nation to behold an example of Christ-controlled sanity. But in sections of country where an enthusiasm for liberty and progress has overcome the patience of waiting on the Lord for the secret witness for Truth to make free indeed, the "liberty of the Spirit" has not always been patiently distinguished from the "license of the creature." On this very week of our present writing, scenes occurred at a so-called Friends' camp-meeting, within a mile of where we were, where what had seemed to some the sublime effect of the sermons delivered, was

turned to the ridiculous at last by a preacher prostrating himself on the floor of the platform, so that the aspect of a crawling animal broke the spell in which some had been held. But there might be junctures when some single exhibition of an extravagance would operate at once as a red-flag, to startle the already surcharged emotions of a crowd into explosive demonstrations. "Ministers" have in this way set mobs on fire to perform the mad work of lynchings. We desire true and earnest revivals, but let managers under our name well consider what is the difference between a crowd being "drunk with wine" and being "filled with the Spirit."

The deepening and composing effect of waiting in the silence of the flesh for "the true and holy witness" of the Spirit, has given Friends a name for stability, repose and balance of powers, fortitude and firmness in distracting situations, control of emotions that should not be our masters, deliverance from wildness of demeanor, and steadiness of authority under true enthusiasm from God. This attitude must remain our safeguard and remedy,—something deeper than the solution which our reviewer proposes when he says: "What this country needs above all things is a more patient and thorough-going intellectual life," and "to cultivate by means of all the resources of our educational organization a calmer, a more persistent, a more substantial rationality." But this control of well-ordered intellect must be from above itself, and by an indwelling with the spirit of the living Christ, "the word of faith which we preach."

JOHN ROBINSON, in his last sermon to the departing pilgrims at Leyden, said:

"I charge you before God and his blessed angels to follow me no further than I have followed Christ. And if God should reveal anything to you by any other instrument of his, may you be as ready to receive it as ever you were to receive any truth by my ministry. For I am very confident that the Lord has more truth and light yet to break forth out of his holy word."

But withal he exhorted us to take heed what we received for truth, and well to examine and compare and weigh it with other scriptures of truth, before we received it; for, saith he, it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once.—*Brown's Pilgrim Fathers of New England.*

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 59.)

This conference was alluded to by the Committee in their report to the Yearly Meeting in 1810, and a portion of Red Jacket's speech was quoted.

The following notice of the character of this remarkable man, who for many years subsequent to this period continued to exert a great influence among his people, may be inserted here. It is the testimony of one who was well acquainted with him:

"Red Jacket was a *perfect Indian* in every respect, in costume, in his contempt of the white men, in his hatred and opposition to the missionaries, and in his attachments to, and veneration for, the ancient customs and traditions of his tribe. He had a contempt for the English language, and disinclined to use any other than his own. He was the finest specimen of the Indian character I ever knew, and sustained it with more dignity than any other chief. He was the second in authority in his tribe. As an orator he was unequaled by any Indian I ever saw. His language was beautiful and figurative, as the Indian language always is, and delivered with the greatest ease and fluency. His gesticulation was easy, graceful and natural. His voice was distinct and clear, and he always spoke with great animation. His memory was very strong. I have acted as interpreter to most of his speeches, to which no translation could do adequate justice."

Notwithstanding his well-known opposition to the missionaries, there is reason to believe that his heart was secretly touched by the power of religion and the truths of Christianity. In an account published in the Buffalo Commercial Advertiser of James Stevenson, a worthy Christian Indian, who died on the Cattaraugus Reservation Twelfth Month 22nd, 1846, it is stated of him that "he was an intimate friend of Red Jacket, and it was to him that the celebrated chief, during the last journey which he ever made to the Genesee Reservation, communicated his intention of renouncing paganism, and embracing Christianity; and to him also, he reiterated on his death bed his convictions of the falseness and absurdity of the pagan system, and of the truth of the gospel." Red Jacket died First Month 20th, 1830, aged about seventy-eight years.

It may be interesting to note the condition at this time of the Brothertown, Stockbridge and Onondaga tribes in the central part of New York State. The following account of them is taken from a letter written by John Murray, Jr., of New York city, one of the Committee of New York Yearly Meeting who was interested in their welfare and who visited them in the summer of 1809. The letter is dated First Month 18th, 1810:

"We first called to see the Brothertown tribe, among whom our friend John Dean and family reside, whose endeavors to promote the concern of the Society, touching the civilization and welfare of the Indians, we think has been measurably successful, and we trust they are in a state of improvement—from thence we made an attempt to visit the Stockbridge

tribe, but were prevented by the badness of the roads, which induced us to move on towards Oneida—here we tarried two nights, lodging with our Friends, Absalom and Ruth Hatfield, who are fixed among this tribe with a view to the promotion of their welfare. Although I have made three visits to this tribe in the course of fifteen years, yet I do not discover that improvement which might have been contemplated, from the labor bestowed upon them, both by your Yearly Meeting and ours. There are a number of them who refrain pretty much from the use of strong drink, and have made advancements in the cultivation of their lands, but generally speaking they are averse to labor, and do not seem much inclined to assume the habits of civilized life; though they possess a tract of country, which if improved might afford them a comfortable subsistence. We proceeded on to visit the Onondaga Indians, a small tribe, who have not claimed that attention on the part of Friends, that appeared to us, they had merited. They consist of about one hundred and sixty persons, men, women and children, they reside on a tract of land lying off about three miles from the turnpike road, consisting of twelve thousand acres—their countenances bespeak greater innocence and simplicity, than either of the other tribes, and no marvel when we were informed by the interpreter (who had resided twenty years among them) that for the nine years past, they had refrained from the use of ardent spirits, and that no temptations or arts used by their neighbors would prevail with them to deviate from a resolution which they had formed relative to the subject. They told us that it was the Great Spirit which had enabled them to take up that resolution, and he alone could inspire them with strength to keep it. This account of their sobriety appears to be confirmed by the corroborating testimony of their neighbors, so as to leave no doubts in our minds as to its correctness. Although this tribe has taken one great step towards a state of civilization, yet we did not find they were any further advanced than either of the others, in agriculture, or the arts of civilized life, they appeared to live very poor, though in the midst of a fine country. We were, however, very much prepossessed in favor of these Indians, and our visit to them, was not only a great deal more satisfactory than to either of the other tribes, but opened to a prospect of greater advantage, likely to result from the labor of Friends among them, than to those who have already had a good deal done for them, which appeared so to the Committee when we made our report—although I cannot undertake to relate all that we met with interesting among that people, (as it would exceed the usual limits prescribed to an epistolary correspondence) yet there is one circumstance connected with the remarkable change in the Onondagas that I cannot well forbear relating—it seems they have been ranked among the most fierce and intemperate of the savage tribes—insomuch, that without an exception, these were given up to a state of intoxication. Such being the character and conduct of this people, there appeared no encouragement to attempt to labor among them. They were, however, wonderfully aroused by the instrumentality of an Indian, said to be of the Seneca tribe, but who was also a great

drunkard. Smoking his pipe, he suddenly back apparently dead, and in that situa remained some hours; on recovering from he related some extraordinary discoveries a supernatural nature—such as the appearance of angels reasoning with him on the wicked of his life, particularly on account of his attachment to rum—that unless he left it ruin awaited him, as well as all his people were in that habit; he called a council of nation, and communicated to them what termed a message from the Great Spirit. I received it as such, and it made a deep impression on them. The Seneca himself that time became a sober man, afterward religious character, and a preacher. He such high estimation as to be called the prophet, the effect on the Onondagas wonderful, who immediately quit the us spirituous liquors, and have kept to their integrity in that respect, so that there see prospect of usefulness from the extension care towards that tribe."

(To be continued.)

Growing Idolatry of Military Glory.

Dr. H. van Dyke, Professor of Liter at Princeton University, U. S. A., in a address to the recent Pan-Presbyterian Con on "Christianity and Current Literature" described "three mischievous and pe tendencies in our modern world, a which the spirit of Christianity embodie sane and virile and lovable literature c much to guard us."

"The first is the growing idolatry of tary glory and conquest. It is one th admit that there are certain causes for a Christian may lawfully take the swor is another thing to claim, as some do, war in itself is better for a nation than and to look chiefly to mighty armamen land and sea as the great instruments f spread of civilization and Christianity. forerunner of Christ was not Samson, but the Baptist. The kingdom of heaven c not with observation, nor with acqui nor with subjugation. If all the territ the globe were subject to one conqueri peror to-day, no matter though the croa blazoned on his banner and his thru kingdom of heaven would be no whit i "Not by might, nor by power, but by m saith the Lord." That is the messa Christianity. A literature that is Ch must exalt love, not only as the grea as the strongest thing in the world. I hold fast the truth bravely spoken by America's foremost soldiers, General man, that 'war is hell.' It must ch reprove the lust of conquest and the dence of brute force. It must firmly cate and commend righteousness, a dealing, and kindness, and the simpli mation of the truth, as the means by alone a better age can be brought n, all the tribes of earth taught to dw gine in peace. It must repeat Words fine message:

"(By the soul
Only the nations shall be great and free."

DON'T go to the doctor with every disor nor to the lawyer with every quarrel, the pot for every thirst.—A. D. 1787,

DIVINE LOVE COMMEMORATED.

A poem, which was inquired for on page 31, is furnished by H. W. Webster, of Westerly, R. I., and by another. —Ed.]

Who can fathom the redeeming
Act of universal love?
Human thought, though ever teeming,
Yet will insufficient prove.

Holy angels, ever lauding
Of the great and wondrous scheme,
Seraphs, hymning and applauding,
Never can exhaust the theme.

O! the height and depth! surprising
Oh! the length and breadth, how great?
Generations past, and rising
Will the bliss participate.

Sure the Father's love was burning
To poor lost and helpless man,
Anxious for his safe returning
Laid the meditorial plan.

Nor less was our Saviour's merit,
Who severe obedience paid,
Died, to obtain the Holy Spirit,
For his creatures' help and aid.

Now above makes intercession,
That the penitential mind,
Who makes unreserved confession,
And reforms, may pardon find.

Wretched man, if such caressing
Work not on thy brutal heart,
If thou spurn'st the heavenly blessing,
Thou in it wilt have no part.

Blame thy conduct, charge not heaven;
On thy head thy blood will lie,
Every help to thee is given
Suting man's free agency.

Do not, for a moment's pleasure,
Forfeit this thy dear-bought right
To the joy and endless treasure,
Which the Gospel brought to light.

Use thy reason, grace assisting
Every faculty within;
Thou shalt know a brave resisting
All the deadly powers of sin.

Taste religion's chaste embraces,
Faith with genuine works adorn;
Virtue has eternal graces,
Fresh and blooming every morn.

All her joys beyond expressing
Peace that yields a golden crop;
She's in life the choicest blessing,
And in death the grateful drop.

Wing thy soul, and qualify her
For the converse held above;
Tip thy tongue, to join the choir
In melodious strains of love.

Utterly disclaiming merit;
Praise the Father and the Son,
Jointly with the Holy Spirit,
An eternal Three in One!

—Author unknown.

THOUT COST, NOT A SACRIFICE.—We have
respective allotments and fields of service,
our offerings will not avail much without
to ourselves, whether it be in the sacri-
fice with exercise of spirit, and some-
with sacrifice of some of our substance,
experiencing those plunges and conflicts
that may be essential to prepare for
service amongst some who are under particu-
lar temptations. —A Correspondent.

Faithfulness in Early Rudiments the Basis of the Larger Spiritual Life.

BY MORTON C. COGGESHALL.
(Concluded from page 65.)

So to a soul without a deep abiding faith in God's knowledge and wisdom and a sense of reverence for His character there can be nothing to create hunger and thirst after righteousness.

When there is no recognition of the majesty of the divine law there can exist no craving for a revelation of grace.

When you find a man who spends his life from one year's end to another, careless as to a sense of gratitude for the mercies of each day, with no desire in his heart to return thanks for all the benefits he has received from his maker, look not for his recognition of God's hand in the great events of life.

Some sudden, overwhelming catastrophe may startle him for a few moments, but there is little chance that it will persuade him of the truth of God if he has persistently pushed it away from his thoughts in the quiet hours of each day's experience.

When a young man enters business life true and honorable success depends upon his acceptance at the outset of his career of the principle found in the passage suggestive of these thoughts. His promotion to positions of greater trust will depend on the spirit which animated him in the work already performed.

His ability to respond to a call for increased value of service is the result of patient, painstaking, perhaps laborious work. The dry, hard soulless tasks that come under the definition of drudgery may be the Moses and the prophets of business life. Only as they have received honest and faithful attention can there be an entrance into larger fields of usefulness commanding satisfactory recognition of merit.

But of all illustrations of the irresistible force of this law none are more terribly sad than that of broken promises in the marriage relation. When there stealthily creeps over husband or wife the fascinating power of some other man or woman paralyzing the will, blinding them as to duty and creating an eagerness to sacrifice all that they have held sacred for years, to a passion as temporary as it is absurd, we see most vividly the power of this truth.

Thousands have been deluded by the belief that if they could but free themselves from the bonds that bind them together and choose another more congenial companion with whom to share the ills and joys of life, they would realize perfect bliss. Through divorce this wild visionary design is constantly being carried out. But if we could only see into such hearts we would often discover that bitterness of disappointment the end of which is an unutterable despair. If a husband or a wife fails to comprehend the sacredness of marriage and the solemnity of the command "what therefore God hath joined together let not man put asunder," they have no solid foundation for happiness, and a change in the superstructure does not rebuild the foundation.

If they have not appreciated the joy of a union that has received God's sanction and blessing, neither will they desire that blessing in any future alliances that either of them may make; and without the Divine approval there can be no hope of a permanent love.

A relationship, to perfect which the most delicate and wise adjustment is required and which can be used by the Holy Spirit as a fitting illustration of the union between Christ and His church, is so sacred a theme that it should never be approached except in the spirit of reverence.

"If a man say, I love God, and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" St. John here bears his testimony to the truth that the condition of heart necessary for the reception of a sublime revelation is the same in character as that which makes manifest the simplest duty of life, and that failure to respond to the Divine call to love our brother renders impossible any intimate loving relations with God.

When our Lord gave His disciples the prayer we so love to repeat, He added these solemn words, "For if ye forgive men their trespasses your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

If love has not taken such possession of our hearts as to create therein an atmosphere that is Divine, there exists no medium through which God can speak to us his words of forgiveness so that they can be understood.

The great and wonderful truth of God's forgiveness of sin can never persuade that heart of His love, that is a stranger to compassion for another's transgression.

"And whither I go ye know and the way ye know. Thomas saith unto Him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me ye should have known my Father also; and from henceforth ye know Him and have seen Him. Philip saith unto Him: Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip?"

"If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

"He was in the world and the world was made by Him and the world knew Him not. He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

This is very strong and plain teaching. God can reveal Himself in many ways, but it is possible that He can walk close beside us, that we can see the revelation of His power in lives all around us, and yet these words that He addressed to Philip can be with equal truth spoken to us, "have I been so long time with you and yet hast thou not known me Philip?"

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that rock was Christ."

Dives certainly showed a most commendable spirit in desiring the welfare of those he had

left behind. His solicitude for his brethren is shown in these words: "I pray thee therefore, father, that thou wouldst send him to my father's house. For I have five brethren, that he may testify unto them lest they also come into this place of torment." Abraham saith unto him, "they have Moses and the prophets, let them hear them." And he said, "Nay, father Abraham, but if one went unto them from the dead they will repent." And he said unto him, "if they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

Of the souls in this world who have deliberately refused to take Christ as their Master, rejected His claims to divinity, his power to rise from the dead, how many have reached this strange and unnatural condition of mind and heart through a wrong estimate of the Divine revelation through Moses and the prophets!

As we stand face to face with the eternal wisdom, we are awed by the Divine majesty of God's law. Jesus Christ, our elder brother, our Lord, our Redeemer has fulfilled the whole law. Hear His loving invitation, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

The hand that on earth relieved human distress, raised the dead, and rested in blessing on the head of a little child, that was nailed to the cross for the sin of the world, cannot open that door a hair breadth. For the heart must be a free glad gift to Him. "Son, daughter give me thy heart."

Shall we not hasten to open the door and welcome His presence within; and if we do, what will be the result? "To as many as received Him gave He power to become the sons of God."

WHAT IS FINISHED?—"It is finished." We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all we have known or loved, the long farewell to sun, moon, stars, and light—what will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification; or will it be, "Father, I have finished the work which Thou gavest me to do?"—Robertson.

A CHILD's definition of a lady is given in the following clipping, taken from the Youth's Companion:—

A little girl from a crowded tenement house was delightedly telling a friend in the College Settlement about her new teacher. "She's just a perfect lady. That's what she is," said the child.

"Huh! How do you know she's a perfect lady?" questioned her friend. "You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

THROUGH SECOND TO FIRST.*

"The second is like unto it."

II.

Be what you seem! What human creature could expect to please or help the brotherhood

If each must needs first plant

New rules of seeming in the public thought?

God's truth in such confusion were not sought,

Virtue would sink to want,

Society to herding, thought to dream.

I.

Seem what you be! There is one law supreme,

Eternally extant

Exalting every rule of common thought

More nearly to itself, through virtue wrought

In souls which for God pant.

Not else than by such inward grace prepared,

God's glory shall by man be shown and shared.

Selected.

Christiana Hustler.

Christiana Hustler, of Undercliff, in Yorkshire, was the widow of John Hustler of the same place, whom she survived many years; and daughter of William and Sarah Hird of the same county. Under a grateful remembrance of the blessing she had derived through her parents, she repeatedly spoke of the religious care and instructions which they had bestowed upon her. Her attention having in childhood been turned to the light of Christ in her own soul, she was, through obedience to its manifestations, preserved from many allurements that abound in the world, and enabled to walk in the narrow way, which leads to life.

She had, however, to endure various besetments and trials, which to her diffident mind, were rendered peculiarly poignant, from an apprehension that she should be required to bear a public testimony to the Truth; but having in her own experience witnessed the sanctifying virtue of divine grace, she became willing to declare unto others the goodness of her Heavenly Father.

When about twenty-eight years of age, she was strengthened to surrender herself to the service of her Lord, and first spoke as a minister. She visited in this character most, if not all, of the meetings of Friends in this country, and in Ireland. In the exercise of her gift, she was sound in doctrine, and clear in discernment.

Her ministry was marked by an earnest and persuasive simplicity, and attended with an affectionate solicitude, that her friends might in no respect be inactive or superficial in the pursuit of the one thing needful but really be what they professed to be, a spiritually minded people, built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone.

In private life her conversation was interesting and instructive; and her manners were affable and engaging, particularly to the young, even such as were remotely wandering from the fold of rest. To these she frequently imparted counsel, in so attractive a manner, that they seldom quitted her company without feeling desires after those Christian virtues, which in her they could but admire and love. Her

* By the above lines a contributor demands at a seatment quoted on page 22 of the present volume, which says: "You will generally suffer if you appear other than you are. The mask soon becomes an instrument of torture." For the word appear he would more properly have the words "assume to be."—Ed.

hospitality to her friends, and more exposed to those who were traveling as messengers the gospel, was well known. The most experienced ministers of Christ are often greatly cast down and stand in need of the comfort and succour of those who have trodden the same path with themselves. Her dwelling a place where these comforts were often met with, and where such found rest, both body and mind.

The recollection of her own happy experience, of the effects produced by the early religious care of her parents, induced her to particular stress upon a timely subjection of the will in children, and, when opportunity offered, earnestly to urge attention thereto, contributing very materially to prepare the way of the Lord; and to diminish in full life, the hardships of self-denial and the cross. In the early part of the year 1 her strength had so far declined, that she confined up-stairs. Yet whilst the power nature were sensibly giving way, it was instructive to witness the liveliness of her religious feelings, and her earnest concern for spiritual welfare of her friends. She encouraged them with a clearness and energy which were striking to those who knew feeble state, to persevere in the path of education by the animating assurance that, in viewing the various trials of a life protruded to a late period, she could thankfully acknowledge, that goodness and mercy had followed her all the days of her life. Her weakness seemed to increase. On the seventh of Sixth Month she seemed much alive to aionate feelings for her children and attendants, and appeared sensible of her own station; and after an interval of silence, her reverent awfulness broke forth in these words: "Oh! that I were safely gathered into that country that knows no change; oh that I may keep the word of His promise and then He will keep me in the honor of His station, and what a favor will that be; more than ten thousand worlds: adding a pause, "I think I may say, blessed and praise be his holy name forever." She endured last sinkings of nature with great meekness and patience, and without much apparent suffering, continued to grow weaker the twenty-seventh of the Sixth Month, when at the age of seventy-nine, her was released from the conflicts of mortal preparation, we cannot doubt, to partake of joys of God's salvation.

The "living epistle" never needs a relation or a commentary. It is in plain life, that a child can understand. An skeptic once spent a day or two with Fanny and on leaving he said to him, "If I stay much longer I shall become a Christian spite of myself." Stanley also once that when he left London for Africa in 1834 for Livingstone he was "as much prejudiced against religion as the worst infidel," a few weeks of companionship with the heroic missionary so impressed him that said, "I was converted by him, although had not tried to do it."

CHILDREN always turn to the light that grown-up men would do likewise!—Hare.

A Century and a Day Old.

be living (since the decease of Phoebe R. Lord at Providence, R. I., on Eleventh Month 3, 1903, at the age of one hundred years, months and eleven days) is EUNICE (KEL- GIDLEY, whom the present writer visited pponegansett in Dartmouth, Mass., on the city-first of Eighth Month, the day after had reached the age of one hundred years. Some months before, while in Philadelphia, writer had felt a concern to sit, some time his summerseason, with the few remaining bers who meet in the ancient meeting- ous, now two hundred and five years old, at onegansett. Without knowing of this, a and asked him recently if he felt like being at that meeting-house on the 21st. Way was for our attendance there at an appointed ting in the afternoon of that day, and from e our friend, Job S. Gidley, conducted us is mother's residence near by. There, re some burning sticks in an open fire- e, sat the aged Eunice Gidley. She reced her son, who also with his family had ed her the day before and found her busily ting. When being presented with a gift ed with the years "1804-1904," she cal- ted the difference as her present age; and a grand-daughter asked her if she liked ear good reading as much as she used to, answered, "Much more, because I am old gh to understand it better."

ow, on being asked by her son to repeat verses which she might remember, she mply and with hearty animation began, "The praises of my tongue, I offer to Lord," and so on through the six stanzas; then she repeated the twenty-third Psalm, afterwards eight stanzas from the old y's Spelling Book of 1809, beginning:

"I sing the Almighty power of God
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies."

e will present the selection entire in our ns in the near future.

manuscript was now read to her, which son-in-law, the late Daniel Ricketson, of Bedford, had formerly written out as a tive heard from her own lips of her jour- in 1823 from her early home in South is on Cape Cod to Friends' Boarding School rovidence, R. I. On account of a snow- it was nearly a week before she reached school. As the names of Moses Brown, h Breed and wife, and several other of our worthies were read to her from the al, her memory of them, and how they ad, revived. The chronicle continued into mes of her own teaching in schools on Cape, at a salary of one dollar a week, out board.

being asked if she enjoyed life less as grew so aged, she promptly replied, "I enjoyed life more in all my days!" Then question put to her, was "And what hast o live for at such an age?" Imme- ely came the language:—

"Here I can read and learn
How Christ the Son of God
Proclaimed the covenant of thy grace,
And sealed it with his blood."

FOR "THE FRIEND."

"The Lord who reigns above
Hath sent his Spirit down
To show the wonders of his love
And make his gospel known."

"O may that gospel teach,
And may my heart receive
Those truths which all thy servants preach,
And all thy saints believe."

"Then shall I praise the Lord
In a more cheerful strain.
That I was taught to read these words,
And have not learnt in vain."

Thereupon it was suggested, "Then the sum of all this to thy mind is, 'For me to live is Christ!'" "And to die is gain," she added. The concluding stanza of one poem which she recited was this:—

His hand is my perpetual guard,
He keeps me with his eye;
Why should I forget the Lord,
Who is forever nigh?

"What does that mean, mother?" said a daughter,—"He keeps me with his eye?" She replied, "Why, if thou saw a son or daughter going the wrong way, wouldn't thou look after them and inform them of the right path?" The daughter told us afterwards that she had expected by her question to draw out the short answer which her mother had given a few months since: "A look is enough for some."

Eunice Gidley had been thus particular throughout her past life to use the word "thou" in its right place, instead of "thee," as a nominative. A North Carolina minister, who two months before visited her, will not object to our saying that she faithfully corrected him on that point, as she might many of us. This observance is but a part of that accuracy of speech and statement which she habitually cul- tivated, so that a grand-daughter could tell us, "I never heard grandmother say anything wrong." The witness for truth in practice had ordered her life, appetite, and conversa- tion aright in a sweet simplicity that has ex- tended her life beyond the century mark. It made her ministry, at times when she had of- ferings in public worship, clear, concise, and lively.

An elder in Philadelphia Yearly Meeting, who had for some years taken an interest in her life and spiritual overcoming, in a letter en- couraging this gathering together for our col- umns of what her testimony might be through preservation for one hundred years, added that she was not in a condition to be puffed up by anything that might now be written concern- ing her, and our own opinion was that she would not be likely herself to be a reader of this; and that in the legacy of her past life she is now profitably a debtor both to the wise and the unwise.

And so we may conclude the more spiritual gleanings of an hour from her life of a century and a day, after reproducing two poems which she repeated applicable to both extremes of her life; the first for the benefit of grandchil- dren as instruction, which is the explanation of her long preservation. It is the first poem that she ever committed to memory.

Preserve me, Lord, amidst the crowd,
From every thought that's vain and proud,
And raise my wond'ring mind to see
How good it is to trust in thee.

From all the enemies of truth
Do thou, O God, preserve my youth;
And free my mind from worldly cares,
From youthful sins and youthful snarers.

Lord, in my heart, tho' hard as stone,
Let seeds of early grace be sown;
Still watered by thy heavenly love,
Till they shall spring to joys above!

And now the second, which we felt as her farewell to some of us, while she uttered it near the time of the setting sun of that day, as in the evening twilight of her well-crowned century:—

The day is past and gone,
The evening shades appear,
Oh may we all remember well
The night of death draws near.

We lay our garments by
Upon our beds to rest;
So death will soon disrobe us all
Of what we here possess.

And when our days on earth are past,
And we from time remove,
Oh may we in thy bosom rest,
The bosom of thy love!

The Dying Coal.

A coal of fire when laid by itself soon loses its brightness and its heat; and there are come lessons to be learned from an expiring coal. A writer tells the story of a minister who "called upon a member who had been neglecting the week-night service, and went straight up to the fire-place in the sitting- room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said, 'You need not say a single word, sir; I'll be there on Wednesday night.'"

There are multitudes of Christians who to- day are like this dying coal. They are alone. They have forsaken the assembling of them- selves together. They have lost the interest they once had, and the power they once pos- sessed. Let such take heed to their ways and turn their feet into the Lord's testimonies. He bids his people exhort one another, and so much the more as they see the day approach- ing. They that fear the Lord are to speak often one to another; and though it is within the power of God to keep alive the flame of Christian love in the hearts of those who are lonely and desolate, yet when persons delib- erately disobey the divine commands, and neg- lect the privileges and opportunities of Christian fellowship and mutual encouragement, it is not strange that the light of the lonely ones grows dim, and the fires of love die out from within their hearts.—*Hastings.*

THE EXAMPLE OF THOMAS STORY.—The re- markable, precious visitation in the beginning of his spiritual career, his manner of getting amongst Friends, his ability to write so as to afford him means of subsistence, and (what has appeared the great characteristic) how he waited for and speedily recognized the Divine power in which was reserved the secret of his strength, he waiting until all that which was simply of his natural gifts was silenced, to know the life and power of Truth to be in the ascendency.—*Correspondent.*

COMPLETE IN HIM.

(Col. 2: 10.)

Composed by Tacy M. Jewett, twelve hours before her death. She was a beloved member and elder of Baltimore Yearly Meeting, departed this life Eleventh Month 1st, 1894, at her home in Lincoln, Virginia.

He is able to keep you from falling. Jude 24.
Able all things to subdue. Phil. 3: 21.
To bind up that which is broken. Ec. 34: 16.
And save to the uttermost, too. Heb. 7: 25.
He is able to open the blind eyes. Isa. 42: 7.
Able to save and destroy. Jas. 4: 12.
To make crooked things straight before us. Isa. 42: 16.

And fill us with gladness and joy. Rom. 14: 17.
He is able to heal our diseases. Jer. 30: 17.
To make our maimed bodies whole. Acts 3: 16.
Able to keep us from sinning. Rom. 6: 14.
And make perfect his life in the soul. Col. 4: 12.
He is able to carry our burdens. Matt. 11: 28.
To rid us of anxious care. 1 Pet. 5: 7.
Able to rest us when weary. Ex. 23: 14.
Willing our crosses to share.
God's thoughts toward his children are precious. Psalm 139: 17.

All this and much more will He give. 2 Chron. 25: 9.

Through faith in the dear name of Jesus;
Whatsoever we ask we receive. Matt. 21: 22.

Losing Faith When Things Go Well.

People say, "It is easy to trust God when things are going well with us." That is quite true. But let us not forget that it is a great deal easier to trust trusting God or thinking about Him when things are going well with us, and we do not seem to need Him so much as in the hours of darkness. There is danger of losing faith when things go well. And it is this danger from uninterrupted prosperity, the Psalmist is referring to when he says: "Because they have no changes, therefore, they fear not God." Certainly prosperity and untroubled lives have their own most searching trials of faith.

There are disadvantages of having things go well. One, as we have mentioned, is forgetfulness of God. It is a strange perversity of human nature that we are so likely to leave God out of mind when things are going well with us, while we call upon Him most quickly when in trouble. Another is pride and self-sufficiency. It does not take uninterrupted prosperity long to engender these feelings in most of men. It takes a large measure of grace to successfully resist the tendency. There are diseases that are common to the north, the dark, ice-bound regions of the earth; but let us not forget that there are a great many more that belong to the tropics. It is not well for us to live always in the sunshine. At least, it takes more grace to live well there amid the added, though unseen, dangers. "Because they have no changes, therefore, they fear not God."

There are advantages of having faith tested. The Edomite saint must have looked into birds' nests when he used the comparison, "I said, I shall die in my nest." This is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth up

her nest," she mixeth the thorny outside with the downy inside. So God, by His testing providences, makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried ways. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a deeper grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proven a man's salvation. Sickness has brought to many people their highest health. The uses of faith testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory."—G. B. F. Hallock.

Illiterate Knowledge.

An acquaintance once expressed surprise that Thomas B. Reed, who had had appreciations for the niceties of learning, should devote much of his time to a man who was famously deficient in diction and grammar. The remark was repeated to Reed, and his reply was characteristic. He declared that his illiterate friend was, in reality, one of the most intelligent men he had ever known; that his knowledge, though unlettered, was broad, clear, sane and human. He added that some of the best educated men he knew were men without book education.

We find these men of natural and acquired knowledge in every walk of life. It is the habit of the frivolous to ridicule their lapses, and the thoughtless constantly express wonder that they should amount to anything in the life and business of the times. As a matter of fact, many of the men who have given money for educational institutions and whose ideals have contributed much to the development of education itself could not at any time of their lives have passed the examinations of the primary department of a public school. But their intelligence was larger than mere rules.

We have unconsciously brought the distinction into our terms of speech. The ready man we accept as one who has the common-sense and information in his head. He knows it as his fingers' tips, we say. He knows what's what, we add. He is at home in any situation, we add again, and so on through all the synonyms of plain knowledge. At the same time we look upon the finely trained man, the man of learning, as one who can grind out ideas, who can cram, catch an idea, catch on, get up a subject, and all the variations of the ability to use the education which he has acquired. We need not underestimate either kind of knowledge in order to appreciate both.

The difference is simply a recognition of conditions. We laughed when, in reply to congratulations upon a signal duty nobly performed in a crisis, an American governor replied: "I seen my duty and I done it," but we never thought, even amid our smiles, that there was a real ignorance in the man who performed the public service.

And truly, in these days of educational skim milk in fancy vessels it is a delight to wander into a solid farmhouse and get honest cream from the old stone crock.—Saturday Evening Post.

Science and Industry.

LEARN TO SWIM.—The past few weeks have been marked by two steamship disasters. In one case more than five hundred, in the other more than nine hundred lives were lost. In the latter case all the lives were lost within a few hundred feet of land, where the ability to swim, even a few minutes, would have brought one to safety.

All children, both boys and girls, should learn to swim. Out of all the hundreds of passengers on a great ocean steamer wrecked a few years ago, not one woman was saved; they could not swim. Women are as liable to be drowned as men. They should learn to swim, and be prepared for danger.

It is not hard to acquire the art of swimming. Select a quiet, smooth place, where the bottom descends gradually; wade out until the water is up to your chin, then turn your face toward the shore, lean forward, and try to swim. There you will be in no danger of drowning. If you go down the bottom will catch you, but you can paddle for the shore, making just as much motion as a frog makes when swimming.

Perhaps the best way to swim at first is to shut the eyes and plunge under the water, swimming as long as you can hold your breath, then coming to the surface to try it again. So long as your head is under water, it will be impossible for you to sink, and you will find yourself making progress. When you have learned thus to swim under water, like a frog, the next thing is to bend the neck backward, and thus raise the head,—not the shoulders,—out of the water. Some have suggested a little board put under the chin, or a necklace of big corks. By taking off one cork each day as confidence is gained, one will soon learn the art.

One method is to have a bandage around the chest, just under the arms, with a few feet of strong cord attached to the band, and fasten the other end to a light pole. With this strong person standing on the land can help the learner, and keep him from being frightened. Two or three pounds lifting will keep a person above water; and if he can keep his body except his nose, under water, he can sink. The chief danger is in raising the head and the shoulders out of water. This sinks the nose under. This people do when they are frightened. They bob up and down, struggle, inhale water, and sink. If they would keep their hands down in the water, and move their feet slowly, as if climbing stairs, would not be easy for them to sink while treading water.

We hope all our young friends will learn to swim, and then they may not only save their own lives in danger, but also rescue others who are in danger of drowning. And if a person who cannot swim gets beyond his depth or sinks in a place near the shore, if he would keep his wits about him he can easily walk, crawl and reach dry land. Many a man has lain in the water thinking over his past life and drowning, when a little quick common sense would have said to him, "crawl ashore and by creeping a rod or two he would have reached shoal water and been out of danger."—Common People.

A CHRIST likeness can be attained only by Christ-like devotion.

For "THE FRIEND"

Presence of Mind.

story is related by a dressmaker who every year in a certain Friend's family in Philadelphia. The writer has the story from a dressmaker, who in turn had it from the voice of the hour," the old lady who saved household from perhaps serious robbery, evil men from crime, by her courage and presence of mind. Her name is still known among Philadelphia Friends, but will not be here.

large home, one child (a daughter) and several servants were her portion in the night her cool courage was called for. She spied the room with her daughter in rooms; the servants slept in a separate room. On the night named the daughter, the servants were so indispensible. The mother entered to go to the kitchen and make her hot or medicinal drink. She donned her cap and took a small night light and went down stairs. As she reaches the lower door there stood staring at her from the parlor a very large, rough, ill-visaged stranger.

Instead of screaming or fainting, or slipping her light and running, the little old lady held up a warning finger and whispered, "they had been 'pals' all their lives, but how did thee get in?"

When by surprise the person addressed replied obediently, "Through the basement window."

"Hush, no so loud," said his gifted adviser. "Somebody sick up stairs! 'Any body there?' Still in guarded whispers. There's a fellow at the front door I was going to let in," replied her dupe, sheep-

"Hush! softly," using the finger. "Now I make any noise and I'll let thee out. I do softly," and thus marshalled before her candle, the huge burglar passed through the vestibule and there, sure enough, as the front door was opened, stood his evil companion ready to come in. Guilt-stricken he stepped in surprise in effort to hide from the light, the other passed out.

"Don't make a noise." Said the social owner of the home—"Farewell."

"Good night,"—gruffly replied her late guest, hurriedly going down the step and off the darkness.

He did not faint then. She went to her room in the basement. Closed the window through which the robber had entered, made tea or hot drink, and told her daughter the day and the dressmaker the next season. Years ago, but ever fresh as an instance of cool courage and remarkable presence of mind. Another instance of presence of mind is given,—in an old Friend who showed great presence under fiery trial. She sat, one winter evening, by a table which held a lamp. By a mishap it fell to the floor and instantly extinguished and a rug and the edge of her dress caught in the flame. She did not jump or scream or fan the flame, but said briskly to her brother who was provisionally near,—"Evert, thee sees I am on fire, put me out." He was appealed to, Evert, yet with a strong sense of the ludicrous, ran with a rug and smothered the flames while the calm Quakeress sat him by sitting still.

By Request.

A QUIET MIND.

"My peace I give unto you"—(John 14: 27.)

I have a treasure which I prize;
It's like I cannot find;
'Tis far beyond what earth can give;
'Tis this—a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, dull or blind;
'Tis God's own peace that reigns within,
Which forms my quiet mind.

I found this treasure at the Cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

My Saviour's death and risen life,
To give it were designed;
His love's the never-failing spring
Of this my quiet mind.

The love of God within my breast
My heart to Him doth bind;
This is the peace of heaven on earth;
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says, "Leave that to me,
And keep a quiet mind."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride and wit and wealth,
And scorn, and looks unkind;
It matters not—I envy none
While I've a quiet mind.

I'm waiting now to see my Lord,
Who's been to me so kind;
I want to thank Him face to face,
For this my quiet mind.

Tenth Month 6th, 1856.

The Passing of Summer.

BY THOMAS F. COPE.

(Written at Haverford School in 1839, and now presented by a surviving schoolmate.)

Summer is soon past, and then comes Autumn's melancholy reign, bringing to my mind a train of sad reflections in the decay of things mortal. The falling leaves and the blighted flowers present images of the decay of beauty; and the naked branches of the trees from among which glad voices of the woodland songsters are no longer heard, remind me of the desolateness of old age, the Autumn of life, when all we love has fallen away one by one, till all are gone, like the beautiful flowers, to lie in the cold ground for a season.

But as we mourn over the flowers we have loved to look upon, when the hand of winter has withered their bloom, although we know they will return to us with renewed beauty, so grieve for the loss of those we love,—over whose welfare we have long kept watch with anxious tenderness,—although we know they are not lost to us forever. There is a hope reserved for us of joining those loved beings in the heavenly choir, never again to feel the pang of separation. And if it be not true that

the spirits of the departed are permitted to revisit and administer the healing balm of consolation to those they have left desolate, yet it seems as though we were permitted to enjoy though unseen the company of those we have loved on earth.

But death to ourselves is a fearful thing; dreadful is the thought of standing in the presence of Eternal Justice. Yet we must all die, whether in infancy ere the soul is tainted or guilt has set his mark upon the sinless brow in the spring-time of life, when the thoughts are full of glad hopes and bright dreams of the future, when the pulse beats quick and high at the voice of ambition, when care is a thing unknown and the spirit delights to soar on the wings of fancy and imagination;—in the prime of manhood when we have lived long enough to see hopes blighted and fair prospects destroyed—or whether in old age we lay our silver temples in their last repose. The verdant turf shall be our covering and the fair flowers shall spring up and bloom upon our graves, and among them the soft zephyrs shall gently ply. There is a melancholy delight in such reflections. They wean our thoughts from earth to heaven, and teach us to live always prepared for another state of existence.

PERFUNCTORY SERVICE.—The deadening effect which professionalism may have upon the soul of the Christian was once illustrated by B. W. Moody in an incident illustrating how he was first led to realize this danger. One of his Sunday School pupils had been accidentally drowned, and the child's mother sent for him. He went to the house and talked to the woman, told her he would see about the coffin and conduct the funeral. Then accompanied by his little daughter he started for home. They walked in silence for a time, when the child said, "Papa, suppose we were very, very poor, and I had to go to the river every day to get wood, and suppose I should slip in and get drowned, wouldn't you be awful sorry." Moody says then and there he awoke to the fact that he was getting professional. Folding his darling to his bosom, and in that moment of inspiration lifting his heart in prayer to God, he returned, grasped the weeping mother's hand, wept as if his child had been drowned, and not hers, and out of the fulness of his heart poured out his soul in prayer. Professionalism was gone and he had a fellowship in her suffering.

KNOW, O child of God, that it is not the form of godliness without the spirit that is demanded of you, but the form and spirit so firmly united that they can never be divorced. The virtue is not in the form of dress but in the spirit that leads the Christian to attire himself in modest apparel for Christ's sake. This is the highest ideal of Christian dressing, and in it is to be found the very germ from which comes all the good of modest attire.

There is but one way to get religion into dress and that is to get it into the heart, and then it will be made manifest in all we think and do. It will find expression in our words, in our actions, in our dealings just as it will in our attire.—*Evangelical Visitor.*

THERE is only one real failure in life possible, and that is not to be true to the best one knows.—*Farrar.*

For "THE FRIEND."

"A little bird sat on a tree
Happy as little bird could be."

A story is told of a small Quaker lad who went shooting after birds. A little fellow perched on a high branch outstretched against the sky attracted him and he took aim, and in a moment more would have had him in hand; but at that instant out fluffed the tiny throat feathers, open came the beak, out poured a little joyous song. That song of praise saved him. The little hunter lowered his weapon, avowed a vow he kept until old and gray-headed, never to kill a bird for sport. Innocent, happy, helpless, praising its Creator with "the best member that it had." Its life was secure by the Providence that taught it to sing.

SUMMARY OF EVENTS.

UNITED STATES.—By the recent death of William Weightman, of the firm of Poter & Weightman, of this city, manufacturing chemists, the ownership and management of the business devolves upon his widowed daughter, Anna M. Weightman Walker, the surviving partner. She is also the heir to all his property, estimated to be worth fifty millions of dollars.

A bakery in New York City has for several years been in the practice of giving away stale bread to those persons who called for it at certain hours. Until lately not over two hundred such persons presented themselves daily for this relief. They now number four hundred or more. There is also noted an increase of patients at the hospitals whose maladies are due to privation and debilitation rather than to organic disease. Much of this is due to poverty or is attributed by local observers to the troubles between labor and capital, which has caused the withdrawal of about \$2,500,000 a month from use in the hands of wage earners in that city.

The Maragliano serum for the treatment of tuberculosis has been sent to the Phipps Institute in this city, where experiments for its use are being made. Against the disease will be undertaken for the first time in the Western Hemisphere. Directions for the administration of the serum have already been received from the Maragliano laboratories in Italy, and patients have been selected for the experiment. Dr. Maragliano advises that in addition to the vaccination, the food of the patients should be rendered immune by the same method to be used as a diet. Physicians throughout America, it is said, will watch the progress of the experiments.

The Butchers' National Organization, in order to bring the packing-houses in Chicago and elsewhere to an agreement with their employees, has announced its intention to force a meat famine and that no member of the Meat Cutters' and Butcher Workmen's Union will be allowed to dress any animal until the strike is settled.

A despatch from Washington of the 29th ultimo says: The infection with typhoid germs of the water taken from the Potomac into the reservoirs that supply Washington has led to the deterioration of the water supply. Delegates of Columbia authorities to make use of the remedy discovered by Dr. George T. Moore and Karl F. Kellerman, bacteriologists of the Department of Agriculture, for the destruction of algae and disease germs in water by the copper sulphate solution. Dr. Moore, in speaking of the method which he has given to the world, says: "It is entirely practicable, cheaply and quickly to destroy objectionable algae in small lakes, ponds, storage reservoirs and other similar bodies of water by the use of extremely dilute solutions of copper sulphate or of metallic copper. The fact that an extremely dilute solution (one to one hundred thousandths) will destroy the most objectionable algae and water bacteria at ordinary temperatures in three hours is of great importance and significance. Solutions of copper as dilute as this are not considered injurious to man or other animals. The value of copper, especially in typhoid and other related diseases, should be carefully investigated by competent pathologists." He concludes by saying that the remedy will "prevent fever in any community may be greatly lessened by the use of copper as a germicide."

A Luck Observatory bulletin deals with the results of recent astronomical work at Mount Hamilton. The distance of Alpha Centauri has been determined spectroscopically. So far the results are as follows:

The result is in harmony with observations by means of the ordinary telescope, to the effect that light, traveling with a speed of 156,000 miles per second, requires four and one-fourth years to reach us from that star.

The *Minnesota*, the largest vessel ever built in the United States, has lately visited Philadelphia. In capacity she is exceeded only by the White Star Liner *Baltic*. She has her enormous carrying power chiefly through her great depth. From the keel to the upper navigating bridge is nearly ninety feet. She is 630 feet long and has an extreme breadth of 73½ feet. The *Minnesota* and her sister ship, the *Delaware*, can go to the commissioning of primary cargo carriers; but they also have accommodations for 218 first cabin and sixty-eight second cabin passengers. Below decks about 2400 stowage passengers, consisting almost exclusively of Chinese, may be carried. The vessel belongs to the Great Northern Steamship Company.

A reflecting telescope, five feet in diameter, built by Dr. A. A. Common, a distinguished English astronomer, has lately come into the possession of the Harvard Observatory, by gift. It is spoken of as the largest "effective" telescope in the world.

FOREIGN.—Severe fighting is reported to have been resumed at Port Arthur on the 27th ult.

In the neighborhood of Liaoyang, perhaps forty miles from Port Arthur, a terrible slaughter has occurred both of Russians and Japanese, over 400,000 men having met in battles which have continued several days in succession. It is stated that the whole history of war has never known such a slaughter, and no such persistence. Day after day the fight was resumed at day-break and kept up with hardly a moment's intermission until after nightfall. The Russians finally retreated upon the capture of Liaoyang by the Japanese.

A census has recently been taken in London of the number of persons who attend religious meetings on the first day of the week, by which it appears that of 1,000 possible attenders about 474 are actually present. This is regarded as a favorable showing.

In a recent speech the French Premier Combes stated his intention of carrying out his policy for national sovereignty, independent of the clergy.

The Turkish attacks have continued in Russia making provisional amendments pending a general revision of the whole legislation concerning Jews. The amendments grant greatly extended residential privileges to the higher class of the educated Jews, and permit certain indicated Jews, or those who have served in the army to reside in any part of the Empire.

The British Oil Company has struck oil on its property at El Cuguna, State of Vera Cruz. While recent strikes have been made of liquid asphalt, a very low grade oil, the El Cuguna well, it is said, is the first commercial well to spout in the southern republic.

The iron deposits of Norway are declared to be the richest in the world, and the value of three mountains which are 60 per cent, pure iron. The mines are producing 10,000 tons a day. The company owning the mines has built a line to the Norwegian coast, which is open all the year.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

Allen T. Leeds, Phila.; R. Satterthwaite, Del.; Mary T. Evans, Phila.; Wm. L. Bailey, Agt., Pa.; for James David, Lindley M. Brackin, Agt., O.; Ego high, Martha R. Binns, Edmund Bundy, Deborah Hall, Jacob Maule, Oliver S. Negus, Nathan Steer, Israel Steer, Lindley B. Steer, Elisha B. Steer, Wilson J. Steer, Louis C. Steer, Sarah Starbuck, Susan M. Thomas and Oscar J. Bailey; C. Anna Kirk, Pa.; David G. Alsop, Phila.; Ruth K. Smith, Wm. L. Bailey, Agt., Pa.; for H. B. Evans, G't'n; W. C. Reeve, N. J.; L. O. Stanley, Agt., Ind., \$6 for Joel W. Hodson, Irene J. Pickett and Wm. C. Stanley; Wm. H. Cook, Ia.; B. C. Reeve, N. J.; Walter E. Vall, Calif.; Jesse Dewees, Agt. for Martha Llewellyn, N. J.; W. Garwood, Agt. for B. C. Reeve, N. J.; Albert C. Roberts, N. J.; Borton Hayes, N. J.; Rebecca H. Savery, G't'n; Edward Comfort, G't'n; Caroline Cope, Calif.; Ella T. Ganse, Pa., to No. 13, V. 79; Ezra Stokes, N. J.; A. J. Smith, Agt., Kans. for Joshua P. Smith, Ia.; Wm. Stanton, Agt., O., \$6 for John G. Hall, Russell Hall, Thos. E. Hall, Vt.; for J. H. Brown, Brantingham, Agt., O., \$12 for Mary H. Brown, Jonathan Brown, J. J. Bailey, Rachel G. Cope, Hannah P. Oliphant and Lindley Hall; Wm. L. Bailey, Agt., Pa., \$6 for Jane B. Jacobs, Anna Webb and A. L. Entrikin; Richard W. Hutton, Pa.; S. Moore, Kans.; Robert H. Russell for Anna P. Russell, Ia.; Wm. L. Bailey, Agt., Pa.; Thos. Downing, Pa.; Wm. L. Bailey, Agt., Pa., for Sidney Temple.

Remittances received after Third-day month will not appear in the Receipts until the following week.

NOTICES.

Young women Friend students wish work out of school hours in Philadelphia for the winter, by which they may earn board and lodging.

Address "L."

Office of THE FRIEND.

CORRECTION.—The name of the author of the article Faithfulness in Early Rudiments the Basis of the Last Spiritual Life, is Morton C. Coggeshall, instead of Mort. P., as printed in last issue.

Friends' Library, 142 N. Sixteenth St., Phila.
On and after Ninth Month 1st, 1904, the Library will be open on week-days from 9 A. M. to 1 P. M. and from 7 P. M. to 10 P. M.

Westtown Boarding School.—The school year opens on Third-day, Ninth Month 13th, 1904. New scholars should arrive at the school before noon, or as early in the afternoon as possible. Trains leave Broad Street Station, Philadelphia, for Westtown, at 7.18, 8.18, 9.18 A. M.; 1.32, 2.50, 3.46, 4.32 P. M., and later. Parents will kindly send word to the school beforehand, if children are obliged to take a train later than the 4.32 P. M.

Wm. F. WICKERSHAM, Principal,
Westtown, Pa.

Haddonfield and Salem Quarterly Meeting will be held at Medford, N. J., Ninth Month 15th, 1904. Train leaves Market Street Ferry at 9 o'clock; Haddon Avenue, Camden, 9.12; Haddonfield, 9.28; Marlton, 9.40, arriving Medford at 9.50. Returning, leave Medford at 2.05, 5.10 P. M.

The Meeting of Ministers and Elders of this Quarterly Meeting will in future be held on Fourth-day, the preceding the Quarterly Meeting at 10 A. M., at Haddonfield in the Third and Ninth Months, and at Moorestown in the Sixth and Twelfth Months.

DIED, at Pennsdale, Lycoming Co., Pa., on the first Sixth Month, 1904, JOHN S. KIRK, an esteemed member and overseer of Muncy Monthly and Fannertown Meetings in the seventieth year of his age. The testimony of life was in the words of the apostle, "What things we gain to me, those I counted loss for Christ." I know whom I have suffered the loss of all things, that I know Him and the power of his resurrection."

—, on the twenty-second of Eighth Month, 1904, ANN WATKINS, wife of Henry O. Watk. (deceased), member of Earliman Monthly Meeting at El Modena, Cal., at the age of eighty-seven years, one month and twelve days. She passed away at the home of her daughter Mindie L. Frazier, in Pasadena, Cal. She was the eldest daughter of Henry and Mary Frazier and was born New Garden in Guilford County, N. Carolina. "Dear mother beloved in Israel."

—, after an illness of two weeks at the home of parents at Emporia, Kansas, the twenty-sixth of Eighth Month, 1904, ELIZABETH B. SMITH, daughter of Jos. P. and Mary M. Smith, in the thirtieth year of her age, died. She was a quiet child, thoughtful and sympathetic. Though of a lively turn, it seemed to be her delight to obedience to her parents' wishes to conform to the testimonies of our Society. She expressed during her illness the satisfaction and comfort it then was to her that had endeavored to adhere to the plain language. In which she was educated. She expressed a desire that her dear friends should desire that she might come to her in her great sufferings. Though so young in years she was a good example, and beloved by old and young. She passed quietly away, and we doubt not that through the mercies of her Redeemer, whom she loved, her faithful spirit has been gathered with the redeemed, beyond the reach of the trials and temptations of this world.

—, at his late residence in Malvern, Chester Co., Eighth Month 6th, 1904, HIRSH ROBERTS, in the eighth year of his age; a member of Gwynedd Monthly Meeting of Friends, Pa.

—, on Fifth Month 26th, 1904, at the home of daughter, Ruth B. Dondpa, Barnesville, Ohio, A. BUNDY, widow of the late John Bundy, aged eighty-years and twelve days. A member of Stillwater Monthly and Barnesville Particular Meeting of Friends. She was a faithful attender of meeting until prevented by infirmities of age; a diligent reader of the Scriptures; a consistent example of a simple Christian life. She confided to a bed of suffering for almost two years; dear mother in Israel maintained a childlike faith resignation, trusting in the Lord her Shepherd, and in whom she was led into the valley and shadow, fear no evil, leaning on the Everlasting Arm.

THE FRIEND.

A Religious and Literary Journal.

DL. LXXVIII.

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Who Says "Hiring?"

Commenting on an article in its columns entitled "Should Ministers Strike?" an editorial in the *Episcopal Recorder* remarks:

Churches sometimes "hire" ministers—to a term favorite in some quarters—and from them such manifold service as of the "leading members" would dream of rendering to any employer for a much stipend than they pay the poor minister. when he is "hired," he is often expected to raise "his own pay by his ingenuity in finding and managing numerous catch-penny cases. If he can do this he is a popular preacher. But if he fails, if he rebels, if he is strictly to his Divine call to minister to spiritual things only, and refuses to assume management of temporalities, he quickly becomes unpopular, and soon becomes aware some other man would be acceptable in his place. Logically the business-manager, a money-raising minister hires himself and pays for himself by means of his own financial skill, and places his people in the unenviable position of being too blind to see it.

One does not hesitate to answer Mr. Huntington's question, and say, ministers ought to be free against such bondage and servitude to wealth and selfishness. Such a strike would bring the greatest blessing to parishes and churches, and the small of grace. It would bring Christ to the foreground and drive the world out at the back door. But such a strike is likely to occur. There are too many preachers who are willing to cater; and by catering they hold in bondage other poor men who long for freedom to do the Lord's

work. Our ministers would save their churches from Christ, they should insist upon the open market and the generous free-will offering according to the full measure of the Lord's blessing; and should banish catchpenny, mercenary worldliness.

It is an unfair impression, especially of the

attitude of the poor ministers, should be left by our stopping with the above editorial, we will here supply the cardinal paragraph of George W. Huntington's article, on which it is based:

Reliable statistics prove that, in the largest and wealthiest, as well as in the smaller and poorer denominations, the average remuneration of the majority of ministers is *less than two dollars a day*. How long would artisans of any class submit to these conditions? The columns of the daily journals supply the answer. Carpenters, bricklayers, painters, plumbers, etc., do not toil on without protest, year after year, for such a scanty wage. Rather than accept it, miners and engineers, butchers and mill operatives, conductors and motormen, give up their positions and refuse to work. Not so is it, as a class, with those for whom I am now speaking. They do not organize "unions," in which they plan and toil unceasingly that the hours of labor may be shortened and wages increased. The grand army of Christ's ministers continue patiently and persistently to perform the duties of their sacred office, even when it is a daily battle to "keep the wolf from the door."

For want of adequate support, a far greater number than is generally supposed, together with their noble wives, are enduring severe privations without a murmur. Their willingness to endure hardness as good soldiers of Jesus Christ is most creditable to them.

These industrious ministers have indeed our sympathy for their deprivations. But the position above assumed that preaching is to be exercised and paid for on the basis of being a human product and a human exercise, has not our sympathy, because that is a wrong basis to put it on. If it be a human work of human parts, talents and industry, let it honestly, like other artificial products, be paid for. It is only the works of man that have exchangeable value, to be paid for between man and man. But the works of God, as such, are not paid for by man's money. The offer of money for a value at once degrades it to the level of human. The above extracts go on that assumption, and clearly place the preacher, as conducting a wage-earning work, on the principle of the "carpenters', bricklayers', painters', plumbers'" work.

Ranked as a human engagement that association with artisan's work does not lower the profession of the ministry—for we wish all artisans would regard their work as a ministry. But it is the ranking it as essentially human that lowers it. Thus lowered to the human

plane, we do not wonder that it is subject to pay—yes, sometimes far too subject to its paymasters.

But of the prophetic or God-inspired ministration which gospel preaching was intended to be, God alone is the employer, and to Him it must be looked for the pay of his own men. His Spirit is their base of supplies and the treasury of their reward. Of his anointing and gospel, "Freely have ye received, freely give." The swift Witness for Truth in a spiritual minister's heart, authorizing all required utterances amidst living worship is far too swift to take up much time away from the carpenter, bricklayer, painter, plumber, tent-maker, fisherman, so as to hinder these honest occupations. Many of these operatives have made full proof of their ministry of the Spirit, and understand human conditions better than such as are socially and academically separated from the experiences of the day-laborer. Daily drudgery may be very fruitful of experimental openings in divine truth, and of messages to daily life.

One great trouble is, there are so many things usually exacted of a preacher by religious clubs, which a really living church would do for itself " . . . the members having the same care one over another." Whatever else is reducible to a money payment, let it not be the spiritual word.

We feel under obligations to acknowledge that our Heavenly Father has bestowed of his bountiful gifts upon us, not only temporal, but also his spiritual blessings. Unspeakably precious above all others is that of his dear Son, our Lord and Saviour Jesus Christ, sent to seek and save all mankind if they will come to Him and with full purpose of heart, deny self, take up the cross daily and follow Him. By this means the sinner will be freed from sin, and by continuing to faithfully follow, will be led away from the kingdom and dominion of sin and darkness into the glorious light and liberty of the children of God, thereby becoming citizens of the Heavenly Kingdom, which our blessed Lord told his disciples "is within you."

All such then will realize his keeping power to preserve them as Jesus prayed the Father, "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Thus the high and sacred privilege is witnessed that God's tabernacle is with men, dwelling and walking with them: they his people and He their God.—*Epistle of Western Yearly Meeting.*

For "THE FRIEND," The Realization of an Ideal.

BY HANNAH W. CADBURY.

Nineteen hundred years ago angelic voices sang a new song to some lonely shepherds on the Galilean hills; its burden was "peace on earth." At the same time there came, under a mysterious guidance, some representatives of the deepest thought and profoundest learning of the far countries of the East, to seek a new King who was born. This King they found not in a palace but in a stable. Centuries before, some far-sighted seer had prophesied that there should come a new kind of Prince—not a prince of armies nor of nations, but a Prince of Peace. This was a new kind of king and a novel kingdom, surely! This King lived on earth, and for three short years he talked about his kingdom, but when the people wanted to make him king, he would not permit it. Then they killed him. He had lived not as a king, but as the simplest peasant of the land, and yet his enemies feared that he might become a king and establish his kingdom after all. Hence they killed him. But while he had lived he constantly taught his followers about his kingdom, which was to be a very strange one. It was to exist not in the outward primarily, but in the inward. It was to be established not by force, but was to grow imperceptibly. Its power was to lie not in fear but in love. In this kingdom the legal code of the world's kingdoms was to be exactly reversed. If a man took your coat you were not to send him to prison for theft, you were to give him your cloak also. If a man struck you on the cheek, you were not to bring suit against him; you were to turn the other cheek and let him strike that—if he would. In this kingdom, again, the very laws of the material world were to be reversed. He who was first was to be last; the greatest was to be the least; he who kept a thing would lose it, while he who gave it away would really possess it. In the realm of nature one animal progresses at the expense of another, one gains only by another's loss, the stronger lives upon the weaker, and the life of each is maintained only by the sacrifice of the life of another. But in the new kingdom what benefited one was to benefit all; what harmed one was to harm all; for no one could live or die to himself alone. When one laid down his own life he was to find it again; and what one gave one was to receive. Instead of the law of destruction there should be the law of salvation; instead of hatred there should be love. Here the worth of the human being was to be first recognized; every man was nothing less than a possible son of God; and he must be treated as such, and worked for, to win him to fulfil his high destiny. Here giving is getting, and the more you give away the more you have to give, losing is finding, the more you get for yourself, the more there is for others. The whole law of competition is reversed, and the struggle for one's own existence is changed into the struggle for the life of others. This was an ideal that Jesus of Nazareth put before his people.

The ideals of Christ's kingdom have been working; men have begun to realize them if only in part, and they will continue to work for them and live by them till their fulfilment

is complete. Let us take one of these ideals—just one—and see how it is being realized up to the present time. We will take an ideal that is not the easiest of realization, one that strikes at a very fundamental element in man's nature, the instinct to strike back when struck, to defend one's self when threatened, and to seek gain for one's self even at the expense of the life of another, though a weaker one. These instincts are all antagonistic to Christ's ideal of the value of a human soul, and they all result in war. Let us see then, how war has been combated in order that Christ's ideal may be realized.

Wars are contemporary with the first beginnings of history, whenever man met man and uncontrolled passions came into collision, there war was inevitable. It is as old as the race. The most primitive form was that of private war. If one man injured or killed another, the injured man's family and friends bound themselves together to wreak vengeance upon him. It was their method, and their only method of doing justice between man and man, but it was unregulated and without control. The avengers might go at any hour of day or night, might take their enemy as treacherously or in as unprepared a state as possible, and the direr the vengeance they could inflict upon him, the better were they satisfied. But after a time men began to see that this was not quite fair play; and here entered the idea of control of private war. Old statute books show us how carefully the balance of justice came to be adjusted; the avengers must not go in the night, they must go in the day-time. Or even this we find—that if a man falls from a tree and kills a man, the offender may be brought to justice only by a friend of the injured man falling from the same tree and killing him in the same way. Then, as the state began to grow stronger, courts were set up as an alternative to private vengeance; they were an alternative, not a substitute, one did not have to appeal to them. The courts were not permanent either, and they moved about from place to place. Not till the time of Henry II was a permanent Court of Appeal established. Thus in the course of time private war came to be abolished. The course of public war has been very similar, as I shall try to show. In the earliest times tribe went to war with tribe; in later times nation with nation. Through the Middle Ages all Europe was distracted with wars, both private and international. By the seventeenth century private war had given way to the civil courts and civil law; but public wars more than filled the breach, and international and civil wars were incessant through the whole following century. In the very midst of this tumult of war, like a light shining in the darkness, arose the Society of Friends, with their watchword the return to primitive Christianity, and their insistence on the Christian principles of love and brotherhood. It was a strange anomaly in the midst of all that strife and chaos and artificiality; but it was a sign of the times. And time has brought to fruit the seed that they sowed.

The Friends bore their testimony against war as such, against its spirit and its deeds. George Fox refused to enter the army of the commonwealth. Many Friends suffered severely through their refusal to bear arms. William

Penn in the darkness of imprisonment wrote out a plan for an imperial Diet or Parliament which is a striking precursor of the idea the Hague Tribunal, and very practical. It was William Penn too, who demonstrated that untrained and treacherous people could be controlled by love rather than by force; for policy with the Indians was marvelously successful. A whole century more, however, passed by, and not till the nineteenth century did peace sentiment become so strongly developed as to form permanent and powerful organizations.

It is this organization for peace work that is the most encouraging sign of our times, after all it is organization that counts most strongly.

To do peace work single handed is to be one's hands upon the air. It is surely duty of every lover of peace to acquaint himself with the history of the organization of work, and with what it has accomplished, to join hands with its workers with all earnestness of his soul.

This organization has taken form in various ways. There are national and local arbitration conferences; there are four hundred and fifty peace associations doing unceasing work in many countries; there is a permanent International Peace Union, there is the Universal Peace Congress, the Interparliamentary Union, the Hague Conference and Tribunal, to nothing of many treaties for arbitration between some of the chief nations.

The Universal Peace Congress met at Rotterdam in France, last Fall, when the attendance was larger and more enthusiastic than ever. Next year it will meet in America. At its meetings are found representatives of the best thought for Peace from all nations.

The Interparliamentary Union was originated in '88 by Wm. R. Cremer, a member of the English Parliament. His plan was to bring together the members of the various parliaments of the nations, for furtherance of mutual understanding and good-will. The plan succeeded splendidly. Its membership is very large. Its annual meeting is to be held this year at the St. Louis Exposition, and surely be a most important addition to the interest of that great Exposition. The Union has devoted itself chiefly to arbitration, its influence was of great weight in the calling of the Hague Conference.

This conference, as we remember, was called by Nicolas II of Russia, in '98, and met in '99 at the Hague. The result of it was the establishment of the Permanent International Court of Arbitration, which was formally opened in 1901, and is composed of representatives of nineteen powers—practically the whole civilized world. The court did no business some time—the Supreme Court of the United States did none for two-and-a-half years—in 1902 it gave its first decision in the case of the Pious Fund. After that, came the Venezuelan case, where eleven nations were concerned, the importance of which it would be difficult to over-estimate.

Beside all this organized work that makes for peace, there are also many signs of national and individual interest in the subject. During the past year there have been a dozen or more boundary disputes settled by arbitration. During the nineteenth century there were almost

hundred disputes settled by arbitration, of that number occurring in the last decade. These were all made by temporary trials, and now that we have the permanent court at the Hague we may hope for an increase in the number.

(To be continued.)

Earned Her Diploma.

An inspiring story of courageous perseverance and determination to make one's self useful in the world despite all discouragements, was told by Booker Washington in a recent speech at Carnegie Hall. Some years ago there had been a student at Tuskegee—Doris Davis. She could not meet the requirements for graduation. She accepted her failure not as an excuse for relaxation of effort, but as an incentive to make the most of what she had. "I have some education," she said bravely; "I will go where it may be useful." Then, "said Booker Washington, "we thought of her for a while. She went into the black belt of Alabama, and picked out the poorest, the most hopeless, degraded community in which to do her work. She found the wreck of a cabin which on infrequent occasions was used as a schoolhouse. She found the men ignorant, stricken and illiterate, and unable to do advantage what little they had. They regarded their crops every year to pay the taxes on their homes. First she installed her school in the tumble-down log schoolhouse, and then the interest and sympathy of the children. She induced all the parents to come to a meeting. She taught them enough arithmetic to know the value of their scanty earnings, and to appreciate the folly of their idleness and improvidence. She had learned something of agriculture at Tuskegee, and she taught them that. She went from cabin to cabin to teach by example a better way of living. Now what was the result of that one woman's courage and readiness to tackle an apparently hopeless case? In three or four years there was a frame school-house on the site of the old log wreck, and all the children were going to school eight months a year, instead of practically not at all. The crops had increased, the community was out of debt. Little by little the cottages had taken the places of the shabby shanties, and they were owned by the occupants. When I went there a year ago and found our old pupil who didn't graduate, I asked her how she had done it all. "Through the school, principally," she told me. "And besides this," the young woman said, "we had a little cotton plantation of our own. The scholars cleared a piece of ground back of the school, and worked on it every day after school was out. The children earned two bales of cotton a year, and that was going." I want to add," said Booker Washington, "that Tuskegee has since done what it should have had the wisdom to do before. We gave that young woman her diploma."—Selected.

INSPIRATION has no explanation; it touches soul and moves the hand like unsuspected sentences, and we cannot tell how we did it. I am sure the life whose reason is swallowed up in a higher reason, which I have come to know as the mysterious name, Inspiration!—Joseph Parker.

NOTHING WITHOUT LOVE.

(1 Cor. xiii.)

Though I possess the gift of tongues,
And every language speak,
And with an angel's eloquence
Tell men the Lord to seek—
And still no love in me is found,
I'm like the clanking cymbal's sound.

Might I possess the prophet's gift,
And coming scenes foreshow;
And understand all mysteries
That only God doth know;
Yet, if His love fills not my heart,
With Christ and His I have no part.

Though knowledge infinite I had—
Be wise as Deity;
And had the faith to move all mountains
Into the boundless sea,
Yet not the grace of love possess,
I'm void of saving righteousness.

If I should give my wealth away
To those in poverty,
And die a martyr at the stake,
For Christ and verity.
And still no love is found at all,
I am nothing nothing withal.

For love to God and love to man
All other things transcend,
Fulfills all laws and all commands,
And never more shall end.
Ah! then, dear Lord, to me impart
This love divine, and fill my heart.

—E. B. Arnold.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Concluded from page 66.)

About the year 1811 there was much settlement among the Indians in consequence of efforts made to induce them to sell their lands. In one of the letters written to the Committee from the Cattaraugus settlement, the Friends there stated that "We apprehend this commotion has had a tendency to revive some doubts and enquiries in the minds of divers among them, particularly the Cattaraugus Indians, respecting what may be the final event for the help and favors they have been and are receiving from our Society. The chiefs of Cattaraugus have lately made request that the Committee would furnish them with a writing to show that no demand or claim would ever be made against them or their posterity by the Society of Friends or their descendants. They say they are not afraid of the present generation of Quakers, but seeing mankind are liable to change, whether it might not be possible that the descendants of Friends would produce a charge against their posterity. The chiefs say if they had such a writing it would help their influence to advise and govern their young men, and they would keep this writing for the use of posterity, to prevent all suspicions."

In accordance with the suggestion, the Committee prepared a communication addressed to these Indians, disclaiming any intention of ever bringing a charge against them for the help which they had rendered them. This was engrossed on parchment and signed by the Friends present at the meeting held Ninth Month 11th, 1811, and directed to be forwarded to the Friends at Cattaraugus.

During the war of 1812, the Indians in West-

ern New York became much unsettled in consequence of efforts which were made to engage them in hostilities against the British. The Friends at Tunesassa writing Tenth Month 25th, 1813, state "The present unhappy commotions have very much diverted their attention from their domestic concerns, they having been several times requested to assist in the invasion of Canada. The last time such request was made about twenty went from this settlement."

The Friends at Cattaraugus mentioned under date of Third Month 4th, 1814, that a number of Indians through the course of last summer had taken an active part in the war, and been on several expeditions into Canada, yet remark, "We are not yet apprehensive that invasion will extend thus far, and consider it a favor that through the recent calamities experienced by many of our fellow citizens on the frontier, we have been permitted to remain unmolested in this neighborhood."

During this period of anxiety, some members of the Committee felt willing to visit the Indians and the Friends living near them, which was cordially united with and encouraged by the Committee at their meeting held Seventh month 21st, 1814, and Isaac Bonsall, Joseph Waln, Haldiday Jackson and Benjamin Cope set out shortly afterwards. They were the bearers of an address to the Indians, both to those residing on the Allegheny River and to those at Cattaraugus; that addressed to the former concluded with the following paragraph relating to the efforts then made to engage them in the war.

"Brothers:—We are also disposed again to recommend a diligent attention to the cultivation of your lands, and that you may endeavor to live in peace and love with all mankind. Remembering often that all mankind are brethren and all the workmanship of the one Good Spirit, who created us all that we might love and serve Him and who on his part will love us and make us happy both in this world and the next, if we are thus daily endeavoring to please Him."

In the course of this visit the deputation met the Indians in council at different places, and endeavored to encourage them in habits of industry—the disuse of intoxicating liquors, the proper observance of the marriage covenant and in doing that which would conduce to their eternal welfare as well as their present happiness.

The evil effects of leaving their homes to join in the war were adverted to, and in reply the Indians at Cattaraugus, while expressing their hopes that the troubles would subside, mentioned the fact that a number of their warriors were than about leaving home, in consequence of an express having arrived from the lines, summoning them, yet several had staid, having learned that the Friends had come, in order to hear them.

Near the conclusion of this interview, an old chief named Joseph Tequanyu "expressed the great satisfaction they had that the Friends who lived beside them had remained so steady with them through their difficulties—that although the great guns had roared so loud as to shake the ground whereon they stood, yet they remained quiet, which convinced them that our Friends must be under the protection of the Great Spirit. 'We feel thankful to

them" said he "for staying by us; if they go away we shall feel alarmed and fly also."

The four Friends state in their report "By reason of the wet weather and high waters our stay was continued at Cattaraugus several days longer than was intended, during which time divers of the Indians came to Friends' settlement, with whom we had satisfactory interviews. On First day the 18th we sat with the family in their time of religious retirement, which was a comfortable and edifying season, and we hope some evidence afforded of our Friends feeling Divine support in their secluded situation and being usefully engaged in promoting the welfare of the Indians."

Halliday Jackson, one of the Friends visiting the Cattaraugus settlement in 1814, mentions that "our Friends inform us they have almost daily heard the roaring of cannon from the British lines near Fort Erie, for several weeks past until within a few days." "At the time when Buffalo was burnt the alarm was distressing here, people were flying in every direction from the enemy. In consequence of which the Indians at Cattaraugus became very uneasy and moved much of their property to the south side of the river, in readiness to fly to Allegheny in case of an attack. They seemed to put great confidence in Friends judgment and often consulted them on account of their safety, stating that if Friends removed from them they would fly also."

He says of the Indians at Cattaraugus "Their farms are generally under good fence, and it appears several hundred acres have been enclosed and cultivated within three or four years."

"In a council held at Cold Spring during this visit, the Indians through their chief, Jacob Snow made the following reply to an address which Friends had made to them: 'Brothers we are happy to see you, you have come a great way to visit us, which we consider is a proof of your regard for us, several of you have been here before and we remember you. When you first came amongst us you saw our situation then was miserable, we were almost naked and lived in very bad houses, and were all in the habit of drinking strong liquor, you then advised us to habits of sobriety and industry, you placed some of your people amongst us to instruct us, you furnished us with tools to work with. In a short time some of us became industrious and made considerable advancement in useful things, but after some time, strong drink was again introduced amongst us, notwithstanding we endeavored to prevent it, we advised our young warriors not to bring it, this is all we could do, for our forefathers never left us any other laws, white people have laws to restrain them, and if they fall into error their laws will bring them back again, we cannot do so. But as the Great Spirit is never tired of his care over us, we hope you will not be discouraged in advising us and we on our part will continue to advise our people, but many of them drink and will not listen to us.'"

(To be continued.)

A SMALL BOY'S LOGIC.—A story is told of a small lad, which shows that calmness and philosophy are not always reserved for age. The little boy had been spending the afternoon with neighbors. Upon returning

home an early New England twilight had fallen and it was almost dark when the home lights met his view. Upon a fence which he must pass to reach his door lay—something—strange and fearful. He was a young and little boy, and was appalled at the weird object. It was white and unusual and in the dusk filled him with natural fear. He stood and tried to make it out, but failed. There were but two things to do. To go back meant cowardness and to have his parents anxious and send for him; to go forward appeared to his juvenile faculties certain death. "Well, it can't more 'nd kill me, and I can't die but once," reasoned the small philosopher, and closing his eyes he shot by.

It was a white buffalo carriage robe laid on the fence to dry and air. But his reasoning and courage remain the same.

MY SERVICE.

I asked the Lord to let me do

Some mighty work for Him;

To fight amidst his battle hosts,

Then sing the victor's hymn.

I longed my ardent love to show,

But Jesus would not have it so.

He placed me in a quiet home,

Whose life was calm and still,

And gave me little things to do,

My daily rounds to fill.

I could not think it good to be

Just put aside so silently.

Small duties gathered round my way

That seemed of earth alone;

I, who had longed for conquests bright

To lay before his throne,

Had common things to do and bear,

To watch and strive with daily care.

So then I thought my prayer unheard,

And asked the Lord once more

That He would give me work for Him,

And open wide the door,

Forgetting that my Master knew

Just what was best for me to do.

Then quietly the answer came:

"My child, I hear thee cry;

Think not that mighty deeds alone

Will bring thee victory;

The battle has been planned by Me,

Let daily life thy conquests see."

—Journal and Messenger.

THE DIVINE SPEAKING IN MAN.—God having spoken unto the fathers "in" the prophets, hath spoken to us "in" a son.* This is in truth a great and emancipating thought that God speaks "in" men. He speaks to men not as a voice from without, but as a voice from within. The revelation is within the man himself, and therefore necessarily adapted to, as it is related to his capacities. In the impulse to pray, is the thirst for righteousness, man is drawing near to God, but it is just as true to say that God is drawing near to him. Thus God speaks to men through their experience, and He does so now as really as He ever did. All experience would be to us a revelation if only we had the open eye.

JOHN E. MCFADYEN.

* While we cannot deny that this is the literal rendering, the word for "his" not appearing in the original, (Heb. i: 1) yet that this son is pre-eminently the Christ is made clear in the texts immediately following. We are glad, however, that the omission of the word "his" extends the revelation, of the inspeaking Word to any son according to his measure of insight.—Ed.

The Stolen Locket.

Of all Mildred Arkell's beautiful ornaments and jewelry there was nothing of so much value as a gold locket and chain which father had given her; at least, that was Ger- tie's opinion. Oh, that splendid gold locket! Such a beauty! and just the ornament to Ger- tie longed for.

The time passed by, and every time Ger- tie went to visit Mildred, she said: "Oh, I wish it belonged to me."

As Ger- tie was going up the garden path after- noon to neighbor Arkell's house to Millie to come out and play with her, w- ould she see hanging on a curtain b- nder the parlor window but the locket chain. Ger- tie peered around, and looked to every window and door; there was no in sight; so she picked up the locket and ch- and hid them in her bosom. When she r- the bell at the front door a servant told that Mildred was away from home. Then ran back home with the stolen locket chain.

"I did not steal them, I found them," kept repeating to herself; "there is harm in that—I found them!"

Ger- tie went upstairs to her room; she t- the locket from its hiding place, held it up to the light, and admired it to her heart's content. Oh! what a great beauty it was! T- she put the chain around her neck. But w- she heard footsteps on the staircase she qui- pulled the chain over her head and hid it her pocket. Her mother entered the ro- but dearly as she loved her mamma, the o- ment which she admired so much she d- not show her. Oh, no! and Ger- tie stole o- the house and went into the garden.

At night she was at a loss to know w- to hide the locket. Her mother might fee- her pocket, so it was not safe there; nei- could she be sure that it would not be se- a drawer or closet. Somehow or other, e- place she tried to hide it in seemed exp- and open to view. At last she put it u- her pillow, and there it disturbed her sl- for she kept waking and feeling under pillow all through the night.

"Oh, dear!" she exclaimed in the morn- not going as was her custom to her moth- room.

"Oh, dear!" she repeated, as she Mildred's look when they entered the sch- room, at the same time feeling for the hid locket in her bosom. "Oh, dear!" she a- repeated at recess, afraid to run about t- the locket should fall from its hiding pl- and worse than all, Mildred came, and put her arms around her waist in her loving v- told her how the house and garden had l- searched to find the missing locket and ch- and how her mamma had scolded her for carelessness. "If I could only find the cried Mildred, the tears starting from eyes.

After school Ger- tie lagged behind the o- girls and walked home alone; there wa- weight upon her heart which became heav- and she scarcely knew what to do. Her m- er saw that something was the matter, w- when she asked what it was Ger- tie answe- "Nothing!" at the same time the tears were b- ilding down her cheeks. Every way she w- and every place she looked into a locket i- chain hung before her mind's eye. After

ut out the light and got into bed, if she
d her eyes, there were the locket and
; and if she closed them they were there
Up to the present time all her sorrows
ares, as well as her joys, her mother had
; now, the child had to bear her burden
and this was the worst thing of all.
h, will not God help me?" she cried
as she tossed around on the bed. She
to pray, but her lips seemed to be glued
ner, and her throat parched. Rising on
bows she heard distant footsteps on the
or.

mamma!" shouted the little girl. Her
r heard the cry and hastened to the

ly child, my dear Gertie, what is the
r?" she asked as she went to the bedside
ok Gertie's hot hands in her own.

h, mamma, I more than found them; I
them!" Gertie exclaimed, putting one of
nds under the pillow and taking out the
and chain. "Mamma, it is Mildred
's locket. Oh, Mamma, will God for-
me? Shall I ever be happy again?" and
tle one sobbed bitterly on her mother's

"Yes, mamma," she continued, "I
that I was a thief when I was afraid to
them to you, and I knew it more when
I not tell you how I felt. Now I have
ou all; I feel better. Do you think God
rgive me?"

Gertie's mamma took her in her arms, and
melt at the bedside to ask God's forgive-

ly next morning the mother and the sad
girl went over to neighbor Arkell's
Gertie carrying the locket and chain.
mamma," she said, as they walked along,
nsm't matter so much what Mildred or
he else thinks of me, if God forgives
I feel a great deal happier already."
er mother thanked God for this sign of
ble and repentant spirit.

red Arkell and her parents willingly for-
be the penitent little girl, and the secret
ept in the two families.

"exclaimed Gertrude, many and many
afterwards, and always with tears in her
"I am sure that anything is a sin which
y to hide from your mamma and from
you cannot smooth it over by any
name."—*Advance.*

TIVE ORDERS.—"I've got my orders,
e orders, not to go there—orders that
not disobey," said a youth who was
tempted to enter a gambling saloon.

ome, don't be womanish; come along
man," shouted the youths, who were
to tempt him.

o, I can't disobey orders," said John.

hat special orders have you got? Come,
sm to us if you can; show us your or-

took out a neat wallet from his pocket,
lling out a neatly-folded paper. "It is
he said, unfolding the paper and show-
o the boys. They looked and one of
ead aloud: "Enter not into the path of
cked."

the silent and passive resistance that
down evils of long standing.—*John*
s.

NOTHING BETWEEN.

Nothing between, Lord, nothing between;
Let me Thy glory see,
Draw my soul close to Thee,
Then speak in love to me—
Nothing between.

Nothing between, Lord, nothing between;
Let not earth's din and noise
Stifle Thy still small voice,
In it let me rejoice—
Nothing between.

Nothing between, Lord, nothing between;
Nothing of earthly care,
Nothing of tear or prayer,
No robe that self may wear—
Nothing between.

Nothing between, Lord, nothing between;
Shine with unclouded ray,
Chasing each mist away,
O'er my whole heart bear sway—
Nothing between.

Nothing between, Lord, nothing between;
Thus may I walk with Thee,
Thee only may I see,
Thine only let me be—
Nothing between.

Nothing between, Lord, nothing between;
Till Thine eternal light,
Rising on earth's dark night,
Bursts on my open sight—
Nothing between.

—*J. Mountain.*

A TRIBUTE TO A GOOD WIFE.—The follow-
ing comprehensive inscription recording the
virtues of an ancient Countess of Westmore-
land, and written by her husband, was former-
ly to be seen in a large room at Budstone Place,
in the County of Kent, once a seat belonging
to that noble family.

Says the memorial in the quaint style of
another century.

"Shee feared God and knewe how to serve
him: Shee assyned tymes for her devotions
and kept them: Shee was a perfect Wife and
a trewe Frende. Shee joyed moste to oblige
those nearest and dearest to her: Shee was
still the same ever kynde and never trouble-
some: Often preventyng (anticipating) my
desires: Disputing none: Proventille mon-
aging all that was myne: Lvyng in Appearance
above myne estate while shee advanced
it: Shee was of a grette spirit; sweettie
tempered; of a sharp wit without offense; of
excellent speeche blest with silence; of a
brave Fashion to winne respect and to daunt
Boldness: plesseyng to alle of her sax, entyre
with Fewe, delytyng in the best: ever avoyd-
ing all persons and places if their honor
blemyshed, and was as free from doing ille as
giving the occasion: Shee dyed as shee lyved
—well."

"Is it not strange that God should conde-
scend to notice such trifles as dress, gold,
pearls, costly array and such like things?"
Well, whether it seems strange or not, He
does it, which shows that He does not consider
them as trifles. Neither will you, if you are
God-like.—*Christian Standard.*

So long as the enemy can keep us reason-
ing, he can buffet us to and fro, but into the
true solemn silence of the soul before God,
he cannot follow us.—*John Belloves.*

The Robin that Remembered.

There was trouble in Robintown, in the Apple
Orchard country. Father and Mother Robin
were flying from tree to tree in great distress,
and all their friends were hurrying to see
what had happened. I knew the secret the
two had guarded so carefully—of the nest in
the old Sweet-William apple tree, with its
three tiny, wide-mouthed babies. I thought
of Neighbor Browne's black cat and left my
work to hasten out to see what was the matter.

As I stood in the old orchard listening, I
heard a faint cry from the grass under the
tree, and after careful search, found one of
the baby robins lying helpless on the ground.
I suppose it must have fallen over the edge
of the nest, for it was not yet strong enough
to fly. Somehow, too, it had broken a leg,
either in its fall or in its struggles after it
reached the ground.

Tenderly taking it in my hand and speaking
a soothing word to Father and Mother Robin,
who ceased their plaintive cries when they saw
their little one in my hands, I took the little
sufferer to the house, lined a box with cotton
for a resting-place and set the broken leg as
well as its restlessness would allow. Such a
hungry baby! It was always ready to be fed
and never seemed to have too much. Would
it be possible for a growing robin to over-eat,
I wonder?

The days passed by, and Tony—as I named
my little charge—soon grew large, and he
and I became the best of friends. The broken
leg was strong again, and before long Tony
was hopping around the room and following
me from place to place about my work. But
I knew I must not keep my little pet a pris-
oner. So one sunshiny morning, I opened the
window and let him look out upon the beauti-
ful free world.

He turned his head from side to side, study-
ing the strange, new country, but soon he heard
the happy notes of other birds not far away,
and giving me a bright look from the corner
of his eye, away he flew—to freedom. But
every morning Tony appeared at my window
for his breakfast, and often he would come
into the tree in front of the house and sing
me one of his most joyous songs. If I went
to the door and called "Tony!" he would
give a quick, short cry and stretch out his
wounded leg, now entirely well, in a peculiar
way, seeming to remind me of the accident
which had brought us together.

When autumn came and the robins flocked
together, ready to escape the cold by flying
South, I expected to say good-by to my little
friend forever. I often wondered where he
spent the snowy days, and if he ever thought
of me. Imagine my surprise, then, one bright
spring morning, to hear outside my window
that peculiar call which I knew only Tony
would make.

I hastened to the door, and, sure enough,
there was my little friend. The spots on his
breast had given place to an even red, and
the mate that he had brought with him told
me that he was now a full-grown robin, ready
to face the responsibilities of life. What his
mate thought of such unusual proceedings I
would like to know; but Tony had not for-
gotten, and had come to tell me their happy
secret: "Mrs. Tony and I are looking for a

nice, shady place in Robin Town to make our home this summer."

I am sure they found it, but I wonder whether Tony ever told his children of strange adventures, "when I was a boy," in the giant's castle, and how the giants proved a kind friend and helper in his need.—*Alice B. Fletcher in The Congregationalist.*

Science and Industry.

Wages in Russian factories are two cents an hour and upward. There are thousands who work for a cent an hour, and tens of thousands who do not receive thirty cents a day for ten, eleven and more hours' work.

When Mauritius was ceded to Great Britain in 1810 there was a gigantic turtle in a court at the artillery barracks at Port Louis, which is still there, although almost blind. It weighs 330 pounds, and stands two feet high when walking. Its shell is eight and one-half feet long, and it can carry two men on its back with ease.

Back to the shop, the factory and the mill,

Thy workers go, O Lord! and it may be

That some have sorrows pressing heavily,

And some are burdened with foreboding ill;

And some, unmindful of thy holy will,

Gained not the rest provided yesterday;

And into sin some feet have gone astray,

And some hold labor in derision still.

Grant, therefore, Lord, that as we buyers go

Through factory or store or busy street,

With thoughtful words these laborers we may greet,—

Mindful of grace for sin, of balm for woe;

Helping in kindness sluggard souls to see

The worth of labor and the dignity.

—*Anna Temple, in S. S. Times.*

ELECTRIC FILTERING.—For generations, now, it has been known that oxygen, in its peculiar form of ozone, was a powerful disinfectant. Ozone may be regarded as oxygen, with an extra atom in each molecule—three instead of two. On the principle, apparently, that "two are company, three are none," the ozone molecule is always most ready to give up this extra atom. Disinfecting, deodorizing and decolorizing are largely caused by oxidizing. Hence this loose atom seizes its chance, where evil odor, bright color or microbes are present for destruction. For years, now, electric production of ozone has been possible on a large scale. The Siemens and Halske firm have lately applied their apparatus to the waterworks of Wiesbaden and Martinikensfeld with unqualified success. The purity is absolute, and the cost, including the pumping, is less than a penny per thousand gallons, capital expenditure included.—*London Friend.*

HALF-DONE WORK IS ALWAYS WASTEFUL.

—The extravagance and waste of doing work badly are most lamentable. We can never over-estimate the value, in a successful life, of an early formed habit of doing everything to a finish, and thus relieving ourselves of the necessity of doing things more than once. Oh, the waste in half-done, careless, patched work!

The extravagance and loss resulting from a slipshod education are almost beyond compu-

tation. To be under the necessity, all through one's life, of patching up, of having to do over again, half-done and botched work is not only a source of terrible waste, but the subsequent loss of self-respect and life is also very great.

There is great economy in putting the highest personal investment in everything we do. Any thoroughness of effort which raises personal power to a higher value is a judicious expenditure of individual effort. Do not be afraid to show thoroughness in whatever you undertake. Thoroughness is a great quality when once mastered. It makes all work easier, and brings to life more sunshine.—*Success.*

HOW WE GROW.—If the Census Bureau hasn't guessed wide of the mark, the American people, exclusive of the residents of Alaska and our Island possessions, now number nearly eighty millions, the exact figures given being 79,900,398. This is an estimated increase of 3,905,814 for the three years since the census of 1900 was taken. If this rate shall be maintained the population in 1910 will reach nearly 90,000,000.

While these figures lack the accuracy of an actual count, the probability is that they are not very far from the truth, and they are of interest as indicating that the United States still leads the list of growing nations. In spite of the fact that the average American family is not as large as a half century ago, immigration makes good any possible decline from this source, and our population still increases at the rate of about one and one-third millions a year.

Besides verifying the general impression that the limit of growth in the population of the country is still a long way in the future, the census bulletin from which the above figures are taken shows that the ratio of town and city growth, as compared with that of the country, still continues high. There were 438 towns and cities containing a population of 10,000 and upwards, with a total enumeration of 24,047,367 in 1900. This town population, it is estimated, has increased in three years 1,759,000. It is plain that the country boys are still migrating from farm to town, and that the majority of the new immigrants remain in the cities instead of being distributed throughout the country.

The estimate is of local interest in showing that Philadelphia still holds third place in point of population among American cities, with no immediate prospect of being overtaken by any competitor. Its present population is placed at 1,367,716, while St. Louis, the next in order, is credited with only 612,273, or less than one-half of this city. New York and Chicago lead, of course, but their great preponderance is partly the effect of recent territorial additions, a process of growth which Philadelphia has not employed for more than half a century.—*Bulletin.*

VOCAL LAZINESS.—Scientific explanation is offered for the bad pronunciation of English lords and ladies, which Sir Henry Irving recently deplored. All his life, Sir Henry asserted, he has spoken good English, only to hear in his old age, his titled pupils saying, "goin'," "comin'," and "fishin'," like bad boys. Science, it must be confessed, is not

at all certain but that soon we shall be admitted the joy of saying "fishin'."

A clever bit of apparatus explains this orthodox theory. The contrivance, made of one piece of chalk and a fine wire, draws the sounds necessary to produce words. For certain sounds the ingenious paratus draws actual hills, which prove beyond a doubt that those sounds require an muscular effort from the man who would then correctly.

The contrivance in question, invented by Prof. Weeks, now of Missouri, is a circle wire, which fits around the teeth, so while it is in the mouth that organ can be closed or used for speaking without inconvenience. In front of the mouth a single projects from the loop, and inside a corresponding wire, fastened to the circle, projects toward the soft palate. A bit of cotton wire serves to stick the soft palate to the wire. When a scientist, with this paratus in his mouth, begins to talk, the motion of his palate is communicated to the wire to its outside end. This end contact with a sheet of lamplacked paper moving uniformly, so that every motion of wire makes a character in the soot. For sounds in the wire draws a wavy line, but parts of the sound "n" the wire draws a hillock, corresponding with an extra movement of the vocal organ on the other side of the wire. It is vocal laziness which the titled Englishman to leave out this e. But instead of condemning laziness, as prophetic points to the law by which follow the line of least resistance.

The particular mistakes in orthography of fish noise is attributed more to the tongue than to the palate. To say "fishin'" must raise the middle portion of the tongue to the roof of the mouth, whereas to pronounce "fishin'" only the tip of the tongue touches. This, again, is a case of least and least resistance, which is proving stronger than the dictionaries.—*Phila. Ledger.*

A MINISTRY OF DESTRUCTION.—A testimony indeed. But does such a ministry exist? And who represents it?

The Waldenses made the following charge against the Roman Catholic Antichrist of the fourteenth century: "His eighth work is he hates, and persecutes, and searches for, and robs, and destroys the members of Christ. History confirms the truth of the above and informs us that over fifty million people have been put to death by this church. Following is the testimony of Father G. who for thirty-six years was a Roman Catholic priest, but is now a Christian minister, defense before his inquisitors, "Far church of my youth; Farewell, companion my ministry! Alas, alas! it has been a ministry of destruction! O, if my word had weight, I beseech you to open your eyes light, to abandon that system of darkness which you are groping, and accept the light which Jesus offers to you."

(Copied) WOODLAND, Seventh Month 26th, 190

WHITTIER compares death to a bridge, soon past, and coming out into light again.

QUAKER PARROT.—"A comical but true story told of a Parrot owned by a Philadelphia. He was a physician and poly sometimes kept in his office. One day a old Friend in a plain coat and broad primed the office alone and sat down to wait a doctor. He was barely seated, when a size voice called out—"Ho: Quaker," and a gentleman much offended at the tone of words, looked about indignantly to reprove such disrespect of his cloth and his only to hear the mocking words repeated to the offender in all her feathered aw-swinging near the ceiling.

A tame parrot was extravagantly fond of to visit. In course of time the babe It wept sore and bitterly, and poly, excited, stormed about her cage shrill-ly and insistently, "Give it coffee, coffee!" Unconsciously she was carry-ing the "golden rule" and showing every human solicitude.

was a very correct parrot for Friends, was gray, and was particular to use the language.

then with the Lord to hear them when speak to Him, they must be ready to lis-ten when He speaks to them. If the Lord not our attention we can get his. His not heavy that He cannot hear, and it is our iniquities which separate between us and, and our iniquities which hide his from us.

us turn unto the Lord, listen to his what the leadings of his Spirit, and of his providence, and we shall find "The eyes of the Lord are over the pious, and his ears are open to their pray-

Items Concerning the Society.

John S. Elkinton, at times in company with John E. Rhoads, has been holding some meet-ings around Easton and Bethlehem, as way for them. On the 28th ult. they held two meetings in Easton for the colored people, and also the prison.

Philadelphia Monthly Meeting for the Northern section on the twenty-third last month granted leave to Benjamin Vail to attend the approach-ing Yearly Meeting, and to appoint one or two meetings by the way.

Western Monthly Meeting, held at Media, Pa., on the 10th, also granted a minute to Rebecca Smedley to attend the same Yearly Meeting.

Referring to the "Quaker Beer" trade-mark, M. Jones says: "In this country we have 'Red Oats' and 'Friends' Oats'; the 'George' brand; 'Quaker Salve,' and a periodical of the name 'The Quaker.' These things are an-ti to us, of course, and we dislike to see these and trade-marks, but in a way it is a public use of appreciation. The name is chosen so it is believed to stand for purity and hon-est signifies to the public good quality. Now if it does real harm or injury which can come to us, we are to lose the reality for which the name is chosen. So long as we preserve the substance and in the quality which have made the genuine known, we can endure the dislike of seeing it used for advertising schemes. The real word would be to arrive at such a condition when we had no such significance."

First Printed utterance of Philadelphia

Yearly Meeting was "A General Epistle Given forth by the People of the Lord, called QUAKERS," and subscribed "From the Church of Philadelphia in Pennsylvania." Its preface is given as follows, in the first Supplement of the Journal of Friends' Historical Society, entitled "The First Publishers of Truth," edited by Norman Penney, London:—

"That all may know, we own none to be of our fellowship, or to be reckoned or numbered with us, but such as fear the Lord and keep faithfully to his heavenly power, that with a holy conversation they may adorn that Truth they profess, otherwise, what experience soever they have had of the Truth, and are fallen from it, we account them as so many Judases or Demases, and own such no more than the primitive Christians owned them; and we testifi-cate against them, and say, such go into Perdition through Transgression, and fall under Darkness into a state of Damnation, twice dead, plucked up by the Roots, reserved in everlasting Chains, until the Judgment of the great Day, except it be possible they yet can find a place of Repentance through God's great unlimited Mercy. Read the general Epistle of Jude."

Printed and sold by William Bradford at Philadelphia in Pennsylvania, 1686.

The following account has been sent for our infor-mation:

Eastern Quarterly Meeting of Friends, held at Woodland, N. C., has just concluded. The last meeting was for the young people, held on the evening of Eighth Month 28th.

It was favored all through. The meetings for worship were solid. Those held for business were distinguished for harmony and unity. A Yearly Meeting was appointed to be held in Cedar Grove Meeting-house, Woodland, Northampton County, N. C., and a committee appointed to have care of the first, a General Meeting to commence on Fifth-day, the twenty-seventh of next Tenth Month, at 11 o'clock, to be followed by the Yearly Meeting on Sixth and Seventh-days the 28th and 29th for business, and on the 30th, First-day for Divine wor-ship, and representatives were appointed to attend all. There was a cordial invitation extended to all Friends to attend.

Jessie Edgerton and companion, James Walton, from Ohio, were in acceptable attendance; also present seven ministers from this Quarter. The truths of the everlasting gospel were set forth, Jesus Christ, the same yesterday, to-day and for-ever, in whom it pleased God the Father that all fulness should dwell, who is the wisdom of God and the power of God, who has come to teach peo-ple himself and to whom all are to harken, and who is head over all things to his church and peo-ple.

WOODLAND, Eighth Month 29th, 1904.

THE "NAME QUAKER."—To the Editor of *The London Friend*.—DEAR FRIEND:—Notice that some of thy correspondents more or less strongly object to any endorsement of the above term. About its use in the present day, I do not wish to say much here, but it has a history which it is unwise to ignore; when we appreciate that history, I don't think we shall be so anxious to get rid of the word itself.

It is true that "Quaker" was first used toward George Fox and his friends in scorn in 1650, be-cause he bade the court at Derby to tremble at the word of the Lord, and it was never appropriated by Friends as an internal password; but on the other hand we should recollect that it was almost the only term made use of by the gathered Church or its representatives when it became necessary to speak of themselves to outsiders by some distinctive appellation. Thus in 1674 George Fox begins an address to the King: "The principle of the Quaker is the Spirit of Christ." In 1680, George Fox issued a paper called "The Protestant Christian Quaker a sufferer by the reliques of popery." This

is without qualification, but sometimes such a phrase as this was used. "The people of God in scorn called Quakers;" and then the antiquity of the Quaker was proved by bringing Moses and Habbakuk, who trembled at the word, into the unity of those who held the same faith.

I cannot find that Isaac Penington repudiated the term, though he does not often use it, frequently saying "we" and "our," without a denominational name. Samuel Fothergill, one of the most eminent and active of eighteenth century Friends, says, "I freely and thus publicly acknowledge that notwith-standing the contempt poured upon the name of a Quaker, I would rather sustain it with propriety than any of the most dignified titles amongst the sons of men."

I think it can hardly be denied that the early Friends felt that though Quaker was not the name they would have chosen to be known by, it had a certain applicability to those who accepted and lived up to the doctrine they preached, and that they had no right to be ashamed of it.

JOHN E. SOUTHALL.
Dock Street, Newport (Mon.)

The following account, which will evoke wide-spread sympathy with the afflicted families, has been sent for publication in our columns:

Probably never in the memory of Friends in the north of Ireland has there been a feeling of such deep and widespread sympathy as has been evoked by the sad boating disaster on Lough Neagh on the 23rd ultimo, whereby four members of Ulster Quarterly Meeting and two of their friends lost their lives. Of these, John F. and Herbert Green, were the only children of Isaac and Rebecca Green, who are both valued members of Belfast Meeting.

John F. Green had just attained his twenty-first birthday, and his brother was two years younger. Both had been educated at Lisburn and Sidcot Schools, and Herbert Green was a scholar at Bootham. At Sidcot School they formed the acquaintance of Hugh and Frank Catchpole from Guernsey, and it was while the latter were spending their holidays with their former schoolmates that the sad occurrence took place. Before leaving their home, to which they were destined never to return, J. F. and H. Green and their two visitors agreed that they should all return from Lakeside (Lurgan) next day and attend a Bible reading in the afternoon, which had been arranged for Arthur Midgley, of Safron Walden, who was engaged in a mission under the auspices of Friends' Adult School.

Alas! when Friends were assembling for that Bible reading some of them heard for the first time the sad tidings. Many feel it to be a personal loss, for John F. and Herbert Green had endeared themselves to those who knew them; and perhaps still wider is the feeling of the loss to the meeting, as they had given promise of being useful members of our little section of the church. They both took a great interest in Lisburn School Old Scholars' Association, and John F. Green had just been appointed treasurer.

The other occupants of the boat were their cousins, Winifred, Frank and Dorothy Green, children of Wm. J. and Susan E. Green, of Lakeside (both of whom are elders in Lurgan Meeting). All three had been educated at Lisburn School, where they were much loved. Frank Green distinguished him-self for his scientific and mechanical ability, while his sisters, Winifred and Dorothy, were winners of exhibitions. The latter was continuing her studies at Denbigh and had just passed the Oxford senior examination, gaining first-class honors, with distinction in Scripture, though she was only sixteen-and-a-half years old. Her success in that examination she knew before setting out on the fateful excursion, but a post card, from the head mistress in which she spoke of her as a credit to her school and country, arrived too late for Dorothy to see.

THE FRIEND.

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Before Christ.

literary advertisement is abroad which
"Now consider the absurdity of applying this term *pagan* to the old Greek philosophers, Socrates, Plato and Aristotle, three of the greatest minds in the history of religion, ethics and philosophy. These men were justly and barbarians and not godless, but only godly, and represented the highest culture. In their works will be found most exalted conceptions of God, the Soul, life of virtue. In the words of Socrates a hundred years before the New Testament written, will be found a clearer statement of the doctrine of the immortal soul its future states of probation, reward and punishment than can be found in any of the Bible. And in Plato's Dialogues will be found a perfect statement of the Golden Rule, 400 B. C."

able to affirm or deny every claim in the extract, we regard its last two letters perhaps its unsoundest part. No B. C. can be attached to any echo of Christ's line to be found in Plato, Socrates, Confucius, the sages of India, or the Old Testament.

If we want an abbreviation for "Before Christ" we might as well try B. B. if it is possible to say Before the Beginning. "In the Beginning was the Word," who was Christ, and "through whom all things were made," and who still "upholdeth all things by the word of his power." Christ did not begin with his flesh nor cease with his appearance. As spirit He is from the beginning, the Word of the Divine communication.

From the beginning, "He was in the world, and the world was made through Him, and the world knew Him not. But to as many as received Him"—and Plato's writings are without mention of the revealing Word, Socrates who said he was guided by the

reproofs of instruction of an inward divinity or Witness for Truth, was called a Christian by one of the early Christian writers,—“to as many as received Him, gave He authority to become sons of God.”

Many apparent parallelisms in religious truths between sayings of writers called pagan and texts of the New Testament are culled with diligent search, as for an occasional needle in a haystack, to puncture Christ's claims to originality for his doctrine. The motive with some of these discoverers is scarcely concealed, even almost aired with triumph, as inspired by a desire to cheapen the authority of Christianity as a revelation from above man,—to expose it as a borrowed religion. But to our mind, however much these sayings like Christ's, discoverable as uttered before the days of his flesh, may be multiplied, they in no wise impeach his own authorship of them, in whatsoever minds they were conceived, or through whatsoever mouths or pens delivered. Their origin was the Word, Christ, "nigh them in their heart and in their mouth." We care not how universal the Light which lighteth every man that has ever come into the world, is made to appear. Christian truth caught at by Confucius is none the less attributable to Christ; conceived by Cicero, it is still an inspiration of the inexpressible Word; wrestled with by Plato in the twilight of opening Truth, it was to that extent a quickening of Christ in him the hope of glory; a discernor to Socrates of the thoughts and intents of the heart, Christ was finding in him some obedient response; noble purposes and sublime endeavors everywhere, forgiveness of injuries, magnanimous self-sacrifice, spiritual treasures of wisdom and knowledge shining forth from any genius or prophet, have had their initiative in Christ in whom they have been hid, as the storage of Truth from the beginning, to be given forth to men as they were able and faithful to bear it. The humiliation to man is that these sentences of Truth declared before the lip of Truth was incarnate, have been so few. The glory is Christ's more and more, as more and more of gospel truth is unearthed from remoter antiquity. Arise and shine, ye ancients or pagans, whosoever your light of Christ has come, for Christ antedates you all, "He is before all things, and in Him all things consist."

"Under the Law to Christ."

We have a fashion of thinking and speaking of law as though it was a humiliation—as though to be under the law were a badge of serfdom. "Under the Law to Christ" is Paul's description of the freest Christian life.

Law to a transgressor acts as a constraint from without. We have this guarantee about God's law—let the transgressor take it into his heart and love it, and it will move him as blessedly as the sun-quickened sap in the veins of a plant stirs the buds to bursting, and presses out with soft compulsion, the leaves, the branches, the flowers, and the fruit. Nothing which God ordains can be of the nature of a despotic command, the only reason for which is the despot's will; the doing of which may lift us into his favor, but which adds no blessing to the inner life. Every word which God speaks man can live by. Let him take the word into his heart, and its fruit must be concord: it must bring the life into harmony with God.

This is the point which the Jews quite missed. They lost the key to their dispensation, and turned it into a yoke which neither they nor their sons were able to bear. Instead of realizing that there was a grand reality in it, and that living it would make exquisite order in their hearts and homes, they set themselves wearily to do it, as you would do a despot's will, seeing no reason in it and having no hope, save that you might win the despot's favor.

And thus it became a bondage, a yoke of serfdom; not because of its own pure nature, but because of the nature of which it had to bring forth its fruits.

Imagine, if you can, the processes of life suspended, and that we were commanded to expand and contract the heart, distend and exhaust the lungs by a distinct volition; what a fearful bondage would our existence become! Life carries on these operations; it halts not, it wearies not; it is conscious of no stress or strain. So the Jews made to themselves a yoke of bondage out of the living and loving commandments of the Lord. They lost the vital principle of fulfillment; the life within, becoming cold and feeble, refused to work out the complete idea of God. Then having it as a mere commandment, having lost the reason and love of it, they made spasmodic efforts to fulfill it, and became the most lifeless formalists.—J. BALDWIN BROWN,

In "The Soul's Exodus and Pilgrimage."

WITHOUT repentance and forsaking of past sins, and walking in obedience to the heavenly voice which would guide into all truth, remission of sin and eternal life can never be obtained; but they that fear his name and keep his commandments, and they only, shall have a right unto the tree of life.—William Penn, 1668.

For "THE FRIEND." The Realization of an Ideal.

BY HANNAH W. CADBURY.

(Concluded from page 75.)

Besides the encouragement of cases arbitrated, we have also high hopes of good results from the various treaties for arbitration that are either complete or on hand. Best and most triumphant of these are the treaties between England and France and England and Germany, the latter being most unexpected, and signed on Seventh Month 12th. These stipulate that all questions of a judicial order and those relating to the interpretation of treaties shall be referred to the Hague Court unless capable of adjustment by diplomatic means. They unfortunately reserve questions of vital interest and those affecting the independence or honor of the two nations, but we may hope that the term "judicial order" will be given a very wide scope. In like manner France and Italy have made an arbitration treaty, as also have England and Italy, Holland and Denmark, England and Spain, France and Spain, France and Holland. These have all been signed within the last nine months. Our own government is now negotiating treaties with England and France.

The most wonderful triumph for Peace, which seems almost too good to be true, is the settlement of the bitter and long-standing controversies between Chile and Argentine, republics between whom war seemed inevitable four years ago. Through the noble influence of two men, the tide of opinion was turned from the grim determination for war, into a wise determination for mutual understanding, arbitration and disarmament! Chile sold her two war ships, and with the money is improving the docks of her seaports; by reason of the great decrease in her annual expenditures, having no army and navy to maintain, she will be able by the end of this year to redeem her paper money; and next year it is estimated that the receipts will surpass the expenditures by twenty-two million piastres. Why should not our own Republic follow such a beneficial economy? Instead of that, however, we are increasing our military expenditures, till that for the navy alone now amounts to one hundred millions annually. In celebration of the new relations between Chile and Argentine a colossal statue of the Christ has been erected on the boundary line between the two; and from his lofty mountain height, thus imaged, the Prince of Peace looks down upon the two nations who have accepted his teachings and acknowledged them as their own. May they be kept loyal to that which they have declared; and may their example not be lost upon the other nations!

That there is much popular interest in Peace is shown by such events as Carnegie's gift of the Peace Palace at the Hague, by the noble price of \$39,150, which is awarded annually to whoever has done most successful work in advancing the cause of Peace; or by the Peace and War Museum at Lucerne, where is shown all the art of war-making together with realistic representations of its horrors and sickening events.

And now, my friends, what are we to do? Nineteen hundred years have passed since Christ set this new ideal before mankind.

Nearly nineteen hundred years have passed since the first Christian martyrs were doomed to fight wild beasts in the arena because they would not fight against the human enemies of Rome. Two hundred and fifty years have passed since the founders of our little Society of Friends made it their principle to follow in their purity the teachings of Jesus, come what might; and so, because they loved all men, and saw them as their brothers in God, they could not go out to kill them. Through these two hundred and fifty years they have stood for the principle of non resistance; they have resignedly accepted the suffering that came to them in consequence of their refusal to inflict suffering on others; and they have felt that this passive resistance was testimony enough. But in the course of these two hundred and fifty years other voices have been raised beside their own. They have been strong voices too, from deep earnest natures who also saw this needless suffering of mankind. There has been growing a strong sentiment against war among the nations, and it has expressed itself not passively but very actively. Something of its expression we have just reviewed.

You ask what are we to do? In the first place, it seems to me we must lay aside our inertia. We must again join with the spirit of Christ in this movement, in which perhaps we were the first, as an organization; and we must keep pace with it, not lest others outstrip us, but lest we be found following afar off the Master and his cross. Because the cause is dear to our hearts and to the mind of our Master, we must not lag behind in its fulfillment.

People say: "What's the use? This is a wholly impracticable ideal, we can't possibly realize it in this stage of the world's development; when the Millennium comes, then perhaps we may." But is it impracticable? When Colcoz shot our President there was heard an outcry against him for immediate and personal vengeance; "to the stake! to the lamp post, with him!" was the cry. The cries for vengeance then were no louder than the cries that lead to war are now. Yet there the strong arm of the civil law came in, preformed its duty as prescribed by the law, and settled the fate of the man according to legal reason and justice.

In like manner may it not soon be possible that the arm of international law, and the power of international justice shall settle disputes among the nations as surely and as quietly as the civil law works, in spite of the frenzied cries of revengeful men? If, as we saw, private war yielded to civil law, may not, in its turn, public war yield to international law? [In saying this we are not commending either war or capital punishment as a method.]

And if again insidious voices whisper to us: "This thing for which you are working, this is merely an ideal, delightful to contemplate to be sure, but never meant to be realized; a goal, but never meant to be attained;" then we may answer—an ideal is not set up to be ignored; in a race one does not run away from the goal; an ideal must be believed in if it is to be striving for, and the goal is not won but by him who keeps it always before his eyes. It has been said: "All things are possible to him that believeth;" and again, "Blessed are your eyes, for they see." Hence, if we do desire the coming of the Kingdom we must believe that

its ideals are attainable; and just in so far we strive and labor for its realization, in far shall it be realized.

So let us work, and live too. Let us labor to make widely known our reasons for peace and to show the irrationality of war; let us educate public opinion; let us labor to initiate and forward all legislation that makes peace, and to demand such legislation from our government; and let us send definite words of encouragement to the government departments that have control of peace measure and to our fellow workers in the cause of Peace.

Let us live too; let us live as George Fox lived, "in virtue of that life and power it does away with the occasion for all war." I then, and then alone, do rivalry, jealousy, greed, the lust of power and of dominion, all from which war arises, become impossible to a man. Then he shall, in himself, realize this ideal of the Kingdom of Christ for it must exist within before it can exist without. But as, having entered into the Kingdom within himself, there comes the call to be the number of those who seek earnestly to establish it without, let us be found valiant the cause of peace on earth. This we must do; nor yet leave the other undone.

The Bible a Language Maker.

The Bible Societies by no means rest contented with their present horizons of conquest. Both the London and New York Societies very much engaged upon translations and visions, and missionaries throughout the world are busy with similar tasks. In scores of instances the Bible is the only literature language. Often a language is first reduced to literary form in order to produce a Bible. Often, also, the Bible actually creates a language, in the proper sense of that term. Ideas, the topics of thought, the point of view are not in the local speech. Take, as an example, the translation just made for the Sheetswa tribe in East Africa. They had word for Supreme Being, or home, father, heaven, house and other ideas equally fundamental. "Our Father which art in heaven" was absolutely unintelligible to them. A little by little, the missionaries persevered they have now compiled a dictionary of 18,000 words, a grammar and a translation of the New Testament that can be used by 3,000 people.

Other recent translations have been in Mare (one of the French Loyalty Islands), Uganda, Persian, Lahrador-Eskimo, Ko Baldo, Murray Island (Torres Straits), We (New Guinea), Pang, Madres (South Asia), Nogoro (New Hebrides), etc. A much work still remains to be done, however, appears from the statement that in the leaders of the Indian Empire alone 108 languages in use by 74,000,000 souls, have as yet version of the Scriptures. Translations revisions are now going forward in over hundred languages.—*The Century*.

Ah! the little acts that make
Up each day—
Do they bless or will they wreck
Any? Say!
Will the record we shall view
Up above
Be of blighting frost, or dew,
Joy or love?

FOR "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 76.)

In the year 1815 the Committee sold to John Taylor, one of the Friends who had resided at Cattaraugus for several years, a part of the tract there, containing 364 acres, together with the mill erected thereon, for \$36.24, upon the condition that the grain the Indians should be ground at the mill, free, for one year.

On several years previous to this period, Seneca Indians had at different times been entreated to part with portions of their lands; and under the pressure brought to bear on them, had been induced on several occasions to sell larger or smaller amounts, until the year 1810 there was left to them only Buffalo Creek Reservation (where the city Buffalo now stands), the Tonawanda, Cattaraugus and Allegheny Reservations, and six small tracts along the Genesee River. Untried efforts were made to obtain possession of these by those parties who held the preemption right to their lands; and during the preceding thirty years these efforts, the attempts of the Indians to resist them, and the acquisition by the whites of portions of territory by fraudulent and disgraceful methods, furnish many sad illustrations of the reaching-on to the part of the whites, and a betrayal of the interests of their people by the prominent chiefs, under the influence of bribery, and forms a very eventful and important period in their history.

The right to purchase lands of the Indians belongs, under the laws of the United States, to the United States Government itself, yet in this case, owing to events which occurred before the union of the States, the preemption right was held by private parties, acquired by purchase originally from the State of Massachusetts. This State claimed an interest in parts of the territory now included within the limits of New York State, by reason of a grant of King James I of England to the Dutch Company in 1628-9. New York also claimed the same area under a grant from Charles II to the Duke of York in 1664. These conflicting claims were brought under the cognizance of Congress, and were finally settled by a convention held at Hartford, Conn., in 1786, by which it was agreed that New York should have the right of government and jurisdiction, and Massachusetts the right of property to the disputed territory. By virtue of this agreement, two tracts in New York State, nearly equal in extent to one-fourth its area, were ceded to Massachusetts, one of which comprised the "Genesee Country" in Western New York, in which these reservations of the Senecas were situated.

This agreement further stipulated that Massachusetts may grant the right of preemption to the whole or any part of the said lands and territories to any person or persons, who by virtue of said grant shall have good right to distinguish by purchase the claims of the native Indians. In accordance with this proviso Massachusetts sold her interest in these tracts to certain parties. The Indian title to the Seneca tract, except the title to certain of their reservations, was extinguished by a con-

tract entered into Ninth Month 15, 1797, between the Seneca Nation and Robert Morris, under the sanction of the United States. The preemption right to six of these reservations, viz., the Cattaraugus, Tuscarora, Allegheny, Buffalo, Creek, Canada and Tonawanda Reservations, was finally acquired Ninth Month 12, 1810 by David A. Ogden, who afterwards associated others with him under the name of the Ogden Land Company. This company, after obtaining possession of many thousands of acres of their best lands, still holds the preemption right to the Cattaraugus and Allegheny Reservations. The right which the Indians have to their lands is assumed by the people of this country to be not a fee simple title, but only that of occupancy. Thus, as defined by the Supreme Court of the United States, "Indians have rights of occupancy to their lands as sacred as the fee simple, absolute title of the whites, but they are only rights of occupancy, incapable of alienation or being held by any other than common right without permission from the government."

The fee simple title to their land in this country is asserted by our laws to reside in the whites because derived from discovery and conquest—a claim, the justice of which is not apparent to the Seneca Indians of this generation. The character of the preemption right to the Reservations of the Indians in Western New York was thus defined by DeWitt Clinton, Governor of New York State in 1820, in reply to a memorial by the Senecas, at a time when they were harassed by efforts to induce them to part with more of their territory to the preemption holders: "All the right that Ogden and his company have (to your reservations), is the right of purchasing them when you think it expedient to sell them—that is, they can buy your lands, but no other person can. You may retain them as long as you please, and you may sell them to Ogden as soon as you please. You are the owners of these lands in the same way that your brethren, the Oneidas, are of their reservations. They are all that is left of what the Great Spirit gave to your ancestors. No man shall deprive you of them without your consent. The State will protect you in the full enjoyment of your property. We are strong and willing to shield you from oppression. The Great Spirit looks down on the conduct of mankind, and will punish us if we permit the remnant of the Indian Nations which is with us to be injured. We feel for you, brethren: we shall watch over your interests. We know that in a future world we shall be called upon to answer for our conduct to our fellow creatures." However harmless this preemption right as thus explained appears to be, the parties owning it, in urging their claims [under it], have brought great trouble, anxiety and loss to the Senecas. In quoting this language of DeW. Clinton, William L. Stone, in his "Life and Times of Red Jacket," remarks "Would that the elevated morality of that great philanthropist had governed every American negotiation with the children of the forest." A history of this claim and of proceedings in it was published in THE FRIEND, Vol. LXIX, page 364, &c.

As early as 1809, Thomas L. Ogden, of New York city, one of the company owning the preemption rights to the reservations in New York

belonging to the Seneca Nation, took measures to ascertain the views of Indians in regard to selling their Allegheny Reservation, or exchanging it for land elsewhere.

The subject of parting with their lands had been considered by the Indians at a council held at Buffalo Creek, just previous to a visit to them by four members of the Committee in 1809, and the feeling against it was so strong, that Corn Planter informed the Friends in public interview, that some of their young warriors had said they would kill any chief who should sell any more of their lands, and for his part he thought it would be right. On enquiring whether the Quakers would approve of such a measure, and receiving the reply that we did not approve of taking life on any occasion, Corn Planter said he "thought it would be better to take life for this than witchcraft, because it could be proved, and the other he had his doubts about."

The Friends residing at Cattaraugus, under date of Seventh Month 20, 1811, mention that "great commotion has prevailed among the Seneca Nation on account of certain persons having purchased of the Holland Land Company the preemption right of their lands; considerable exertions have been used to induce the Indians to sell and move to the westward. They appear generally opposed to parting with their possessions at present."

The resolution of the Indians not to dispose of their lands was commended by the Committee, who also, towards the close of this year, laid before William Eustis, the Secretary of War, to whose official supervision the matters relating to the Indians was then referred, the disadvantages which would follow a removal of the Senecas to the West, in breaking up the habits of civilized life, which they had thus far embraced. The Committee expressed the hope that if anything remained on the part of the Administration proper to be done to avert the consequences they apprehended, that the Government will be disposed to act therein as the circumstances of the case may require.

The presence of the Friends at Cattaraugus and their advice to the Indians located at Buffalo Creek to remain firm in their decision not to sell their lands, were felt by the preemption holders to be in their way, and early in 1812, the agent of this Company paid Friends a visit in their settlement at Cattaraugus, and desired them to desist from their operations in aiding the natives on the lands they then held, and join him and others in procuring for them a more permanent home elsewhere, to which Friends might move their establishment, offering at the same time an ample reward to such as should be active in bringing such measures about.

Notwithstanding the repeated refusal of the Indians, the efforts of the preemption holders were earnestly continued to induce the Indians to part with one or more of their Reservations.

In 1817 the representatives of a number of the Western tribes met at Sandusky, Ohio, to consider the sale of their lands or the exchange of them for other lands to the westward, and strong efforts were made to induce the Indians of New York to attend it and take part in the proposed movement. Several of the prominent chiefs of the Senecas were present at this conference, but returned home

dissatisfied with the proposals which had been made to them.

The danger, however, that the Indians might become unsettled at this time, seemed so great that the Committee thought it proper to express their feelings on the subject to them in a letter of advice, and also to represent their case to the authorities in Washington. A Memorial to James Monroe, President of the United States was accordingly prepared, recounting the motives which had induced Friends to engage in labors for the benefit of these Indians, the success which had thus far attended these labors, and the attempts that were then being made to influence the natives to part with their reservations and to remove therefrom, concluding as follows —

"With a view therefore to secure to these Indians the possession of the comparative small portion of the land they retain; by its improvement now become valuable; we respectfully request the President to discourage the alienation of this land, and suggest our desire of promoting among them a division thereof in such a manner that it may be put out of their power to transfer it in whole or in part, to white people; in order that it may descend to their children, and their posterity, and remain a monument of the disposition of the Government to fulfill the Christian injunction of 'Whatever ye would that men should do unto you, do ye even so unto them.'

"That the President may be favored with the true spirit of wisdom, to guide and direct him in the discharge of the important and arduous duties devolved upon him is our sincere desire."

Thomas Stewardson, William Newbold and Thomas Wistar were appointed to present this Memorial, who reported in the Sixth Month, 1817, that they had "obtained an interview with the President and presented him the Memorial, which he appeared to read with attention, and opened a way for a full communication of sentiment on the subject, and gave an assurance of his attentively perusing and considering the various documents which were presented with the Memorial, and that they believed the application was seasonable."

(To be continued.)

GO STRAIGHT AND KEEP STEADY—While walking in the country with several relatives, a little girl came to a deep ditch which could be crossed only by a narrow plank. Though for a time she feared to cross, she suddenly looked round and exclaimed, "Grandfather, you go first; you are the heaviest, and I want to see how you do it." After watching her grandparent safely over the plank, the child said, "Oh, I can do that; you have only to go straight and keep steady." May we not learn that if we would go the way that God has opened we have but to follow his word, go straight and keep your faith steady. The Lord will to-day divide the waters for his servants, even as he did for the Israelites when they passed over on dry ground, until all the nation were passed clean over Jordan (Josh. 3:17). Our difficulties may be overcome if we will but allow God to clear the way, instead of attempting to do so in our own strength. —*The Baptist Commonwealth.*

KEEP UP from dividing thy commandments into great and small, according to our own blind estimate. —*Rosetti.*

The Orioles' Nest-building.

The following little story is told by a writer in *Primary Education*:

Do you want to know just the cunningest thing that ever two little birds did? Let me tell you—because it's true.

The birds were orioles; and you know the curious, pretty nests that orioles make, swinging like a soft, gray, silken bag from the high branch of some elm tree.

Just four springs ago, the orioles had come to this grand old elm tree that shaded the porch of a quiet farmhouse.

They had picked out the very branch they wanted; and now they must hunt for material to build their pretty home.

So they flew about, chirping and calling, and busily gathering stray threads and moss, when—oh, joy!—what was that beautiful, long, white silky stuff on the porch just under their elm-tree home? They flew down very cautiously. They fitted this way and that. Dare they take some of it for their airy home? One more peep—yes—grandfather was sound asleep. There was no doubt about it. But how should the orioles know that the long, white whiskers belonged to him? They ventured nearer. They pulled one hair. They grew bolder, and pulled another. Two long, beautiful silky threads for their nest!

They flew off to the tree, and then back for more. Grandfather still slept. The little rogues were having such a good time, when Aunt Lucy happened to spy them. She laughed aloud, and, of course, that frightened the birds, and grandfather woke.

But wait—just hear the rest. Aunt Lucy was so pleased at what the cute little orioles had done that she determined they should have all the pretty threads of hair they wanted. So that very afternoon she took some of Mary's golden locks, a few more of grandfather's, and some of her own glossy black hair, and spread them on a bright cloth on the porch. Then she warned the family to keep very quiet and see what happened. In less than an hour the orioles had taken every hair and carried it to their tree. Before many days the pretty nest was done, and the birds were enjoying their new home.

In the fall, after the orioles had left their elm-tree home, Aunt Lucy had some one climb the tree and get the nest; and there, so curiously woven into the lining, were the soft white, golden, and black hairs.

Aunt Lucy keeps the nest in her parlor, and counts it as one of her greatest treasures.

TESTIMONY OF A FRIEND WHO IS GROWING BLIND.—Still I cannot regret it, for I have wonderful openings in my quiet hours, both by day and by night, when the things of the Everlasting Kingdom come home to me with freshness and power, and life seems just one refreshing stream of love, peace and joy.

Why do not those who pray continually, "Thy kingdom come," exercise faith and enter the kingdom, and acknowledge and obey the King? For both are assuredly here, and none need wait till they cross the river.

Christ said nothing and did nothing whereby to disappoint the seeking soul, but "all things" are now ours, if we believe in Him, receive, and obey Him.

The Message to the Church of Ephesus.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." (Rev. ii. 1: 3.) What more than this could we expect of any church? Nothing more, so far as good works are concerned; yet from what follows in the same message, that church was in a very dangerous condition. Works do not justify it; love is wanting. It is, from what follows, on the very verge of being left in darkness. With all its many virtues it is a fallen church. For the further message to it is this: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." (Rev. ii. 4, 5.)

As the church is composed of individuals, members this grave charge must apply individually as well as collectively. It is comprised in a very few words. "Thou hast left thy first love;" and this calls for repentance. "Remember therefore from whence thou art fallen, and repent and do the first works." Seeing that the departure from the "first love," and the neglect of the "first works," which were the result of the first love brought the church of Ephesus into such a fallen condition that it is in danger of having its candlestick quickly removed out of its place, should it not arouse the church of this day to consider whether or not it too, has left its first love? Whether it is doing "the first works?" A solemn consideration this, which should be brought home to our own individual thoughts; the condition of the church depending upon the condition of the individual members. If the members have left their first love, it will not prevail in the gathered assembly. So as we each value having our candlestick in its place, we should, as the apostle exhorts, "examine our own selves."

How tender and how teachable we were in that time of our "first love"—in the day of our espousals! How our hearts flowed forth in tenderness of feeling and love towards all and our "first works" were a co-working with that heavenly visitation of Divine grace which had in mercy been extended to our souls as filled us with this "first love." From first to last, all our works, in a religious sense should be as our "first works," in the time of our first love—a working in the fresh moving of the Spirit of the Lord in our hearts.

We may have all the many virtues of the church of Ephesus, yet be a fallen people; and if such be our condition we are in the same danger as was that primitive church. The call to repentance is just as imperative to us and the danger of having our "candlestick removed out of its place," just as great; a candlestick represents the church which retaining its first love, and doing its first works is holding up the lighted candle before the world. So is every individual and every bod-

ligious professors in danger, if they leave first love and cease to do their first works, being removed out of the place designed by the Head of the Church that they should say—that of being as a candlestick to hold light to those around them. "But thanks God, who giveth the victory," there are those preserved in different places and different names, of whom it may be said, "O, hast the dew of thy youth." "The eous also shall hold on his way, and he hath clean hands shall be stronger and ger." (Job xvii: 9.)

the message to the church of Ephesus after so solemn a warning of what would beoom if she did not repent and return to rst good estate, closes with a heavenly ise, showing that we have indeed a mer- High Priest touched with the feeling of affirmitie. "He that hath an ear, let him what the Spirit saith unto the churches: m that overcometh will I give to eat of tree of life, which is in the midst of the use of God." (Rev. ii. 7.) There is en- gement for all who have that ear which "what the Spirit saith unto the churches." to him that overcometh"—no matter where, so there be an overcoming of which has drawn away the heart from its love and led after other loves and to the cting of the "first works." These shall of the tree of life; and what a glorious ch that would be which should be com- of those overcomers, all united and feed- together upon the fruit of the tree of life e spiritual Eden and paradise of God! eeding continually, perhaps; for the tree e is described as only yielding "her fruit month," but when not feeding, waiting her in the faith and in the patience, know- that when the appointed time shall come ree will yield her fruit, and their souls d.

T. H. W.

th Month 15th, 1897.

ERY soul has an atmosphere, and you it as quickly when you enter it as the wind or the stream of fragrance and th of the south side of a hill where there owers and vineyards. To give out, al- gh unconsciously, an atmosphere that s others is an evidence of regeneration aracter. It ought to be one of the most l things a Christian can hear to have person say to him, "It does me good o be with you." That is a testimony e subtle yet potent influence of person- and when mere personality becomes a pible blessing, there must be character, nd trustworthily, behind it.

AVE up to your promise after making it," a newspaper. That is a good rule, but e exceptions. Should a man live up to is to tell a lie? We should make no ises but right promises. Then we should up to them fearlessly. If we find we made a wrong promise, we should at go or write to the person to whom we bound ourselves, and explain that we t keep it. If we received some service ompensation for our engagement, we d return it. We must always be true. e true makes fellowship with lies impos-

The Idol of Change.

"It is most discouraging!" sighed the ambitious mother of three young "society" women. "We no sooner get the sewing done in the spring than we find that styles are changing. Helen's street suit, which we hoped would be all right for at least a year, was stylish last March—but it is dowdy now. It seems as though the sleeves change almost overnight. The syndicates of merchants and manufacturers and dressmakers are leagued together to promote changes—and we are in their power. O, if the fashions would last only a single year!"

A million plaintive voices echo this cry. Happy the independent souls who can rise above such matters or who are obscure enough or rich and famous enough to snap fingers at the unreasonable despot of fashion, who is grinding the souls of so many of our woman-kind under his iron heel.

We are told that this constant alteration has many good features. It "promotes mental activity," "keeps money circulating" and "imparts a freshness and buoyancy to all social life." All this may be true, though it has a ring of causticity, and Horace Walpole has instructed us that the nation which becomes chiefly engaged in the pursuit of trifles is in a state of decline. What can be more trifling than these incessant variations in the shape of sleeves and the cut of skirts and the modes of decoration which now take up the minds of fully half our women during—at a chance, but not exaggerated, estimate—fully a quarter of their available time?

When the world is full of important work waiting to be done the judicious observer must shudder at the thought of the enormous amount of force which is daily expended upon the useless items pertaining to women's dress. Greece and Rome knew nothing of these absurd changes. The women of the Orient know nothing of them now. The great mass of these women wore and wear loose, flowing, comfortable garments, which, broadly speaking, fit one woman almost as well as another. A festival robe could be made, embroidered with costly gems, worn two or three times a year and then laid away in a cedar chest to be handed down for the same sacred usage to distant generations. How sensible and easy this sounds!

A prominent woman was speaking recently about a certain great charity. "So many problems come up at every meeting of our board!" she moaned. "We have just so much money to spend, and yet the number of inmates is constantly increasing. We have difficulty in getting efficient and honest teachers and other employees. M. A. is the President of our Board, and she gives up nearly all her time to the details of management. She is growing old and infirm and cannot serve much longer. There is no one of us who can possibly take her place. Even if we had the ability, we haven't the time. We are all so horribly busy that we cannot possibly get time to consider and attend to all of these matters."

And what are these well-to-do, highly educated, benevolent women so "horribly busy" about? Is there any good and sufficient reason why some of them cannot be found to administer the affairs of this important charity? Let them fearlessly and candidly set down in

black and white just the amount of time they spend each month upon the trying on, over- sight and purchase an actual sewing upon their clothes and those of their family, and they will find that hours and hours of valuable time, over and above a reasonable amount, have been spent in deferring to rapid and utterly meaningless changes in styles.

Mothers cannot properly superintend the studies or manners or morals of their children because they "haven't time." The inner and higher things of life are often utterly neglected in this insane chase after outside decoration, which is primarily dictated, as the suffering mother of daughters properly said, by selfish and unpatriotic syndicates of tradesmen and dressmakers. There is a right and proper regard for appearances, but this is enormously overshot in the present struggle to keep up with the criminally rapid changes in the fashions.

But the worst of it is not the "haggard hunt for style" in outer garments, though that is bad enough. It is the attitude of mind which this constant change begets in us. A passion for change—a tendency to weary of whatever one's life may be, follows upon this feverish chase after something new in clothing. People chafe at the calm monotony of daily work and domestic pleasures. Sameness, even right and proper sameness, bores them. Undoubtedly a feverish desire for new forms, without regard as to whether or not they are better, in literature, art and architecture, for new text-books and new modes of education, even for new forms of religion, is promoted by this silly chase forever after novelties in clothing. It is the opinion of profound social observers that even divorce is encouraged and extended by the apparently superficial fact of the constant and needless discarding of one sort of raiment for another.—*Kate Upton Clark, in The Congregationalist and Christian World.*

SIMPLICITY THE LAW OF TRUE INTERCOURSE.

—Thus is nature an interpreter, by whose means man converses with his fellow men. A man's power to connect his thought with its proper symbol, and so utter it, depends on the simplicity of his character, that is, upon his love of truth and his desire to communicate it without loss. This corruption of man is followed by the corruption of language. When simplicity of character and the sovereignty of ideas is broken up by the prevalence of secondary desires, the desire of riches, the desire of power, the desire of praise, and duplicity and falsehood take the place of simplicity and truth, the power over nature as an interpreter of the will, is in a degree lost; new imagery ceases to be created, and old words are perverted to stand for things which are not; a paper currency is employed when there is no bullion in the vaults. In due time, the fraud is manifest, and words lose all power to stimulate the understanding or the affections. Hundreds of writers may be found in every long-civilized nation, who for a short time believe, and make others believe, that they see and utter truths, who do not of themselves clothe one thought in its natural garment, but who feed unconsciously upon the language created by the primary writers of the country, those, namely, who hold primarily on nature.—*Selected.*

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

Days for deeds are few, my brother,
Then to-day fulfill thy vow;
If you mean to help another,
Do not dream it, do it now.

FIND your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and Truth.—*Surgeon.*

THE PURPOSE OF THIS PAGE, as outlined in Vol. LXXVI, No. 44, of THE FRIEND is "not to formulate or defend specific methods for dealing with the 'Temperance Question,' but to inform our readers as to methods being suggested or experimented with in the effort to cleanse society from the contaminating influences of a stupendous evil." While our attitude on the subject has not been questionable, it is true, nevertheless, that numerous publications in sympathy with the liquor interests are making claim to the same purpose. The popular method of journalism in seeking to please its following, or at least to offend no one, has doubtless had an influence with us, but not, we believe, to the hurt of our cause or to the compromising of Truth. We would, however, emphasize the concern expressed when this department was first edited, by saying again, "There is ground for fear that many members of the Society of Friends are unequal to their opportunities and unappreciative of their personal accountability because of ignorance as to the insidiousness and enormity of the evils of intemperance, and as to facts relative to temperance effort." We commend to our prayerful consideration the article on the first page of THE FRIEND, Ninth Month 3d, 1904, entitled "Energetic Passivity." "Passivity to God means activity to Him."

THE EFFECT OF THIS PAGE should be to stir in the reader's heart a sense of personal responsibility in the great issue here considered, and to lead to a self-examination that will result in a fuller consecration of life to God. The public is poorly informed, and in many cases misled, concerning this great social problem. Brave men and brave women are needed, who will not swerve before calumny and hate, but who will go forth in the power of the Christ-love to turn men's hearts to the Truth, by truth-telling. The dispassionate representation of conditions as they are is one of the best ways of moulding sentiment into unity of action. Methods of action will vary necessarily with localities and social conditions, but in the work of education there can be entire accord.

MANY Christians are quiet and respectable; they make no disturbance. But the devil says "Silence gives consent; I will go on with my business."—*A Late Paper.*

O, WHAT a world this soon would be if the perseverance of the "saints" were made of

as enduring stuff as the perseverance of the sinners.—*Dr. Parkhurst.*

"THE church people," says the *New York Brewer*, "can drive us when they try, and we know it. Our hope is in working after they grow tired, and continuing to work three hundred and sixty-five days in the year."

THE trouble with the modern reformer is that he never cultivates the politician until he wants something of him. We church people are too modest. The devil is here only by usurpation. Every saloon is a trespasser, every iniquity is a squatter.—*T. M. Hare.*

IT IS NOT WISE TO BELIEVE EVERYTHING one sees in print. Printers and editors do not always concern themselves about the correctness of the statements they put in type, especially if they are paid for making the copy. One of the methods employed by the liquor interests in opposing the increasing sentiment adverse to them, is the putting of ostensibly correct information before the public in a form that ignores the evils of the saloon and, by the suppression of important facts, is likely to create an erroneous opinion in the mind of the reader. Editors have been offered handsome sums of money for the use of editorial columns for this purpose. Many such offers have been accepted, and the very paper or magazine in which we have been accustomed to repose much confidence may be receiving advertising rates for the publication of items or even whole columns indicating that prohibition is making no headway, or that the danger from the use of intoxicants is greatly exaggerated, or that it is wrong to charge so much crime and pauperism to the traffic in liquors. "Knowest thou what thou readest?"

THE WILLINGNESS OF THE PRESS to allow space for matter relating to Temperance Reform, if tactfully edited, is one of the encouraging signs of the times. Unfortunately the number of persons who are willing to give the time and thought necessary for the preparation of such matter is far too few. Let the reader consider what avenue may be open to him or her in this respect.

THE GROWTH OF PUBLIC SENTIMENT regarding the evils of the saloon has been illustrated most encouragingly by the almost universal and tremendous censure called forth by the recent action of Bishop Potter in dedicating the Subway Tavern. It is evidently an established conclusion of the popular mind that the true church of God and the saloon have nothing in common, but are opposed irreconcilably.

WIPE OUT THE PROHIBITION PARTY!—It's the easiest thing in the world—if you go at it the right way. The Prohibition party has nothing, except principle, behind it. There is no earthly consideration to hold men to the party if the things they want can be accomplished some other way. Any party that wishes to destroy the Prohibition party can do it by simply enacting and enforcing Prohibition. We are willing to be exterminated. We have other things to attend to, if we can only see this in safe hands.

Do you say, "Oh, we can't do that?" Very well, then, we shall have to, and simply stay right in the field and the fight till we get it done.—*New Voice.*

SCIENTIFIC STATION FOR PURE FOOD PRODUCTS is the name given to a place in New York recently established, and we shall probably hear from time to time of surprising discoveries (?) here made. The "scientists" who constitute the "board of directors" are each one associated with some prominent brewing establishment. The probable nature of the probable "findings" may be surmised without the gift of prophecy to aid us.

THE ARMY CANTEEN.—In his exhaustive statistical study of the canteen and no-canteen problems, William E. Johnson concluded as follows:

Summarizing the comparative records of the two systems we find that since the canteen has gone—

Desertions have decreased 33 per cent.

Deposits of savings have nearly doubled.

Court-martials have slightly decreased.

Admissions for alcoholism have decreased 33 per cent.

Admissions to the sick list have decreased 20 per cent.—*St. Louis Advocate.*

RELIABLE INFORMATION ON THE SUBJECT OF TEMPERANCE REFORM is not likely to be found in publications not in sympathy with temperance work. We wish that more people would realize this truth. The dissemination of complete and accurate information is one of the greatest helps to the cause. Every Christian home in the land should receive some periodical that is an exponent of this great social movement, and careful attention should be given to data therein. It is to be feared that we are more attentive to the record of "sessions" contained in our daily papers than to the growth of righteousness discussed in many well edited periodicals.

The publications of the W. C. T. U. and the Anti-Saloon League, likewise the *New Voice* are to be recommended. The tone of the publications has changed somewhat during the past decade, the disposition being to become less radical and more co-operative, each speaking in high compliment of the work of the others.

THE PROHIBITION PARTY has stood steadfast for its ideals for a generation. It has won any large place in national politics as yet, but it has had large indirect influence upon public opinion. It is probably true that the success of the recent anti-saloon campaigns in different States has been in no small degree due to the sentiment to which the party has given rise.—*New Voice.*

IN response to the foregoing declaration of *American Issue* replies: "With the Anti-Saloon League, it is largely a case of men having labored and of our having entered into their labors. The League has not claimed to be anything but a practical utilization of the temperance sentiment already in existence, and generated from many sources."

Science and Industry.

THE wise workman begins early to perfect skill in details. The pupil in school, the apprentice in the shop, the clerk in the store, the learner of a trade or beginner of a profession, can in no way better pave the road to success than by learning to do the elementary things and the routine things entirely well.

A dictionary for the blind, the first ever published, has been issued. It contains forty thousand words, and is in eighteen volumes, complete pronunciation marks and definitions. It is now about one hundred and ninety years since the education of blind persons began systematically. The wonder is that they have never been given a dictionary.

CONVENIENT INFORMATION.—A friend, who was visiting us, found that the glass stopper in a bottle was fast and she couldn't remove it. This is an easy thing to overcome when you know how. I took a bit of cloth, soaked it in some hot water, and wrapped it around the neck of the bottle. In a moment the glass expanded sufficiently to enable us to remove the stopper with ease.

CRACKS SIMPLY MENDED.—There is another way that occurs to me which housekeepers don't like to know, and that is how to mend a cracked plate so that it will not be marred and will mend. Take some quick-lime and powder and pour on this the white of an egg. A mixture of vinegar and milk in equal parts must be made and added to the lime and egg, which the whole must be beaten well and slightly warmed. The broken edges of the plate never is to be mended must then be exposed to heat for a few seconds, after which the cement may be applied, in only a very thin layer. The broken edges pressed firmly together, and when the cement has dried it will endure enduring than the plate or cup itself. I have seen broken flints so mended, and after a few days hammered with an axe. The stone never breaks, of course, under the hammering, but other places than where the break had formerly been. That shows the enduring quality of it.

TRIFLING THING.—One has said that "It is all telling what a trifle means." Everything in nature seems to be closely connected with everything else. An undue preponderance of one force sets in motion all other forces. The eddying of a few particles of air may give rise to a tornado. A step may start an avalanche. A few drops of oil slowly leaking from a cask may seem of little account; but in time the vessel will be empty. A pin, bolt, or screw out of place may ruin a powerful engine. A particle of dust may stop or render a chronometer useless as a time-keeper. The prick of a pin in a balloon may destroy it. Another writer has put it in a still stronger light: "There is such thing as a trifle." Any person who has lived many years and been engaged in the actions of daily life, will certainly appreciate this quotation. A useless expense of a few cents daily, to a laboring man, will amount to a small sum in a series of years, while a

judicious expenditure of the same will be exhibited in a few years in the general appearance of thrift all around such a man. To know how to do things in the best possible manner involves a knowledge of a thousand little things needful to insure success.—*Unknown.*

AN INEXPENSIVE FILTER.—For this purpose one had better take a stone jar, though for that matter, almost any receptacle will do. A hole sufficiently large for the stream of water one desires to enter the filter should be bored in the bottom and after this is accomplished the receptacle must be filled, first with a layer of sand several inches deep, then a layer of bits of sponge, and on this, to a level even with the top of the jar, plenty of small gravel or pebbles.

When the receptacle has been so filled a piece of wire screen is to be fastened over the top, made secure with bands of wire. The home-made filter must then be inverted over another receptacle, into which the filtered water is to drop, the little orifice attached to the hydrant by means of a small hose, and it is ready for business—ready to purify the water and render it as clear as the proverbial crystal. Except for the original cost of the jar and hose, which may be used indefinitely, the entire cost of the thing will not be more than a couple of cents, and the filtering ingredients may be cleaned each day with hot water without very much trouble, or new sand and gravel used frequently, just as one may elect.—*St. Louis Globe-Democrat.*

EXERCISE AND NERVE FORCE.—"If exercise throws off all impurities, temperance prevents them; if exercise clears the vessels, temperance neither satiates nor overstrains them; if exercise raises proper ferments in the humors, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor; if exercise dissipates a growing distemper, temperance starves it."

This sound physiological truth was expressed by Joseph Addison nearly two hundred years ago. It contains the nucleus of everything that may be said in favor of exercise and in favor of temperance; and therefore the paragraph should be memorized by everyone who wishes to acquire a fundamental knowledge of hygiene.

The temperance referred to by Addison is temperance in eating, in drinking, in conduct, in thought, in mental labor, in physical labor, in pleasure—in short it means temperance in all indulgences in which it is possible to be intemperate. For intemperance in any or all its forms pollutes the blood; and exercise simply acts as a natural physic in eliminating the impurities. Considered as a purifier, apart from developing physical strength, temperance has been called the "substitute for exercise."

A MEDICAL JUDGMENT OF THE JAPANESE.—The Japanese have taught Europeans and Americans a lesson and quenched in some degree the conceit of the Caucasian in his superior capacity to do all things. Even in the manner of diet, our long cherished theory that the energy and vitality of the white man

are largely due to the amount of animal food consumed, must undergo revision.

The Japanese are allowed to be among the very strongest people on the earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well balanced and keen brains consists wholly of rice, steamed or boiled, while the better-to-do add to this Spartan fare fish, eggs, vegetables and fruit. For beverages they use weak tea without sugar or milk and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed in what we should consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily in divided doses.

The Japanese recognize the beneficial effect of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America. Another—perhaps this is the usage on which the Japanese lay the greatest stress—is that deep, habitual, forcible inhalation of fresh air is an essential for the acquisition of strength, and this method is sedulously practiced until it becomes a part of their nature.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—in indeed is perhaps more so than the meat diet of the white men. As to the water-drinking habit, which is so distinctive a custom to them, it is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries, to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet anchors of the Japanese training regimen, and judging from results have been eminently satisfactory.—*Medical Record.*

Looking for Leadings.

A lady said in conversation with some friends the other day, that she had long made it her custom to look for daily leadings from above. "When I begin in the morning," she continued, "I take a special text as my motto for the day. Then as the opening hours pass on, I find myself more and more expecting to receive particular intimations of God's will and love. There are few days when, in some way, I am not shown that in the little things of life, He is looking out for me. Not very long ago, I was very much puzzled which of the two courses to take, in a matter of some importance, not only to me but to other people, and to an interest affecting very many. Friends advised one course of action, and I had concluded to follow their counsel, when suddenly the impulse to an opposite course grew stronger and stronger. It was as if I heard a voice behind me saying, 'This is the way, walk in it.' I concluded to obey the Divine voice, as I had prayed for guidance. The issue proved that I did right in doing this, for a larger blessing than I expected came to me and to the work which I had on my heart."

G. Campbell Morgan has said that the besetting sin of this age is lack of faith. Many of us are aware in our own experience that we have what might be called a firm general

belief in God's constant care, but we neglect to ask Him for wisdom in the little daily things that present themselves to us, and sometimes to our very great loss. Why should we say that God, who moves the planets in their orbits, is unable to care for the small things that concern his children? Has He not finished with an exquisite nicety, the smallest flower that grows on the mountain-top where none but God can see, as He bestows on the most brilliant rose in the garden, or magnificent tree in the forest?

Those who look for Divine leading will usually find them. — *Christian Intelligencer.*

You cannot repent too soon, because you do not know how soon it may be too late. — *Thomas Fuller.*

Items Concerning the Society.

Rebecca Smedley has been liberated by Chester Monthly Meeting, Penna., to attend Ohio Yearly Meeting.

A lecture has been delivered with the title: "Quakerism, Its Inner Strength and Outer Weakness." Better so than the reverse.

New Garden Monthly Meeting, held at West Grove, Pa., on the 7th instant, issued a minute to Harry E. Moore to visit Ohio, Western and Iowa Yearly Meetings, and to attend to some other religious service by the way. He will be accompanied in these visits by his father, Clarkson Moore. The same meeting authorized Charles Kirsch to make religious visits to the families of the Monthly Meeting.

A DEATH-BED TESTIMONY.—When Levi R. Cowperthwaite, whose memory is dear to many readers of THE FRIEND, had rallied from a severe sinking spell shortly before his close on the 9th instant, and was sweetly engaged in leaving messages to his dear ones, and to those for whom he felt a loving concern, the query was put to him, "Father, do those little things—the 'minor testimonies,' as they are called, on which some look with scorn—do they seem of no account now?"

The blinded eyes could no longer discern the questioner, but slowly, yet clearly, the partially paralyzed tongue responded, "THEY BROUGHT ME PEACE."

SUMMARY OF EVENTS.

UNITED STATES.—The heaviest rainstorm occurring during the Ninth Month in the past fourteen years visited Philadelphia and its neighborhood on the 14th instant. In twelve hours more than 50,000,000 tons of water fell in this city. The precipitation was 4.4 inches, the greatest in the same length of time ever recorded at the weather station. The storm moved northward along the Atlantic coast from the West Indies, doing great damage in various places. At the Delaware breakwater the wind blew for a time at the rate of 100 miles an hour, which is said to be the highest speed ever recorded there. At some points in Virginia a rainfall of from six to eleven and a half inches is reported.

The Census Bureau at Washington, in its recent volume on occupations, states that there has been an increase of divorces during the decade ending with 1900. It is computed that 25 per cent. more divorced men were found among those engaged in gainful occupations in 1900 than in 1890.

In the recent strike of the butchers, &c., in Chicago, 50,000 men were involved. It is said that by desertions from the unions and by men seeking other employment, the strikers' ranks dwindled down to perhaps 30,000. Of this number, probably 20,000 less is re-employed. It is estimated that the men lost \$5,100,000 in wages, and the packers, through loss of business and increased expenses, \$7,500,000.

In the Interparliamentary Union meeting at St. Louis, Francis B. Loomis, First Assistant Secretary of State representing President Roosevelt, on welcoming the

delegates: "Within the last hundred years there have been more than 200 cases in which international difficulties have been adjusted by the peaceful method of arbitration in one form or another, and the Government of the United States has been a party to about 70 of these arrangements."

The Russian war vessel *Lena* lately put out of port from San Francisco for repairs. The Japanese Consul in that city made a demand upon the United States Government that the vessel be compelled to leave the port within 24 hours. President Roosevelt has decided that the *Lena* must be completely disarmed, and remains in that port till the end of the war, which is now being done.

In a late meeting of the Bankers' Association in New York, a colored man, John Mitchell, Jr., President of the Mechanics' Savings Bank, of Richmond, Va., made an address of half-an-hour, which was kindly received, and was responded to in a friendly speech by a Southern financier, Robert J. Lowry of Atlanta, Ga. The colored man said there are ten negro banks in the South and none elsewhere, and that the colored race now owned \$499,000,000 worth of property in the South, and more than \$700,000,000 worth in the United States.

Statistics show that during the year 1903 the yield of petroleum in this country was over 100,000,000 barrels. About 30 per cent. was shipped to foreign countries. The States producing the largest amounts were California, Ohio, Texas, West Virginia, Pennsylvania and Indiana.

The skeleton of a mammoth was lately unearthed near Muskegon, Mich. A gigantic tooth measured six inches long and five inches in thickness. The skull measured three feet eight inches longwise and two feet four inches across the forehead. Projecting from one side was a tusk nine feet long.

Statistics prepared by the Dun Commercial Agency of the number of failures in business during 38 years from 1865 to 1903 in this country indicate that on an average about one out of every hundred business men or firms has failed. These figures are not probably entirely accurate, but it is believed safe to assert that not over five per cent. of business firms became insolvent.

Two earthquake shocks were felt at Augusta, Ga., on the 14th instant.

FOREIGN.—The Japanese have issued a proclamation demanding the surrender of Port Arthur, and continued to bombard the forts and the town.

It is reported that the Russians still have possession of Mukden, which the Japanese are preparing to attack. Statements have been published of a revolting character respecting the treatment of the unbaptized dead near the scene of the late battles and the merciless disposition now manifested by the belligerents.

Russia has conceded the British and American demand that foodstuffs and fuel, not directly consigned to a belligerent, are not to be seized as contraband.

A recent report of the Italian Commission of Emigration says that emigration is a necessity for Italy, and if it were not for the possibility of finding occupation for Italians elsewhere grave disorders against the public peace would occur. The existing capital and territory in Italy are insufficient to give employment to the mass of the people. The supply of labor largely exceeds the demand, and the only present corrective of the situation is emigration. In the year 1901 there were 3,439,014 Italians living abroad. Of this number 1,100,000 were in Brazil and 729,000 in the United States. Argentina had 618,000. Nearly 1,900,000 were in South America. Six hundred and fifty-four thousand were scattered over Europe.

A recent writer on the cost of living in Germany gives statistics showing that a large proportion of the population of the families live upon comparatively small incomes. In the upper middle class there are 2,750,000 families which have incomes ranging from \$675 to \$2250 a year. That vast body, which is called the lower middle class, have incomes ranging from \$450 to \$675 a year, and there are 5,000,000 families whose incomes do not rise above \$450 a year.

An analysis of a very prosperous person's expenditures of an annual income of \$2500, shows that \$300 of it is paid for taxes, an exaction largely caused by the maintenance of militarism.

The treatment of American negroes in the Transvaal, South Africa, came under the control of the British Government, has been formally brought to the attention of the State Department at Washington through a petition transmitted from Pretoria by the American Consul there, which petition is signed by about a dozen of resident American negroes. They appeal to the Consul because their articles and their rights are being denied them, and because they once enjoyed under the late government are abrogated and they are left without protection. They allege that they are debared from riding in second-class railroad coaches because of their color; that they are not allowed

to do business because they are Americans, and last, they are told "that the American natives must expect the same treatment as the Africans."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

Joseph E. Barton, N. J.; Clark M. Terrell, N. C., to \$13. Vol. 79; Joseph Paterson, Calif.; Anna P. Sharple M. D., Phila.; Charles C. Haies, N. J.; Mark H. Bus N. J.; Alvin J. Smith, Arg. Kans.; for Andrew Hinch Gulshina Smith, Calif.; Mrs. J. A. Henry R. Lee Arg. N. J., \$10; for Joseph H. Ashad, Ezra C. E. Benjamin S. DeCov, Isaac Lippincott and Mary A. Matlack; Sarah T. Williams, O.

NOTICES.

WANTED.—A mother's helper to have care of two small children. Also a middle aged woman Friend to have charge of house and care of an invalid in same family.

Address E. G. A.

Office of THE FRIEND.

A middle aged woman wishes a position after Ten Month 1st as mother's helper, housekeeper or the care of an invalid in a Friend's family in or near Philadelphia.

Address B. T.

Office of THE FRIEND.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, W. West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supl.

MARRIED. in Friends' Meeting-house, Woodbury, N. Jersey, Fifth-day, Ninth Month 1st, 1904, SAMUEL R. MATLOCK, of Moorestown, N. J., to MARIAN W. STERKE, of Woodbury, N. J.

DIED. on the third of the Fourth Month, 1904, B. SHEBA RAMSEY, wife of John Ramsey, in the eighth year of her age; a member and elder of North Branch Monthly Meeting of Friends, Iowa. This dear Friend came concerned in early life for her own soul's salvation and the welfare of others, and was earnest in her endeavors to uphold the doctrine and practice of the Friends; believing they were the same as taught by Christ and the apostles, often exhorting those with whom he mingled to faithfulness therein. Her last illness was long, but attended with much suffering, yet no more escaped her lips, saying she had no fear of death, but resigned to await the Master's summons, thus evincing to the grace which she had chosen in her younger years, a fully self-given to support in this trying hour, giving friends a well-grounded hope that through the mercy God in Christ Jesus she is now enjoying eternal life.

—, on the seventeenth of Sixth Month, S. ABB WARRINGTON, in the twenty-fourth year of his age, member of the Western District Monthly Meeting Friends of Philadelphia.

—, at the residence of her brother, Jesse W. near Woodbury, N. C., Seventh Month 23rd, 1904, J. A. PEELE, in the seventieth year of her age; a member of Rich Square Monthly and Cedar Grove Preparatory Meetings. She was exemplary in health and patient sickness; consistent in life and calm at death, passed after a lingering illness of twenty months, without struggle, weaned of food, and the friends who were so impressed by her great patience and perfect resignation during a very painful sickness. Stricken in the bloom of life, she yielded all her preferences and her prompt into his hand, whose strength supported her. The sphere she created by her preparation for a heavy abode remains as a duty and beautiful friend who were so impressed by her great patience and perfect resignation during a very painful sickness. Stricken in the bloom of life, she yielded all her preferences and her prompt into his hand, whose strength supported her. 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International Christianity.

Society of Friends obtained their principle of Peace from the Witness of the Spirit in their hearts. From no other root could the evangel of Peace on earth to pervade humanity. If nation shall not lift up sword against nation, it must be Christ in the individual that shall put it back into its sheath. The great of War is the human heart,—not the sword, nor scene of carnage. These are the fruits of sin, but not the satanic root of war. The great spring of Peace is its Prince, Christ, who lives in us. His witness in the heart led the great Fox out of that in which wars and fighting were committed.

At Peace Conferences, so far as they deal with the outcomes of the spirit of war in man, they do not pull off some dire fruit and clip some leaves,—a result richly worth all the cost of their assembling and labor. But in proportion as their conference is with Christ, they are based on the power of the very Prince of Peace himself. He, as received, is the international antidote of international war. The prescription for peace on earth and good will among men is His spirit. Inculcate that, and you inculcate His Peace. We can say, "Peace, peace," and there is no peace; but we cannot effectually speak Christ, without bringing peace. The simple gospel must work in the hearts of the peacemakers who are so dear children of God as to live the gospel and so live it. We look for wars to cease only in the revival of the Spirit of Christ in men.

At the International Peace Conference of 1903 in Boston may be vouchsafed a glimpse of the spring of such revival, the secret of the victory of Peace over war will remain to be the living and overruling force, and the faithful that are with Him shall be coadjutors and sharers in the triumph of love.

The Perpetuation of a Ministry.

We are not joining in the alarm which of late is sounded, that Christianity is not finding an adequate succession of candidates for the ministry. Christianity will not fail to find as many preachers as find Christianity. For Christianity is the Spirit of Christ. It is the very inner soul of Christianity that it should be a speaking force, a communicating power, even Christ the Word of God, as the dweller in his bosom to declare Him. And it is of the very nature of our distinctive profession that Christ the Word should be the one that speaks to our condition. A seed shall serve Him, and show forth his salvation from day to day, and his ministry shall not lapse into extinction.

Pulpits may be vacant, but not the Living Word. And the secret of their vacancy is their lack of dependence on that same living, inspeaking Word. The pulpit will never become a Christian power save as its power is Christ. And though it resound with enticing words of man's wisdom merely, it is still a vacant pulpit. But when it is occupied "in demonstration of the Spirit and of power," there is a fulness of God, a feeding from heaven and a communion of the spirit. Under a free (or for stated times uncompulsory) gospel ministry this condition would be waited for, and its Authority waited on. Ministers would not speak because men desired sounds, but because God wanted to be heard.

Perhaps the merely professional ministry on earth (and we are far from including under that head all the ministry of other societies) is both finding out and evincing its hollowness; and ingenuous youth who respect nothing short of reality, are having a sense that the profession is not on the true foundation; and so there is a retreating from the cross,—from the fundamental experience which they believe the ministry ought to cost—a shrinking from being committed to the Rock of revelation, as a necessity for the true commission. This excuse digs deeper than most others.

We can regard it as a hopeful sign when the ministry, not as a possession but as a profession, is getting discouraged about itself. When it so gets to an end of itself as to reach a true beginning in the living word and power of Christ,—and other foundation for

his service can no man lay,—then may it see that the power of the educated ministry and the power of the unlettered disciple is one and the same Authority—"Christ crucified, the wisdom of God and the power of God." In an article dealing with the growing unwillingness of educated men to become clergymen, a professor says, "it really begins to look as if our college bred men were leaving it to the untrained men who pass into the service of the church from the farm and the workshop."

Our Lord knew what He was doing in selecting for his first ministers such day-laboring men, perhaps lest their ministry should be more readily of the head than of his Spirit; and He knew what place also there was for an intellectually trained Paul as an apostle to the Gentiles. But man would select only the intellectually trained; and these at length are shrinking from so uninviting a profession, or are planting themselves on science as truth, through default of the professing church insisting on the Witness for Truth in the heart. And if men and women are indeed coming up as from the ranks to preach the unsearchable riches of Christ, we can afford to bear their crudeness in education, so that the root of the matter is in them. Perhaps the growing desertion of the profession on the part of popular scholarship is leaving an opening for this to be demonstrated. Perhaps Christianity is demonstrating for itself that the professionals are not indispensable, but that the humble instruments of his word "the Lord hath need of."

But we do not fear that, while pulpits, desks, or platforms may not be supplied with incumbents, as men would arrange them, the church of Christ will not be supplied with his ministry whether through ministers, or immediately. "He must reign till He hath put all enemies under his feet." And though He turn and overturn, when it has become effete, this ecclesiastical scheme or that, yet, saith He, "My word shall not pass away." For this is his covenant with his church and people: "My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

THERE is, however, one alarm that we must join in,—not so much that our own young men are not entering the vocal ministry (our young women are doing somewhat better, in the vocal submission), but that they are holding back from obedience to the secret requirements of pure truth felt in their hearts. Grant unto the Lord your obedience in things little or great, popular or unpopular, and you are then in the one condition in which He will graciously use you. Submit to his use of you, and live. The ministry of the word may not be put upon you, and yet it may. What does it matter, so that it is the Lord you love to serve? Render to Him the obedience, and He will take care of the ministry. It will not be lacking for his church through some, where simple obedience in all things is the one concern.

THERE are two invasions which are a gag on a rising ministry in meetings under our name. One in sundry times and places is the invasion of a dead silence where a living silence would have been the right condition of the birth of true ministry; and the other is, the invasion of a *stated* ministry, expected, as it is, to occupy the right of way whether dead or alive. This is the deliberate gag now growing prevalent over large regions wherever the Friends' standpoint of worship has been separated from. Many whose gifts were once esteemed are made to understand they must forego their own offerings, as the time belongs to the pastor. No young person dares to intrude on pre-empted time. The fresh and tender upspringings of the ministry are stifled out by the Upas tree system. New supplies, to be produced for such meetings, must now be stimulated and manufactured on another basis than implicit waiting for and on the Lord.

The Bible and Other Books.

In 1804, "a numerous and respectable meeting of persons of various denominations" was held at the London Tavern, and a Society formed "to promote the circulation of the Holy Scriptures in the principal living languages." At that time the Bible, or portions of it, could be obtained in about forty living languages, spoken by two-tenths of the race. During the century since the meeting at the London Tavern adjourned, and very largely from the machinery then and there started, the Scriptures have been translated into 450 languages and dialects, understood by seven-tenths of the race. By the London Society alone, 180,000,000 copies have been distributed, at an expense of \$70,000,000. If we add to this total the 70,000,000 copies already distributed by the younger American Bible Society, and the unknown millions printed and sold by private enterprise, we find ourselves inside a safe estimate if we hold that certainly 300,000,000 copies of the Scriptures, in whole or

separate books or portions, have gone into circulation during the last century.

Amazement attends the study of the Bible, whatever the point of view or the course pursued. But nothing about the Bible is more amazing than its continuous, universal and utterly unparalleled popularity. In nearly every, if not every, country on earth where books are sold, more Bibles are sold than any other book. Last year the British and Foreign Bible Society alone distributed 5,943,775 copies, the majority by sale, in 370 languages, covering every part of the globe. And the issue by the American Society for the year amounted to 1,993,558 Bibles and portions. — *The Century*.

FOR "THE FRIEND."

The Deadening "Sunday" Newspaper.

In the year 1808, Thomas Shillitoe having received the approval of his Monthly Meeting to a concern to make a religious visit to Friends, in Ireland, and having previously prepared the essay of "An address to the rulers of this nation, and those in power," records, in his Journal, that his not as yet having put forth the said address, had stood in the way of his proceeding to Ireland. He now, however, proceeded to publish it, sending copies to the king, the bishops, and each of the members of both Houses of Parliament. He speaks, in part, as follows upon the prevalent degeneracy, and the causes tending thereto:

"Is it not a proof that degeneracy and irreligion are increasing in this land, that the day set apart for religious purposes should be made by so many a day of the greatest dissipation, extravagance, riot and drunkenness: and that what are even called the higher ranks are but examples to the lower orders in this respect? It appears to me that some of the causes contributing thereto, are the needless increase and great abuse of houses of public entertainment, stage coaches unnecessarily travelling, and pleasure horses and carriages let out to hire on that day of the week, which must contribute to such dissipation, to which has of late been added a new device, newspapers sold on this day, usually called *Sunday Papers*, which must more or less have a tendency to dissipate the mind, and disqualify it for offering acceptable worship to God."

Nevertheless, the issuance of the papers thus rightly animadverted upon, appears not to have made, in England, anything like the rate of progress that they have so rapidly attained to in this country. An endeavor in London, several years ago, to issue a "Sunday" edition of one of the great dailies was not successful. A cheering item of information lately appeared in connection with an agreement made by and between the newspaper publishers of Marseilles, that ancient city of France dating from centuries before the Christian era, that they would publish no edition of their papers on the first day of the week.

A glance over any American metropolitan "Sunday" newspaper of to-day, with the consideration that millions of our population are regular readers of its unhealthy presentation of matters worldly—sports, pleasures and games of many, many kinds, politics, theatricals,

fiction, etc., must convince the friend of mind that the conclusion of Thomas Shillitoe was correct, that they must "have a tendency to dissipate the mind, and disqualify it for offering acceptable worship to God." Indeed the further tendency is to get away altogether from the places of religious worship. "Stage-coaches" of T. S.'s day have been superseded by the trains, and to the "pleasure carriages" have been added the obnoxious automobiles and various other modes which break in upon the quiet of the day's rest. During the past summer, Philadelphia was plagued with flaring invitations to participate in special, low-priced "Sunday" excursions to Coney Island." The itinerary such an excursion, of which the "Sunday" paper would be an almost essential part, would be likely to reveal, on the part of very many a long day of unprofitable hours.

The writer would encourage any of our members upon whose attention these papers are thrust, that they steadfastly witness word and act against them. While a mode of unobjectionable matter may be found, those highly expanded sheets, it necessitates the wading through much that is contrary to Christ, to reach it. Dr. John Robertson, Glasgow, said not long ago: "I have gone from New York to San Francisco in your grand and goodly country, but the saddest thing in all the sociological phenomena of your land is your Sunday newspaper." And with true Scottish vehemence—"Oh, swine stuff! Oh, the miserable garbage an immortal soul!" J. W. L.

SIX IMPORTANT POINTS.—Six things a ought to know:

First—That a quiet voice, courtesy and kind acts are as essential to the part in world of a gentleman as of a gentlewoman.

Second—That roughness, blustering, even foolhardiness, are not manliness. Most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not hea-

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to a boy of fourteen will be easy to the man twenty.

Sixth—That the best capital for a boy is money, but the love of work, simple tax and a heart loyal to his friends and his C—*Texas Christian Advocate*.

THERE is much evil in the land and there many wrongs to be righted, and it will not stand by the graves of our fathers lament the glory that has departed, as did Jews who builded the tombs of the Prophets and garnished the sepulchres of the righteous and begin to say within themselves, "We h Abraham on our father." But let us end or to hold fast that which we already h and grapple with the enemy that is at our doors, that we may by the help of the mighty be enabled to build up the walls of Zion over against our own gates.—*Wern Y. M. Women's Epistle*.

THE pride of many a modern city shall brought down as low as Capernaum's (M xi: 23).

FOR "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 84.)

The address is as follows:

the chiefs and other Indians residing on the Allegheny Reservation.

Brothers: We have been lately informed that some of the chiefs of the Seneca Nation Indians residing in the State of New York have been to the westward at a Council held at Sandusky, for the purpose of trying to procure lands for the Indians living on reserved lands in New York State to settle upon, but not obtain them.

Brothers: We are sorry to hear that you are of leaving the fine country you inhabit, and part with the good lands you and your fathers have lived on so comfortably, and especially after having built for yourselves so many comfortable houses and barns—and cleared so much land and enclosed it with good fences; for, Brothers, you know it required many years' hard labor to do this, and you also know it is very trying to be in the woods, to cut down trees, to split rails, make fences, and to build houses and barns. It would take you many years to have as much as comfortable about you as you now have them, and some of you are now old.

Brothers: If you should remove further back into the woods and make improvements, do you think the white people would not wish you to move from them and go further west, until you are driven you know not where?

Brothers: The land on which you live is your own, and you know it to be good and the use of it well improved—then why do you think of selling it? The land is fast; it cannot be taken from you without your consent. It is true the land is worth a great deal of money; but if you sell and get the money, you may soon lose it and it will do you little or no good.

Brothers: If you go so far from us, how can we expect you to get our friends to go and live with you to instruct you, or that we should send you to counsel and advise you in what is best?

Brothers: Listen to our talk, for we want to do you good. We often meet in Philadelphia to think of what will be for your benefit and advantage, and we think the trial you have made must have satisfied and convinced you of the advantage there is in having farms yourselves, separate from each other, and live much more comfortably many of you live there than you formerly lived when you were crowded in villages and had your fields common.

If you would agree to divide your lands among yourselves, according to your numbers, but under a condition that no part of it is so divided shall ever pass to white people; and, after agreeing among yourselves to the division of the land, and what part each would go to each, have a surveyor to run the lines and mark the same so as to distinguish the lots, farms and houses made over to each you, and have a map made on parchment, showing all the different parts with each part numbered—and then having a writing on parchment of the different parts according to their numbers, and whom each number belongs to, and have this writing so made that every part

which is given to any one of you, should, upon the death of the man who owned it, go to his children, if he has any, and if he has no children, then to his nearest relations; but in no event should it ever be sold, given, or leased to white people;—this, we believe, would be an encouragement to the children to help their parents to improve the land, and build houses, because they would expect to have the good of them after their fathers and mothers died—and the estate in this way belonging to the family, the wife and children would have something to live on after the father's death.

Brothers: You know we do not want any of your lands or anything you have, but advise you for your good; therefore attend to our talk; let it sink deep into your hearts; do not let it in at one ear and immediately pass out at the other, but treasure it up in your breasts—and when you have made up your minds on the interesting subject we have advised you, let us know, because if we, or our friends living near you, can assist you, you will find us and them disposed to do what is reasonable for your help.

Brothers: May the Great Spirit direct you in your Councils on the important subjects we have communicated, and that your minds may be satisfied with what you do, and his Spirit continue to bless you and do you good.

Dated in Philadelphia the 30th of the First Month, 1817, and signed by twenty-two Friends.

In a letter which some of the Chiefs wrote to the Committee about the beginning of the year 1816, when Robert Clendenon, his wife Elizabeth and daughter Hannah were about leaving Tunesassa to return home, they thus allude to the effect which the labors of Friends during twenty years had then had.

"We have heard with sorrow that our friends here are about to leave us, and that they have yet heard of none offering to supply their place, so that we are afraid you are all tired of bestowing your labor to so little purpose. It is indeed a long time, almost twice ten years, since you first held out your hand to assist us, and though we have not improved so fast as you might have expected; yet your labor has not all been lost. When your friends first sat down among us, we had not one comfortable shelter to accommodate them with; now, we have many warm and pleasant, and some spacious and even elegant dwellings; many of our women can spin and have wheels in their houses, and a number of us have good shelter and provender for cattle, besides corn, potatoes, and many other useful vegetables in abundance."

In the Sixth Month, 1816, Joseph Elkinton, with the approbation of the Monthly Meeting of Friends of Philadelphia for the Southern District, of which he was a member, and the encouragement of the Committee, left his home to reside at Tunesassa, where he remained for sixteen years. During a considerable part of this time he was engaged in teaching and in superintending schools taught by others. In the course of his labors he encountered great opposition from some of the Indians who clung to their old habits and prejudices, and claimed that the acquisition of school learning, etc., by their children was displeasing to the Great Spirit. From some of this party Joseph Elkinton felt at times

that his life was in danger. An interesting account of his stay among them, and some of his exercises, prepared by himself, was published in THE FRIEND, Vol. XXII, page 342, &c. His interest in these Indians, whose language he acquired, did not end with his return home, but he subsequently became a member of the Committee and continued to take an active part in its proceedings until his death, which took place at his home in Philadelphia, Second Month 9th, 1868, in the seventy-fourth year of his age, shortly after his return from a visit to the Allegheny Reservation. The memoranda which he left show that his mind was deeply exercised for the best welfare of these Indians, and there is little doubt that during this period his religious character was developed and strengthened. The following extracts are from his memoranda:

"The Friend's situation was attended with much conflict of spirit, that he might be favored with Divine direction, so as to act amongst this uncultivated people for their good, and for the glory and honour of his Heavenly Father, who had done much for him. He had to do with an ignorant, suspicious and divided people, whose passions were easily excited, but whose indolent habits called for much patience on his part, in gradually leading them to a proper decision, on a subject which involved their true interests. Much forbearance was requisite in meeting all the difficulties which they advanced; and while the Indian character is gradually developed, the cause of their slow improvement is also seen, but which it was nevertheless important to effect, though by a tedious and difficult process."

Tenth Month 10th, 1817, Joseph Elkinton notes:

"This morning as I was on my way to school, I met one of the chiefs; he informed me that he was going to Pittsburgh and that in about ten or twelve days he would return; after expressing his desire that the Indians might do well and go on regularly and orderly in his absence, told me that the chiefs and people had yesterday given me a name which they had concluded, I should be known by, which was We-Ne-Se-W, which by interpretation signifies a 'very fine day,' being as he stated, satisfied and easy in their minds respecting my being amongst them.

"After conversing a little while he bade me farewell, desiring at the same time, I believe, that the Great Spirit might take care of me during our separation."

(To be continued.)

FOR "THE FRIEND."

WAR.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7: 12.)

When I think of the war and the slaughter of men; Of sables all gory and grim, I cannot but ask, with a doubt in my mind, Are they truly following Him, Who taught to do good is man's duty to man, Assuaging his pain and his woe? That we as brethren all should become And make earth an Eden below; But the roaring of cannons, the shrieking of shells, And the bloody, bayoneting fray Is the spirit of demons and not of the One Who died on Calvary's tree. —E. Robeson, ATHENS, Ont.

THE BETTER LAND.

I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh, where is that radiant shore?
Shall we not seek it and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle
boughs?

"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"

"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?"

"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams can not picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds and beyond the tomb,
It is there, it is there, my child!"

—*Felicia Hemans.*

The Institute for Colored Youth, a Normal School.

The Normal School idea in the United States is more than sixty years old. It was in 1839 that the first of the three schools, due to the agitation of Horace Mann and his co-laborers, opened its doors to four students. That the number of students should be so small would doubtless have discouraged weaker men, but Horace Mann had unwavering faith in the idea and his faith is justified to-day by nearly two hundred flourishing Normal Schools in the United States.

The foundation of the Institute for Colored Youth was almost co-incidental with the agitation of Horace Mann. Few, if any, however, at that day would have believed that colored teachers could be counted on to educate the colored race. The conclusion of Kate Brosseau in her recent theses on the Negro Problem to the University of Paris would have shocked that age as it still shocks some in this. She says in substance that the negro teacher inspires in the black pupil a sense of self-respect and personal dignity in comparison or rather in contrast with the timidity, uncertainty of self and "physionomie compassée" of those under white teachers, that is of striking interest. The sixty years of history in the Institute for Colored Youth has confirmed this judgment. The normal work of the school has been its crowning effort, and when the doors of the Institute open at Cheyney next week the work will be confined strictly to training teachers.

Nearly all the Negro institutions in the country have used the word "Normal" as some part of their title. One of the largest and best of them has recently somewhat widely advertised its Normal Department. It appears, however, that in this particular case there are four instructors assigned to this special course and that not one of these instructors has had

experience in teaching, although they are college graduates. Is it any wonder that the late Dr. Curry applied such strictures to the teacher training of the race?

Normal School work properly understood assumes that the students who take it have had some drill in the essential subjects included in the courses of our public High Schools. Some canvas of the States in which colored children are admitted to the High Schools shows that a very small number has had this preparation. The beginnings of a real Normal School then will of necessity be small, but it is well to keep in mind the four students that sixty years ago were the pioneers of that great army of white students now in attendance at our two hundred Normal Schools.

That nearly forty years of freedom should have passed without any adequate arrangement for training Negro teachers is surely a reproach to our country. The first effort in making Cuba fit for freedom was to bring a very large number of her teachers at no expense to themselves for special training at Harvard University. This first effort has been followed by others both for Cuba and for the Philippines, but if one were to agitate a like movement for Colored teachers he would likely himself be relegated to a "Jim Crow car!"

The new work at Cheyney is a pioneer work. It has no reflections to cast on those most excellent institutions that are doing their very best to make contributions, incidentally, to the greatly needed army of teachers. All these institutions are practically swamped, however, with the business of general education. They can not turn aside to a single specialty. That the Institute now proposes to do. It would take the fairly educated and train them how to impart knowledge, how to inspire hope in a hopeless race, how to give them race ideals of manhood, and womanhood and of citizenship. Ten such teachers at the end of two years make the circle of influence at least 500 souls. In a single decade the circle widens to a small army, but best of all, one such institution on right lines is like the beginning in New England. It is sure itself to multiply, once its work is publicly known.

Let us hope that the re-opening of the Institute on the 4th instant with the enrollment of 20 students will be a beginning of this kind, and that the endorsement of Booker T. Washington in putting the name of his son on the opening roll will prove to be deserved.

J. HENRY BARTLETT.

The Cross of Convenience.

(From an "Old Home Week" Address.)

Plymouth Colony has spread her autumnal Thanksgiving Day over the whole re-united country. The gathering of the scattered members of a family under the parental roof to bless each other in memories of old associations and to be thankful to the giver of all sure mercies for the bounties of the year, might well serve as a means of tender grace to those who rightly participate. But I used to notice that the same authority which issued his proclamation for a day of thanksgiving and affixed it to our township's post-offices, also in the spring-time issued another for "fasting, humiliation, and prayer." The former was observed with a feast; the latter fell out of use, because it bespoke self-denial; it made

too practical for popularity this term of discipline: "If any man will be my disciple him deny himself, take up his cross, and follow me." The old Roman sacrifices for worship also floated as much on the principle of gratification as of worship; the inward orgies of the slain beasts were consumed on the altar but the good meat was set apart for the feasting of men. Such of us whose only use of public worship is entertainment do the same thing; we renounce worship at its very altar save the worship of self.

That Christian character must grow up-sided which religiously observes the self-gratification which the gospel permits, but clings to put on the strength of self-denial not by making up, but by "taking up" the cross. You will not interpret me as wanting to restore a conventional Fast Day to bala the feast day, or as attaching any grace days; but in the spirit of true patriotism our town I would have more place given the principle, not of self-imposed, but of required self-denial or sacrifice. The principle of the Cross is the preference of the high life and love above the lower self—the triumph of the spirit over flesh, where these conflict. "The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other." The Cross began the uplift of the Christ towards his Ascension amid the tendency of all our religious organizations, not excepting the time-serving elements of my own, is to push rather the sentiments that will draw the natural man, to the worship that is in the spirit and in truth but to diversions from it. Some of us have been pretty thoroughly taught to expect of a self-denying religion will not be popular. Shall we then blink the truth? Shall we seemly by dissimbling? We have not learned Christ. Not so are we of Robins of Fox, of Wesley, or of Hooker. No Puritans, or Pilgrims on the earth, or "Travelers at the Word of God."

ESCAPING FROM BONDAGE.—From Scott to Browning, true thinkers and poets have been emancipators. In the end this brings of new light into the mind of the world be counted their chief service. "When I died," said one of the keenest of modern minds, one of the greatest of modern poets, "I lay a sword on my coffin, for I was a soldier in the war for the liberation of mankind. Like service has been rendered by almost of the great writers. They have been by their times; they have parted company with some usage, some tradition, out of which life has ebbed; they have broken away from some decaying creed; they have put a new knowledge in the place of some old ignorance. The steady movement of great literature is toward the light.—From "My Servant"—H. W. Mabie.

THE SINNERS IN ZION ARE AFRAID OF WASTING fear that flies when fear is not! O death that dies a thousand times before The gate is reached by patient lowly saint, Whose dread departed when the life flowed in What dark surprises cross the path of sin, And robes of semblance flutter in the fray; What broken hopes and stranded wrecks are found Where anchor songs of saints are never heard

H. T. Miller

BEAMSVILLE, Ohi.

RAISE FOR CREATION AND PROVIDENCE.

[As repeated by Eunice Gidley when one hundred years old, and promised on page 69 to be copied in full.]

I sing the Almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

I sing the wisdom that ordained
The sun to rule by day;
The moon that shines at his command,
And all the stars obey.

I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures with his word,
And then pronounced them good.

Lord, how thy wonders are displayed
Where'er I turn mine eye!
If I survey the ground I tread,
Or gaze upon the sky.

There's not a plant or flower below,
But makes thy glories known;
And clouds arise and tempests blow,
By order from thy throne.

Creatures (as numerous as they be)
Are subject to thy care;
There's not a place where we can flee,
But God is present there.

In heaven He shines with beams of love,
The same in worlds beneath!
'Tis on his earth I stand or move,
And 'tis his air I breathe.

His hand is my perpetual guard,
He keeps me with his eye;
Why should I then forget the Lord,
Who is forever nigh?

—Perry's Spelling Book, 1809.

In Time of War Prepare for Peace.

The following by Graham Taylor appears in the *Chicago Daily News*, and is forwarded to THE FRIEND:

It looks as though the old adage "In time of peace prepare for war," were being re-versed. For the international arbitration movement grows apace, not only in spite of recent wars, but all the more because of them. Nothing could be more significant of this than the presence in St. Louis this week of 300 men who are to visit Chicago next week. They are members of the European and English parliaments who have come to America to hold the twelfth session of the Interparliamentary Union at the St. Louis exposition. They are the guests of the United States government on their visit to principal cities between New York and Denver. Congress extended the hospitality to the country by appropriating \$50,000 for their traveling expenses and entertainment. Started in 1888 at Paris by members of the British Chamber of Deputies and of the British Parliament, the Interparliamentary Union has held eleven sessions at the great centers of the world, including Paris, London, Rome, Vienna, The Hague, Brussels, Budapest and Bern. A year ago at the latter city 600 delegates represented every constitutional government in Europe. Turkey and Russia, being ruled by autocrats, were not among them. The Czar had a personal representative at Budapest six years ago and issued his call

soon afterward for the international conference which secured the establishment of The Hague court of arbitration. Members of Congress, led by Representatives Bartholdt of Missouri, formed an American branch of the union only last year. It already has a bill before Congress authorizing the President to issue an invitation to the governments of the world for a conference "to devise plans looking to the negotiation of arbitration treaties between the United States and the different nations, and also to discuss the advisability of and, if possible, agree upon a gradual reduction of armaments." The purpose of the union is wholly in line with practical parliamentary action. It furthers the official consideration of such points of practical international politics as the exemption of private property at sea in war times, but attempts nothing so impracticable as would retard effective legislation.

INTERNATIONAL PEACE CONGRESS.

Boston is the next point of interest at which many of these parliamentarians and a large company of other distinguished Europeans and Americans are to gather. The Thirteenth International Peace Congress is to be held there in Tremont Temple, Tenth Month 3 to 7. The most elaborate preparations are being made by the city government and the public for the occasion. At its opening session the Congress will be welcomed by the mayor of the city, the Governor of the State and representatives of the National government, headed by Secretary Hay of the Department of State. Public meetings at Faneuil Hall and the Old South Meeting House, supplementing the deliberative sessions, will present such subjects as "The Function and Influence of The Hague Tribunal," "Mutual Relation of Races" and "Reduction of National Armaments."

Samuel Gompers, president of the American Federation of Labor, will preside over a meeting devoted to industrial arbitration, at which Peter Curran, delegate from the General Federation of British Trades Unions, will be one of the speakers. Among the many distinguished men and women who will participate in the congress are Sir John Macdonnell, the English authority on international law; Cobden-Sickert, daughter of Richard Cobden; Jules Siegfried and Gustave Hubbard, deputies of France; Senators La Fontaine and Da La Hale of Belgium, Dr. Adolph Richter and Richard Feldhaus of Germany, Baroness von Suttner of Austria, Moneta of Italy, John Lund of the Norwegian Parliament; Charles Wagner of Paris, author of "The Simple Life," representing the Protestants of France; Bishop Percival of Hereford, and Bishop Boyd Carpenter of Ripon, of the Church of England; Cardinal Gibbons and Bishop Spalding of the Roman Catholic Church; Percy Alden and G. H. Ferris, eminent in the social work of London. The Americans to whose world-wide relationships and strenuous effort is due this second International Peace Congress to be held in America are Robert Treat Paine, president; Benjamin F. Trueblood, secretary, of the American Peace Society, and Edwin D. Mead, chairman of its executive committee. It is hoped that some of the distinguished speakers of the congress may be secured to address a public meeting in Chicago soon after the adjournment of the Boston meeting.

COMMERCE MAY YET PREVENT WAR.

Significant movements for closer international relationships are by no means confined to those who have associated themselves avowedly to promote the cause of peace. The tendency of politics to become commercialized is justly regarded as a menace to the economic freedom of individuals. But beneath the evils which may be suffered from this source there may be a larger good evolving. For even the commercial interests which have been creating internal strife and provoking foreign wars among the people may soon become so international in their proportions and interests as to be the chief impediment to war and protection of the world's peace.

Organized workmen were among the very first to emphasize the international character of the bonds that bound them together. Indeed, their early organization of this type was so far ahead of the times as well as so radical in ignoring national boundaries that "The Internationals" used to frighten the world. What would become of patriotism, was asked in every land, if men were allowed to organize across every frontier? Nevertheless, without losing their patriotism, national labor unions are naturally growing international. The exchange of fraternal delegates between the British Trades Union Congress and the American Federation of Labor and such international conventions as the miners have just held in Paris with representatives from Europe. Great Britain and America bid fair to mass the most powerful constituencies in the world to command peace by arbitration instead of war.

The socialists, radical (or objectionable) as they are, help to join hands and hearts across seas. At their international congress in Brussels delegates assembled not only from the Continental countries but many from Great Britain and the United States, and some even from Argentina, for the discussion of such broadly common interests as "Militarism," "Protection and Free Trade," "Housing of the People," "International Solidarity and Arbitration."

But never is it to be forgotten that at the head of the very mixed multitudes which are lining up under the banners of peace to command the arbitration of international differences and promote the brotherhood of races, marches the little yet potent Society of Friends, whose benignant presence has kept the heart of the modern world warmer and its hope of peace alive.

Science and Industry.

To remove paint and stains from a window get a little hot vinegar on a cloth and rub hard. Note, the vinegar must be quite hot.—*Paddington*.

WHEN cutting new bread heat the knife in hot water, and you will be able to cut it as smoothly as stale.—*Il timorone*.

To stiffen the bristles of hairbrushes first wash the brush well in hot water, mixed with a dessert spoonful of ammonia (do not let it touch the polished back). Then dip it up and down several times in cold water, in which has been dissolved a large lump of salt. Dry it in the open air.

THE report of the British Commission on Physical Deterioration, which appears as a Parliamentary Blue Book, is of general interest because the conditions which bring about the alleged deteriorations are present in the United States. Whether or not there has been widespread and acute deteriorations, the commission cannot, of course, determine from the brief period spent in studying the subject and from meagre data, but for such deterioration as is patent and indisputable the commission finds the causes to be first of all, alcohol and tobacco. One of the authorities on the subject consulted, Dr. Scott, mentions the significant fact that of all the undergrown children examined only 2 per cent. had not been habitual smokers. Besides stunting the user, tobacco is said to cause, especially in youth, shortness of breath, loss of vitality, weak heart and general inefficiency. The opinion is a unanimous one against the habit of cigarette smoking among boys. The teapot has also become a scourge to the British, and accounts for much of the deterioration of the poor. The rush to the cities, overcrowding, the slum life are contributing causes, and ignorance, weak character, shiftlessness, are responsible for the surprising fact alleged that in the past twenty-five years there has been no decrease of infant mortality.

JAPANESE CHEMISTS.—Probably no Eastern nation is more strongly represented than are the Japanese in the English annals of science, and more particularly in the literature of chemistry, says the *London Lancet*. They possess an undoubtedly strong faculty for original research, and they combine this faculty with a sharp-sightedness as to the possibilities of practical application of the fruits of research. The Japanese chemist, in fact, unites the power of originality of the English chemist and the practical intuition of the German. At the University of Tokio practical study is very much favored, and splendid facilities for work are provided in the laboratories and workshops. There are several distinguished Japanese chemists who are fellows of the English Chemical Society, and who were elected to the fellowship on account of the excellence of their contributions to original science.

The Japanese chemists discuss with a freedom which astonishes the Western chemist all the modern abstruse theories bearing upon the atomic theory, the constitution of matter, the theory of dissociation, etc. They write powerful dissertations on the views advanced by such esteemed thinkers as Ostwald, Arrhenius, Van't Hoff, Kelvin, Thomson, Lodge, Crookes, Ramsay and others, and have offered valuable criticisms on the methods of systematizing and compiling atomic weights adopted by Western chemists.

HOW ANIMALS SWIM.—Almost all animals know how to swim without having to learn. As soon as they fall into the water, or are driven into it, they instinctively make the proper motions, and not only manage to keep afloat, but propel themselves without trouble.

Exceptions are the monkey, the camel, giraffe, and llama, which cannot swim without assistance. Camels and llamas have to be helped across water, and giraffes and monkeys drown if they enter it. Now and then both

of the latter species manage to cross waterways when they are driven to extremities just as human beings occasionally can keep themselves above water through sheer fright.

A funny though able swimmer is the rabbit. He submerges his body with the exception of head and tail. The latter sticks away up into the air, and his hind legs make "soap-suds" as he churns the water madly to get away. But with all his awkwardness he is a swift swimmer, and is beaten only by the squirrel among the land animals.

The squirrel swims with his heavy tail sunk away down in the water and his head held high. He cleaves the waves like a duck, and a man in a row-boat has all he can do to keep abreast of the swimming squirrel.

One thing that none of the land-living animals does is to dive. No matter how hard pressed a swimming deer, rabbit, squirrel, or other purely terrestrial animal may be, it will remain above water. But the muskrat, beaver, ice bear, and otter dive immediately.—*Farming World*.

FACTS WORTH KNOWING ABOUT THE PANAMA CANAL.—Estimated cost of the Panama Canal, \$200,000,000.

Amount paid French company for title, \$40,000,000.

Amount paid Panama Government for perpetual lease of canal lands, \$10,000,000.

Length of canal, forty-six miles.

Canal width varies from 250 to 500 feet at the top, the bottom width being 150 feet.

There will be five twin locks of concrete masonry, each 738 feet long and eighty-two feet wide, with a lifting capacity of thirty to thirty-two feet.

Lake Bohio (artificial) covers thirty-one square miles.

Alhajuela Lake (artificial) covers 5,900 acres, about nine square miles, and will furnish motive power for operating the locks and lighting the canal from ocean to ocean.

Distance from New York to San Francisco by old route, 13,714 miles; by the route through the canal, 5,293 miles.

Distance from New York to Manila by present route via San Francisco and Yokohama, 19,530 miles. Distance from New York to Manila by Panama Canal via San Francisco and Yokohama, 11,585 miles.

Distance saved in a sailing-trip around the world by the new route through the Panama Canal, 2,768 miles.

The Panama Canal was practically begun in 1883 by the French company. They had completed about two-fifths of the length, when, because of fraudulent management, the company failed, and the work ceased in 1889.—*Woman's Home Companion*.

MAKING ARTIFICIAL COTTON.—Washington, Eighth Month 9.—Thornwell Haynes, consul at Rouen, writes of an artificial cotton now being made at Milan from the cellulose of the fir tree freed from bark and knots. The fibres, after being pulverized by a special machine, are placed in a horizontal brass, lead-lined cylinder of some 3,500 cubic feet capacity and steamed for ten hours, after which 2,000 cubic feet of a bisulphate of soda wash is added and the whole is heated for thirty-six hours under a pressure of three atmospheres. Then the

wood or fibre, which has become very white, is washed and ground by a series of strong metallic meshes, after which it is again washed and given an electro-chemical bleaching by means of chloride of lime. Passage between two powerful rollers then dries the matter, producing a pure cellulose, which when reheated in a tight metal boiler containing a mixture of chloride of zinc and hydro-chloric and nitric acids, to which is added a little castor oil, casein, and gelatin to give resistance to the fibre, gives a very consistent paste. Threads are then produced by pressing this paste through a kind of drawplate. These threads, after being passed over a gummi cloth, are immersed in a weak solution of carbonate of soda and passed between two slowly turning drying cylinders. Finally, to give the necessary solidity, the thread is treated to an ammoniacal bath and rinsed in cold water after which the produce is pliable and work well.

In Bavaria experiments have recently been made to produce cotton from pine wood, and it is claimed that the trials have been very successful.

MAPLE SUGARING.—Maple sugar making says *Outing*, is a more extensive industry than might at first be supposed, the annual output of the country being 51,000,000 pounds, with 3,000,000 gallons of honey; of this Vermont small though she is, furnishes more than an other State.

Although the primitive and romantic fashion of boiling sap in a huge kettle slung over an open fire has passed away with other things of a like nature, yet the sugaring time is still a season of joy and activity to all living within range of the camps. The first step in the manufacture of maple sugar by present day methods is the preparation of horse-sled roads, which begins as soon as the first heavy snow falls in early winter.

As the weather becomes warmer in this Month buckets and spouts are overhauled, washed and put in order, to be in readiness when wanted. These buckets are usually of tin, holding about fifteen quarts each, and often covered, although many wooden ones are used by small and less painstaking manufacturers. Loaded upon sleds, the buckets are drawn out over the prepared roads and distributed among the trees of the orchard. Sometimes this is done when the snow is still deep as to necessitate snow-shoes, but the wise old sugar makers tell us that sap will not run until the snow thaws away from the base of the trees; and I have known ambitious sugar makers, lured by a few days of spring-like weather, to scatter their buckets all then not be able to find them for several weeks, because a big snowstorm had buried them two feet or more.

But finally there are some warm, sunny days. The nights continue sharp and frost but the sun comes up with a smiling face and the wind is south and mild. This is ideal sap weather, and the whole work force is at once mustered to tap the trees and hang the buckets. Holes from one to one-half to three inches deep are bored on the south side of the tree with a half-inch bit and into these are driven round tin spouts with hooks attached, on which the bucket

h. If the sap starts briskly and the y is still, one can stand in the sugar-house or hear the measured drip, until the bottom of the empty bucket is covered. The most up-to-date places the sap is gathered each day, the big monitor draw-tub, so filled from its resemblance to the celebrated ft, being drawn along the roads and filled with relays of men who collect the sap from tree to tree by big pails slung from a shoulder yoke. When the "monitor" is filled it is drawn to camp and emptied into huge ladders having cloth strainers on top to catch any foreign substance which may have fallen to the sap. Where the orchard lies on a slope the sap is frequently conducted to the mp through pipes, and thus much of the rd labor is saved and all of its picturesque lost.

Testimony from the Quarterly Meeting of Reading for Wm. Penn, 1718.

Our friend William Penn departed this life his house at Ruscomb, in the County of Yorks, thirtieth of Fifth Month, 1718, and his body was conveyed thence seventh of Sixth month following, to Friends' burying ground Jordan, in the County of Bucks, where he is honorably interred, being accompanied by his Friends and others from diverse parts, I being a member of our Monthly Meeting. Reading at the time of his decease and many years before. We can do no less, in giving the foregoing account, than say something respecting the character of so worthy a man, and not only refer to other meetings ere his residence was, in former times, but were witnesses of the great self denial and underwent in the prime of his youth and patience with which he bore many a heavy cross; but we think it our duty to cast in a note, to set forth in part his deserved commendation. He was a man of great ability, an excellent sweetness of disposition, quick thought and ready utterance, full of the affections of true discipleship, even love about dissimulation, as extensive in charity, comprehensive in knowledge, and to whom love and ingratitude were utter strangers; ready to forgive enemies that were not excused. Had not the management of his temporal affairs been attended with some difficulties, envy itself would be to seek for matter of accusation, and yet in charity even that part of his conduct, may be ascribed to a peculiar sublimity of mind, notwithstanding which he may without straining his character be ranked among the learned, good and great, whose abilities are sufficiently manifested throughout his elaborate writings, which are many lasting memorials and monuments of admirable qualifications, and are the essence of learned and judicious men among all nations. And though in old age by reason severe shocks of a violent distemper, his faculties were much impaired, yet his sweetness and loving disposition, surmounted its most effects and remained when reason almost failed. He was learned without vanity, without forwardness, facetious in conversation, yet weighty and serious, of extraordinary greatness of mind, yet void of the in of ambition, as free from rigid vanity, he was clear of unseemly brevity; a man, a scholar, a Friend, a minister, surpassing in

exhortation, endowments whose memorial will be valued by the wise and blessed with the just.

Signed on behalf of and by the appointment of the Quarterly Meeting held at Reading Sixth Month 31, 1719. WM. LAMBOLD.
(Copied from an old manuscript book, Norfolk, Va., Fifth Mo. 9, 1904 — A. F.)

Fooling a Child.

Charlie stood beside the table watching the motions of his aunt's pen. The older children had gone back to school, but he was only in the kindergarten, and came home at twelve o'clock. It was the first of a month when he had boasted many times that no one had made a "fool" of him. To tell the truth, no one had tried.

"I know what you're writing about," he remarked, as he saw his aunt making a number of queer little dots across the middle of a page.

She laughed, but did not tell him that the dots marked a break in the poem she was copying.

"Well, guess," she said, smiling into his wise face.

"About heaven," he answered promptly. "Those," pointing to the marks, "are the stars."

She laughed again, but he was so smart that a sudden notion of "fooling" him came to her mind.

"Charlie, could you mail a letter for me?" she asked.

"Oh, yes, Aunt Ellen, sure," was the eager reply. "I could climb easily."

She knew that the mail-box, only a few yards from the house, was beyond his reach, and climbing out of the question. Still, bent on fun, she drew a stamped envelope towards her, addressed and fastened it. Charlie caught it up. His aunt allowed him to go a little way along the sidewalk before calling him to return. At her summons he stopped.

"Come back! Come back!" she cried. "That's an old letter, and no good. April fool!"

He stood still for some moments; then, as grave as a judge, and without one word, he walked into the house and laid the letter on the table. His aunt put her hand on his shoulder, but he shrank a little away. He was hurt and offended, but that was not the worst. All at once she saw her power over him was gone. If she who was writing about heaven, as he thought, could be mean enough to deceive him, what was sure?

"It's the last time I'll fool a child," Aunt Ellen confided to Charlie's father that evening. "Life is so beautifully real to our children that it is no wonder they believe in fairies. Dolls are people, and their houses homes, a toy soldier is a veteran, I have just made a fool of myself, only pretending, while the dear boy believed me true. Charlie, where are you? Aunt Ellen is the real April Fool." — Emma E. Hornbrook, in the *New York Observer*.

G. FOX FROM DEBRY PRISON, 1650. — "The Lord is King over all the earth: therefore, all people, praise and glorify your King in true obedience, in uprightness, and in the beauty of holiness. Oh, consider in true obedience the Lord is known, and an understanding from

Him is received. Mark and consider in silence, in lowliness of mind, and thou wilt hear the Lord speak unto thee in thy mind. His voice is sweet and pleasant; his sheep hear his voice, and will not hearken to another. When they hear his voice, they rejoice and are obedient; they also sing for joy. Oh, their hearts are filled with everlasting triumph! they sing and praise the eternal God in Zion. Their joy man shall never take from them. Glory to the Lord God for evermore." A. F.

NORFOLK, Va., Fourth Month 9th, 1904.

Items Concerning the Society.

Joseph S. Elkinton started on the 22d ult. for Canada, on account of the reported uprising of some of the Dunkhobors, who are moved by religious fervor to set out again in search of a Messiah.

WHAT THE PASTORATE DEFLECTION HAS TO EXPECT.—A candidate may have all the qualifications for a successful pastor, and may be greatly desired by the church, but if he should not be congenial to the "smart set," they will use such means as they only can use to make it appear that "he is not the man for the place." Hence, in many cases, the man that is chosen is not the actual choice of the congregation, but only of the horrets, as they may be called, and he will remain pastor only so long as he pleases them. This is not Christianity. It is oligarchy of the worst kind. It is practical anarchy. It is anarchy of the power of darkness. It is the man of sin ruling in the house of God.—*The Presbyterian*.

THE FRENCH PHILOSOPHER OF "THE SIMPLE LIFE" SEEKS OUT PHILADELPHIA FRIENDS.—Says the Philadelphia *North American* of the 23rd instant:—"High thought and plain speech characteristic of the week-day Meeting of Friends in the old meeting-house at Fourth and Arch streets, yesterday, made a profound impression upon Pastor Charles Wagner, the apostle of the Simple Life."

"He went to the service with John Wanamaker, whose guest he is. In the course of the meeting he said:—

"The benefit that comes to me from this service is beyond telling. It fills my soul. Your simplicity, your sincerity, are the ideal attitudes for worship."

"What spiritual power comes in such a period as the time you set apart for silent contemplation! Then, the heart expands, the soul grows, the mind is cleared. Such meditation enables us to see ourselves as we are; brings us close to the Father."

"I admire the Friends for what they do and for what they are. Plain speech and simple living make men and women great. You have left an impress on your city and your country that cannot be removed."

John Wanamaker added a tribute to the uplifting work done by Friends in Philadelphia.

"American co-education impressed and pleased Charles Wagner. He observed it in the Friends' Boarding School, at Westtown."

"The system exemplifies what I have preached in France," he said. "There the sexes are separated, and the result is far from satisfactory. I saw in Westtown boys and girls at luncheon together. Afterward I saw them in the school rooms with flowers about them, as if to bring the cheerful lights within doors."

Accompanied thence to the House of Refuge by a Friend, who is one of the directors, he afterwards said to a reporter:—

"We went to the House of Refuge, at Glen Mills, and saw your system of training children who have erred. It is the best, the logical method of correction. The young spirits are not humiliated nor broken, but are stimulated to better thought and action."

Charles Wagner will attend the International Peace Conference in Boston, which opens on the

3d inst., and afterwards will deliver his message in various cities.

Notes in General.

Lynchings multiply, and in some instances, grow more atrocious. Last year they numbered 104, or two a week. This is an amazing as well as a horrid record for a nation that boasts of its laws and of its humanity.

Dear Friend:—The impotency of "man's self-reforming power" is clearly certified in Maine's recent election. War against the saloon has been prosecuted there for two generations, but the monster still lives with symptoms of reviving.

A World's Fair Bureau in St. Louis is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and private homes. The Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureau are extended not only to young men, but the Christian public generally. Address E. P. Shepard, Secretary, Y. M. C. A., Grand and Franklin Aves., St. Louis.

A sum approximating \$50,000,000 is sent from the United States in small sums each year to assist those left behind in the Old World, or to enable them to emigrate. It has been predicted that the number of emigrants would soon decrease by reason of the exhaustion of the supply; but no such promise is warranted by the facts. Last year 230,622 Italians, 206,011 Austrians, and 136,093 Russians successfully passed the immigration barriers of the United States.

All letters addressed to the President of the United States are answered by the department under whose head they come. One man can give attention to only a limited number of matters, and while President Roosevelt controls the departments through their chiefs, no man can look after everything in so great a country. Like other Presidents, Roosevelt attempted it in the beginning, and was obliged to give it up. If one were to write to President Roosevelt on a given subject, the President would probably never see the letter. It would be opened by a secretary, and turned over to the department which has charge of matters in its class.

John Watson, in an address given to English Christians a year or two ago, testified to the altered or altering attitude of the Christian laity toward death. Their solicitude now, he said, was less about the future, with whatever it might bring, than about the welfare of those whom they left behind, their kindred and the like. Geo. A. Gordon, of the Old South Church, Boston, preaching to the Congregational State Association in 1902, said: "We ministers of the Lord Jesus Christ know as no other persons in the community what a paralysis has come over intelligent and thinking people in regard to the reality of the other life. So many doubt it; so few have any strong confidence in regard to it."

SUMMARY OF EVENTS.

UNITED STATES—In a letter of Judge Alton B. Parker accepting the candidacy for President, he says: "Grave public operations are pressing for decision." His names for them as of pre-eminent importance, viz.: "Tariff reform, imperialism, economical administration and honesty in the public service." He also says: "The magnitude of the country and its diversity of interests and population would enable a determined, ambitious and able Executive, unimpaired of constitutional limitations and freed with the last of power, to go far in the usurpation of authority and the aggrandizement of personal power before the situation could be fully appreciated or the people be aroused."

According to a special Census Bulletin the negro population in five cities where it is the greatest is as follows: Washington, 86,702; Baltimore, 78,258; New Orleans, 77,714; Philadelphia, 62,618; New York, 60,666. The

rate of increase in negro population in the country as a whole is steadily declining. There are 3,992,387 negroes in America engaged in gainful occupations, these breadwinners composing 45.2 per cent. of the race. In the blacker surplus of the white population 37 per cent. of whom are engaged in gainful labor. The good showing made by the negroes is explained by the fact of the marked prevalence of female labor in that race. The negro as a farmer is making great strides. In 1900 746,717 farms were operated by negroes. These contained 28,938 acres, or 59.74 square miles, an area equivalent to the whole of New England. The total value of these farms is \$500,000,000, and the gross value of their product is \$255,000,000 annually.

A first payment of \$20,000,000 has been made by the United States Government, on account of the purchase of the island of the Philippine Islands, to the United States.

The twenty-second of the Ninth Month was the coldest day of that month upon record in Philadelphia. The temperature at 6 o'clock in the morning was 39°. The cool weather was general in Delaware, Pennsylvania and New Jersey.

A dispatch of the 19th from Washington, D. C., says: A lith was painted on the wall in the main reception room of the Pension Bureau to order of Commissioner Vane. It read, "The Lord hates a liar." It was learned that for ten years the Commissioner has had the same phrase painted on the wall over his desk in his law office in Tokyo.

Postmaster General Payne has promulgated an order which provides a new convenience for the business public in the use of the mails. Hereafter third and fourth class matter, in quantities of not less than 2000 identical pieces, may be mailed without affixing stamps, the sender prepaying postage in cash. Each mailing must contain not less than 2000 identical pieces, and must be accompanied by a statement, signed by the sender, showing the class of matter, the total number of pieces in the mailing and the exact weight of a single piece. Postage on the entire quantity must be paid in money at the time the matter is presented at the post-office.

A commission appointed by Secretary Taft, when Governor of the Philippine Islands, has made a report, which is to be submitted to Congress. The commission is of the opinion that the use of opium is spreading to native Filipinos to an alarming extent and that measures should be taken promptly to check traffic in the drug. It recommends the adoption of a system of exclusive government monopoly, limiting the right of purchase to a wholesale and retail, of opium to the Government, the exercise of the governmental function to be entrusted to upright, intelligent, honorable and well-recommended persons, with the object of eliminating from such a responsible trust all personal and commercial interests which would tend to extend the sale of the drug. The recommendation is also made that the monopoly be replaced as far as practicable by one of absolute prohibition. As a corrective and educative measure, all Filipino opium habits are to be deprived of the right of franchise and to be ineligible to all public offices, municipal, provincial and insular. Gratuitous treatment of all habits wishing to free themselves from the opium vice is to be provided at Government expense, and the hospitals are to be made practicable by one of absolute prohibition.

It has been estimated that the average annual expenditure of an American family is \$340. This result is reached by dividing the value of all farm and other products consumed in the United States in 1903 by the total number of families in the United States in that year. Excluding the cost of profits, taxes, interest, farmers and employers, it is estimated that the average American family will spend possibly less than \$700.

In four States—Wyoming, Colorado, Utah and Idaho—women possess the right to vote on equal terms with men at all elections. Either full or partial suffrage for women exists in twenty-six States. In eighteen States women possess school suffrage. In Kansas they have municipal and school suffrage. Montana and Iowa permit them to vote on the issuance of municipal bonds. In 1898 Louisiana granted them the privilege of voting upon questions relating to public expenditures.

Patented is a method of the Japanese attacks upon the coast of Korea, and the Russian army in the East shall be made. A railroad around Lake Baikal, 161 miles in length, has been lately opened, making an unbroken line of railway from St. Petersburg to the Pacific.

A dispatch of the 21st ult. from Liverpool says: "The strikers leading to the stevedores office of the transatlantic steamship companies were blocked to-day by thousands of emigrants, clamoring for a chance to get to America for \$10. The White Star Line steamship Baltic, which sailed to-day, took over 2000 U.S.-emigrants and many were left behind for lack of accommodation.

A dispatch from St. Petersburg states that the reception of Great Britain in concluding a treaty with Tibet has caused a protest to be made against it by Russia. It is forwarded to Peking, and that according to the Russian view, Great Britain's pledges to Russia regarding the scope of the expedition only contemplated the regulation of trade between India and Tibet, and she disclaimed a purpose to meddle with the internal or political affairs of the country. Instead of so doing, Russia claims that treaty with Tibet would be a step which would go further, creating a virtual protectorate over the country. Moreover, it is contended that the treaty is a restriction upon the sovereignty of China, inasmuch as, while recognizing the sovereignty of China by requiring her ratification, the treaty once ratified transfers the sovereignty of Great Britain by compelling Tibet to consult Great Britain in its dealings with the other powers.

An eruption of Vesuvius began on the 23rd ult. On the 25th it was stated that the eruption of Mount Vesuvius continues to increase in force and is now more violent than at any time since 1872. Red-hot stones were hurled to a height of 1500 feet, falling down the flanks of the mountain with a deafening sound. Several earthquakes shocks were felt to-day. Some of the people in the surrounding villages have left their homes and are camped in the open air.

A Philadelphia archeologist, Harriet Boyd, has lately been engaged in prosecuting researches in the island of Crete under the auspices of the University of Pennsylvania. The existence of an ancient city at Gournia has been discovered by excavations, which it is believed date back to at least 1000 years before the Christian era, of which no tradition or history is known.

On the 20th ult. a celebration was held in Rome on the 34th anniversary of the fall of the temporal power of the Pope.

The Hungarian Minister of the Interior, confirming the expulsion of two American Mormon missionaries, rendered a decision prohibiting the Mormon propaganda within Hungary, upon the ground that such a movement is undesirable both from the standpoint of state policy and religion.

NOTICES.

WANTED.—A mother's helper to have care of two children. Also a middle aged woman Friend to be charge of house and care of an invalid in same family. Address E. G. A.,

Office of THE FRIEND.

A middle aged woman wishes a position after To Month 1st as mother's helper, housekeeper or the care of an invalid in a Friend's family or near Philadelphia. Address B. T.,

Office of THE FRIEND.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1148.

EDWARD G. SMEDLEY, Supt.

DIED. at his home in Haddonfield, N. J., on the ninth Ninth Month, 1904, LEVI R. COWPERTHWAIT, in sixty-sixth year of his age.

The life of this dear Friend was a living testimony to the truth of our Saviour's words, "He that followeth shall not walk in darkness, but shall have the light of life." To him the day of small things was a day of great importance, and he was deeply concerned for his brethren, to heed the gentle impressions of the Holy Spirit, coining with joy the visitations from on high. There a living reality to him in the religion of Jesus Christ, as he faithfully endeavored to follow His leadings grew from stature to stature, and from grace to grace, impelled to proceed to attain the state of the riches of our Saviour's love, and to invite them to participate in it. An illness of twelve days closed his life, and the severe suffering and loss of speech and sight accompanied this attack, it was borne with remarkable patience. A few days before the close, his tongue was loosened the grasp of his Master, and messages of love and benediction were left for some of those who had been laid among, while in health. When he was thought to very near the brink, he said to those gathered around: "For I know that if my earthly house of this tabernacle were dissolved, I have a building of God, an house made with hands, eternal in the heavens."

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BETWEEN the unscrupulousness of the bloody mob, and that of the ambitious thrones, Christianity, in its work of creating Peace on earth, would seem to have yet before it a herculean task. Some generations of leavening seem needed to work in men's hearts, both the lower and the ruling strata of society are qualified to seek peace and pursue it. Under converted rulers and legislatures, the lower stratum, who have the bulk of the burden of suffering and dying to bear, could easily be made willing to be rid of their persons of the merciless task of warfare. Exemption might tame but would not eradicate the lust of war in them as partakers of the natural man. Personal conversion into spirit and nature of Christ, and that alone, would have power ultimately to effect this change of heart among men.

But how sorely this is needed in the ruling strata who incite the less privileged to fight to suffer for them—to be ground between the upper and nether millstone of their wars unscrupulous ambition and resentment,—thus pictured by Edmund Burke:

"I cannot conceive any existence under heaven which in the depths of its wisdom tolerates all sorts of things) that is more truly odious and disgusting than an impotent, helpless creature, without civil wisdom and military skill, without a consciousness of any other qualification for power his servility to it, bloated with pride and arrogance, calling for battles which he is not to fight, and sending for a violent dominion which he can never exercise.

In the present state of things some have paired off the ability of a peace conference with government authorities through their agents, on the principle that "war is a game which, were their subjects wise, kings would not play at;" and have questioned what a peace congress could accomplish in the face of bel-

ligerent spirits in power. This language has lately been used:

One such militant spirit panting for fame at the cost of blood may undo all the efforts of Christianity and civilization. The first effort of a peace congress should be to tame the warlike rulers of the world. Having eliminated the practical disturbances, they may establish the principles of international arbitration.

We believe, however, that the great and earnest conference of the present week in Boston will have a far-reaching effect in forming public opinion, and that a popular conscience thus growing adverse to war, will readily be reflected in the policy of rulers. The convictionment of the public judgment by conferences is a great work. It helps prepare the way of the Lord. But there is no final security in man against war, short of the leavening and converting power of Christ's own spirit. May this follow up the good work, until the curse of Cain is eradicated.

A Monster not to be Removed by Ignoring it.

It was editorially remarked in No 50 of the last volume of THE FRIEND that the problem which Unitarian teachers seemed to avoid was that of sin and its remission. We referred to a convention held in Philadelphia in which a minister of that persuasion declared that there was one thing in which their great disadvantage in getting a hold on the people consisted, namely, "We don't know what to do with Sin, and he confessed they would ever be handicapped in reaching the convicting witness in the people at large, until they could compete with the other churches in dealing with the problem of sin, its satisfying remedy and remission."

And now an article in the *London Friend* of the 23d ultimo comes to the aid of this view. While it has been our own endeavor in this periodical to arraign principles and not names as matters in controversy, we see no way in quoting the article but to let it speak for itself as written:—

The statement made by Dr. O. Edward Janney as President at the opening of the Biennial Conference of the "other branch" of Friends in the United States and Canada, recently held at Toronto, marks such a genuine advance in sober and intelligent expression of religious truth as compared with some of the crude statements uttered by Elias Hicks and others who took part in the separation of 1827,

that it justly claims our careful consideration. It is suggested in its introduction that it is an endeavor to give a clear idea of the belief of the body which was there represented, and as such an exposition of their views it deserves respectful thought. But to us it appears dangerously inadequate as a statement of Christianity. Dr. Janney, in his statement which we quote in full in another column, named "four cardinal points" upon which all of them were substantially agreed. The first was "a belief in God as the Creator of the universe, who directs its destinies." Secondly, "belief in the Bible;" thirdly, "in the Messiahship of Jesus Christ. The fourth principle is that of direct inspiration—"that there needs to be no obstacle existing between God and man, between the Creator and His creature." There is no recognition of sin and of the essential provision for redemption from sin in the coming or death of Christ, except in the passing allusion to the Messiahship of Jesus Christ "as being the messenger of God sent to the human race to re-establish the relationship which should exist between God and man, that of Father and child." How this relationship is re-established we are not told, except that Christ established the kingdom of God on earth.

If our eyes are once opened to any adequate comprehension of the holiness of God, we must surely have some conception of our own condition as sinners, and the consequent necessity for the Father's love to be expressed in the Good Shepherd laying down His life for us that He might bring back the lost. The sense of sin is apparently so perilously absent from this theological statement that it falls far short of the necessities of the world we live in. It reveals an inadequate conception of the essential attributes of God. But we believe that He is a loving Father yearning for the reconciliation of His wandering sons. The Sacrifice on Calvary is an essential part of the beautiful and perfect revelation of the mind of God in Christ. The incarnation, the faultless life, the wholesome and Divine teaching, all led up to the death for our sakes and the resurrection. These are the essential functions of a true Messiah, and essential to our newness of life. Christ was one with the Father before the foundation of the world, and humbled Himself to become the babe of Bethlehem. Thus becoming man, He identified Himself with human interests and responsibilities. He has borne our burdens and carried our sorrows. As one member of the body is affected by every other member of the body, so He became the Ransom for the many, that as many as receive Him by faith might be emancipated. In this solidarity and identification of interest and responsibility with us, He creates us anew, as our wills become obedient to His will. The covenant of the Father with the Son is thus

enlarged to the covenant of the Father with His emancipated children. Born anew unto eternal life, we become heirs of God, growing in grace and identified with Christ in character and privilege in His kingdom.

Dr. Janney states that a Christian is "simply one who tries to follow Christ." We must again plead that such a definition is inadequate. It is true we are to follow Christ and our whole being is to be regulated by His Holy Spirit. How? By faith. By faith in what? In the whole Christ, and not only in a heavenly voice within, or Christ in the heart. If we heed the Voice within, we shall infallibly come under a deep sense of personal condemnation for sin. Then we discover that the lifting up on Calvary meets our necessity. The coming of Christ in the flesh, and His voluntary sacrifice for our sins, are the central factors in the history of the world.

We cordially endorse the statement made in the *British Friend* for this month (page 254), "It was our sin which laid the Cross on Him, and that Cross is the measure of God's hatred of sin, not of His desire for its punishment." Yet Dr. Janney does not once mention sin or the sacrifice for sin in his theological statement. We also heartily agree with the able article on Forgiveness in the *British Friend* this month, when the editor states (page 245), "In the highest case of all, the will of the sinner must be reached, and must co-operate, if Divine forgiveness is to find its fruition. The Gospel is, essentially, the message that Forgiveness in the first sense is a part of the very nature of the Heavenly Father Himself." If forgiveness is left out and the new Birth, the Gospel is left out. Yet the statement of Dr. Janney does not mention forgiveness, or the need for being born again. As Edward Grubb well puts it, "In Christianity forgiveness is central." "The obstacle is not on the side of God, but on that of man." We are face to face not only with God, and the convictions of His Spirit, but with a world lying in wickedness. Our errand, as servants of Christ, is to point men to the Christ lifted up on the cross for sin, that they may be reconciled and forgiven, that their wills may be changed by the wondrous manifestation of Divine love, that whosoever believeth in Him may not perish, but have everlasting life. This is the Stone, rejected indeed by many builders, but it is become the Head of the corner, and is our immovable Foundation.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow man, we engrave on those tablets something that will brighten all eternity.—*Daniel Webster.*

In a letter from John Newton to William Wilberforce on the marriage of the latter, in 1799, after mentioning the hope that eventually they may "be admitted to the marriage supper of the Lamb. Oh! what a transition will that be," after some further observations, he adds, "then, if not before, I believe we shall add our sharpest trials to the list of our greatest mercies."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 51.)

On Eleventh Month 24th, 1820, Joseph Elkinton writes, after making arrangements for opening a school on the Reservation: "We have been preparing to move to Tunewanna to-morrow, and during the course of the day, whilst thus engaged, I have felt a portion of tranquility cover my mind, notwithstanding I heard that some of the natives said that my life would be taken if I persevered in teaching the school." Notwithstanding these discouragements, the school was opened, and was soon attended by at least eighteen children; and some of the chiefs who favored its opening and the improvement of their children, occasionally visited it, and thus gave it the weight of their countenance and influence. On one occasion, one of these chiefs [Skin-dih-quah-de] addressed the children in the following words: "Pay attention; open your ears to hear what I am now going to say. Do not have your minds otherwise occupied whilst I am speaking, for, by so doing, you would lose part of what I may deliver. I am glad you are all well now this day. I want you to return thanks daily to the Great Spirit for preserving you in health. At night when you lie down desire his protection that you may be favoured to see the morning light. Love Him and endeavor to please Him, and you will be prospered in your ways. Be attentive to your learning, and pay attention to the account we have in the Testament of Jesus; some of you now know something about it, and are able to understand. He spoke the words of life, to which we should pay attention. Love your schoolmaster who is sitting there. We old men all love him; he left his home where he had all the comforts of this life, to come here and endeavor to instruct you. The old men, the Quakers, enquired who amongst them would come here and instruct our children, and your schoolmaster said he would leave all and come here. His heart was willing to come amongst us; he believed the Great Spirit would be pleased therewith, and therefore he came, and we old men want you all to love him, and to look to him for example. Do not pay attention to what those Indians say who are opposed to improvements; they are very much benighted in their minds and are in the dark. You must not follow their customs. You cannot get your living by hunting; when you grow up, you must work and get your living out of the land. You must have cattle, which will be your money. You must follow the customs of the white people. Some of you are now coming to be wise; you know something of passing events. You may know that Washington is the seat of government for the United States; there Congress meet and make laws for all the United States to abide by. We wish you to become useful citizens and have things comfortable around you when you grow up. We old men are poor, and have nothing to give you. Pay attention to what your parents say when you go home, and return to school again at the time appointed. Do not stay away unless your parents give you liberty so to do. Upon your

For "THE FRIEND."

way home be orderly, insult no one, neither throw stones nor sticks at any cattle you meet on the road."

During the course of the ensuing winter Joseph Elkinton, after returning from the school one afternoon, found his skiff sprung from end to end, which had no doubt been done by one or more of the natives opposed to the school. He remarks in his memorandum when mentioning this circumstance, "Oh! I may be enabled to conduct like a Christian amongst them." He also says, "The opposition to the establishment of a school, produced no doubt, in part by the mischievous insinuations of white people, who wished to keep the Indians in ignorance, and ingratiate themselves in their good opinions, that they might more readily get possession of their land, making the situation of the resident Friends very difficult and seemingly hazardous, without gratitude on their part. The whites were evidently opposed to Friends; and whilst they were instilling unfounded apprehensions to the Quakers were seeking to obtain the land from the natives, it would have been well for the 'poor Indian,' had he been as much awakened to that danger from his evil advisers, and at all future periods maintain his opposition to the encroachments of the many unprincipled people by whom he was surrounded. Friends had purchased a farm for themselves—they never thought of a compensation from Indians for any services proffered them. Large sums of money were raised by Friends in England, and by Friends in this country, to promote the civilization of this untutored people, and whatever was needed, which the farm and the mill did not yield, was paid for out of those funds in the hands of the Committee of Philadelphia Yearly Meeting. Well would it have been for the Indians, had they constantly maintained their suspicions of the danger of losing their land towards those white people, who have had other object in view, but to deprive them, and then get their property."

In consequence of the opposition made by the party who desired to continue their Indian customs, the school was discontinued short afterwards, for several months.

As the Indians at Cattaraugus had expressed a desire to have their children educated at school learning, the Committee took steps to circulate this information among the members of the Yearly Meeting, and early in 1818, Sachar Man offered himself for this service, and with the approbation of the Committee soon afterwards settled among them and opened a school.

The divided condition of the Senecas at that time was in part due to the differing views the profession of religion. For some years previous to this period, efforts had been made to locate missionaries among them, and the result was that the community became divided into the so-called Christian party and the so-called Pagan party; the latter composed those that were not prepared to leave their former modes of worship and adopt those of the whites. The objections which this elicited to the introduction of the religion which was professed by some of the white people were forcibly expressed by Red Jacket in 1818 in a public council which had been called to consider a request which had been made by

missionary to settle among them. A part of speech is as follows:

'Brother: Continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind, if we do not take hold of the religion which you white people teach, we shall be happy hereafter. You say that you are sent and that we are lost. How do you know us to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, why did He not give to our forefathers knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by white people?

'Brother: You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree as you can all read the book?

'Brother: We do not understand these things. You are told that your religion was given to our forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship in that way. It teaches us to be thankful for all the favors we receive; to love each other and to be united. We never quarrel with religion.

'Brother: The Great Spirit has made us, but He has made a great difference between the white and red children. He has given us different complexions and different talents. To you He has given the arts. To us He has not opened our eyes. We know these things to be true. Since He has made a great difference between us in other things, why may we not conclude that He has given us a different religion, according to our understanding? The Great Spirit does right. He knows what is best for his children; we are satisfied.

'Brother: We do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

'Brother: You say you have not come to our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings, and saw you collect money from the meeting. I cannot tell what your money was intended for, but suppose that it was for your minister, and if we should conform to your way of thinking, perhaps you would want some from us.

'Brother: We are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has on them. If we find it does them good, we like them honest, and less disposed to cheat. We will then consider again of what you have said."

In dealing with Indians holding such views are here expressed, our Friends saw the necessity of living up to the profession they adopted, and to exemplify in their lives and conduct the principles which they endeavored to recommend to others.

The Indian judges of men by their actions

rather than by their words, and it has been a sorrowful commentary upon the profession of Christianity that of those Indians who did profess to be Christians, many of them have been perhaps overcome by temptations presented by the white men as well as those who retained the customs and worship of their forefathers.

In the troublous times which succeeded the fraudulent treaty of 1838, it was recorded by one who lived among them for many years that "Several of the Christian chiefs were bribed by the white man's money to sign the treaty. This so disgusted those who had not fully decided to accept the gospel, that they returned to 'paganism.' 'Red Jacket told us years ago,' they said, 'that if we took the religion of the pale face, we should lose our homes. His words were true.'"

(To be continued.)

CLAIMED THAT A BAD MAN MAY STILL BE A RIGHTFUL MINISTER.—Thomas Bennett, rector of St. James Church, Colchester, in Cambridge, Eng., wrote as follows in his "Confutation of Quakerism": "I think it were proper to take notice of another mistake of our adversaries, the Quakers—they suppose that holiness of life is absolutely necessary in a ministry of the Gospel; so that if a vicious man preach the Gospel he is not a bad minister, but no minister thereof. This appears from W. Barclay, who says We (the Quakers), judge the grace of God indispensably necessary to the very being of a minister, as that without which any one can neither be a true, nor lawful, nor good minister, whereas on the contrary, we (the clergy), affirm, that though all ministers of the Gospel ought to be endued with holiness of life, and though it appertaineth to the discipline of the church, that enquiry be made of the evil ministers, and that they be accused by those that have knowledge of their offences, and finally being found guilty, by just judgment be deposed; yet sometimes the evil have chief authority in the ministration of the words and sacraments—holiness of life is not indispensably necessary to the very being of a minister, nor does the want thereof make his commission to preach the Gospel void. "This also pretended that holiness is absolutely necessary to make a man a member of Christ's church, as I have already shewn, and consequently the foundation of his argument is overthrown."

Antitheses.

The World, the Flesh and the Evil One—Heaven, the Soul and Christ.

Pride, Ambition, Lust—Humility, Unselfishness, Purity.

The magisterial Intellect—The meditative, spiritual life of the Mystic.

The Wisdom of this World—The Foolishness of Christ.

An Eye for an Eye—Resist not Evil.

A Caesar, a Bonaparte—The Prince of Peace, a Penn.

Hatred and Revenge—Love and Forgiveness. Earthly Glory—The Cross of Christ.

The will a corpse in the hands of the Jesuit Superior, and the Nirvana or annihilation of the Buddhist—Self-abnegation, Self-sacrifice, a Life hid in Christ.

THE TRUTH.

"But there will come a better day, I see it but not now, Then lift each drooping head in hope, and clear each anxious brow, Redeemer! Thou can't make these storms work out thy sovereign will, The raging of the winds and waves, Thy purposes fulfill!"

Many are straying from the fold,

Far from the beaten track;

In which our fathers trod of old;

O bring these wanderers back.

Restore the strength of zeal and youth,

When Barclay, Fox and Penn

Displayed a banner for the truth,

Before their fellow men.

O! Keep me with thy little flock,

Though poor and low it be,

Which though the world deride and mock,

Is owned, and loved by Thee.

The Truth, the same our fathers knew,

Shall yet revive and reign;

And they who closely cleave thereto

Shall lift their heads again.

Bring round in thy appointed time,

A better, brighter day,

And cause Thy face again to shine

And chase the clouds away.

From an old manuscript.

FOR "THE FRIEND."

Paid Agents in Religion.

A book entitled "Princely Men in the Heavenly Kingdom," by Harlan P. Beach, gives a sketch of John Livingston Nevins, who after some time in Japan, commenced work in China in 1861. He was favored to start and organize a large number of stations where Christianity was taught. His words on making paid agents of new converts impressed me. He says, "It affects injuriously the stations with which they are connected. It makes other converts in the station dissatisfied. New converts are often injured by being made paid agents since they find themselves advanced to a position for which they are ill fitted or become puffed up by this promotion. Among people who are adepts in dissembling, the temptation to hypocrisy for the sake of gain is too great for many, and it becomes difficult to judge between the false and true. It also tends to stop the work of unpaid agents. 'If money is given others for this service why not pay me, and if I am not paid why should I continue to labor?' The use of money tends to lower the missionary enterprise. The general opinion of the Chinamen as to the motive of one of his countrymen in propagating a foreign religion is that it is a mercenary one. When he learns that the native preacher is paid by foreigners he is confirmed in his judgment."

At the opposite pole is absolute self-support. As the Catholic fathers of North China had taught their converts to repair watches, do silver-plating and other work, to raise potatoes, &c., so in Shantung J. L. Nevins introduced small fruits, especially strawberries. He also imported Jersey cows to improve the milk supply. The setting of full tires on wheels was introduced into this section of China by J. L. N. All these attempts aided a little in self-support in the management of sixty stations under his care and his constant advocacy of financial independence in the native church effected much."

H.

ONE never waits on the Lord in vain.

AT THE WELL.

"How is it that thou askest drink of me?" (John 4: 9.)

This is a day to be remembered long.
Thy strange request awakes in weary heart
A hidden bubbling flow unfelt before.
A drink at my poor hands is wealth bestowed.
The dried up fount of honor bursts anew;
And I a child of Abraham feel the stir
Of dignified response to call divine.
I give thee drink! I give an affluent soul!

H. T. Miller.

BEAMSVILLE, Ont.

How our Literature Sent to West Africa is Valued.

Most of the readers of THE FRIEND are aware that part of the income of a legacy of the late Charles L. Willits is used in distributing religious writings among the English-speaking African population of Liberia. The following letter, read at the last meeting of the trustees, it was thought might have enough interest to warrant its insertion in the paper.

HARPER, Caspe Palmas, Liberia, W.C. Africa, Aug. 9, 1904.

To the Trustees of Chas. L. Willits, deceased.
Publishers of the *African's Friend*.

Dear Christian Friends: For some years I have been receiving regularly a little bundle of papers from you. When you first began to send them to me I was a student in school at Cuttington, now I am, under God, a minister, preaching the glad tidings of salvation to my fellow Africans in this city, Harper. I have under my care a large Sunday-school, composed of about 350 in all. My papers that you send being such a few, they are not enough that every one may have one, so instead of giving them to the school I send them around to Christians and unbelievers alike. They do good service. Many are led to Christ, I verily believe, by their perusal. In order therefore to have more good done, I write to beg that if possible you will send me regularly every month a sufficient number to distribute among the Sunday-school scholars. If you can't send me the whole number, send me at least 200. God will reward you.

Will you please inform me of your price for a bound volume of the *African's Friend*. I want one to give to the numerous persons who call on me to visit, especially the young men.

Our people are glad to have books and tracts to read. There is no publishing house here, and good literature is always in demand. I was interested in the article about the good and bad literature, as printed in one of your papers, and can add my testimony to the fact, that young people prefer to read something good, in preference to the low, vile reading of fiction. I pray God to hasten the day when these vile, nasty papers, that corrupt and debauch souls, will be done away with, and pure, clean, soul inspiring reading will take its place.

Brethren, I for one thank God for the *African's Friend*. I look upon the papers as a valuable auxiliary to the cause of Christ in the world. Brethren, let your good work continue. Cease not till this dark continent of Africa, yea the world, shall be brought to Jesus. Till the kingdoms of the world shall become the kingdoms of the Lord. Cease not to raise your voices against intemperance, for I tell you of a truth, that our people are fast

becoming enslaved to rum and other deadly poisonous drinks, sent out here to the natives from Christian England, Germany, France and America. O these nations, great and powerful as they are, will be arraigned before the great God of Nations, for their repeated acts of sending to Africa, poor Africa, this vile, degrading thing that destroys body and soul.

Brethren, may God be with you in all your work. May you continue to sound the alarm, till Jesus shall reign. Pray for us in dark Africa, with our millions of heathen brethren, who are still groping about in darkness, heathenism and superstition.

I shall anxiously await your reply.

Your brother in Christ Jesus,
G. W. GIBSON, JR.

"Be not carried about with divers and strange doctrines; it is a good thing that the heart be established with grace." Heb. 13: 9.

We sometimes meet with persons to whom the offers of mercy have been evidently made. They themselves have been sensible of this, and were almost persuaded to give themselves to Christ and to accept his rule as the law of their lives. But having much to attend to and think of, they were not so deeply stirred as to come to the decision that security of soul through faith in Him was of so much importance as to demand their first thought and care. Giving at best a divided attention to religion, their interest in it does not lead them to examine the doctrine of Christ and to have clearly formed ideas of the beginning, progress and completion of His work of redemption. They, however, do learn enough to convince them that the religion of the New Testament, if applied to daily life, is not an easy acquisition to human nature. An earnest attempt to attain it is put off through one excuse or another, and the question of an interest in the merits of a crucified and risen Saviour remains unanswered.

The Apostle John wrote, "many false prophets are gone out into the world." Meeting with some of this legion, the mind afloat in things of business and pleasure, not having understood the doctrine, for want of application to learning in the school of Christ, these unstable souls do not discern the false spirit, and are easily caught with a plan to be saved which is not that established by the Divine wisdom. A counterfeit has been offered to them; it may be of base metal and coarse design, but their hope is it will answer their purpose, and it costs little or nothing to possess it, or it may have so close a similarity to the genuine as to easily deceive, but when presented to Him who designed and made the original, his refusal to own it will leave the possessor at a loss.

Men-pleasers and false teachers who preach any other gospel than that made known by the revelation of Jesus Christ are severely denounced. Let us then build upon the foundation God has laid. Much digging down through our earthly nature may be found necessary, but when that is removed the unmovable will be reached and the building of our hope can firmly stand upon the Rock, against which the gates of hell have not prevailed. In the voyage of life let us take the Bible for our chart, on which the rocks and shoals of danger are clearly

marked, and the deep and safe waters are laid plain and open. With the Holy Spirit as compass, the voyage can be continued by day and by night; whether the effulgence of the Sun of Righteousness shine on us or His rays be hidden behind clouds of adversity and grief. Head winds and storms cannot keep us from making our port, for our Pilot aboard holds them all in his own control.—J. E. RHODES.

I Was in Prison and One Visited Me.

Some years ago an itinerant minister was passing through a prison crowded with convicts showing every phase of ignorance and brutality. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathy.

"How long has he to serve?" he asked the guard.

"For life."

"Has he anybody outside to look after his wife or child?"

"How should I know? Nobody has ever noticed him in all the time he has been here."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's forehead.

"I am sorry," he said; "I wish I could be you."

The convict looked keenly at him, and nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a friend who stays here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your friend. If you are good at true, and will pray to God to help you, I am sure He will care for you."

"Come, sir," said the keeper. "Time up."

The clergyman turned sorrowfully away. The prisoner called after him, and, catching his hand, held it in his own while he could. Tears were in the preacher's eyes.

Fourteen years passed. The convict went to work in the mines. The minister was down one day into a mine, and among the women saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow—the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he recognized the clergyman. His eyes shone. "Do you know me?" said. "Will He come soon? I've tried to be good."

Through a single word of sympathy the lifer had been transformed, the convict changed. *Selected.*

DEATH pays respect neither to youth nor usefulness; but mows down together the tender herb, the fragrant flower, and the noxious weed.—J. A. James.

Considerations on the Life of Faith.

It is obvious from the Scriptures that we required "whatever our hands find to do, do it with our might," "to provide for our households," and undoubtedly every person, on Christian principles, regularly and scientifically accomplish the appropriate work of his hands, whatever it may be.

But here also as in everything else, we must recognize the presence and agency of God. We do not do whatever our God requires us to do, must recognize Him alike in the fulfillment of the disappointment of our efforts. We do not think too much of the inferior instrumentality of the rain and the sunshine, of turning of the furrow, and of the planting the seed, although these are important in their place; but placing these and all other ordinary causes comparatively under our feet, endeavor to gain a higher position, and stand in nearer proximity to the Primitive way. "He that observeth the wind shall sorrow; and he that regardeth the clouds I will not reap." God works in connection with second causes, but not in dependence on them. They are his servants and not his masters; a sort of dumb expositors of his will and purposes; but in no sense, though man seldom looks above them, the originating and effective cause.

In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." It is the man, who as he goes about his daily business, tending his flocks with Abraham, or ploughing his fields with Elisha, can God in trees and flowers, and running rills, in hills and valleys, in clouds and sunbeams; and can connect Him, as an intelligible effective agency with everything that has relation to the time and the place, the nature of the results, of his labors.

It is important also in the experience of a Christian life, to extend the principle of the recognition of God's presence and agency to all public and national events, as well as to those more private nature. In republican governments, and in all governments of a constitutional character, there are almost constantly before the public, questions of great moment, which, when viewed out of their relation to the Divine mind, are calculated to create in the Christian, as well as in others, a feeling of anxiety. When he beholds conflicting parties and nations, when he witnesses wild political commotion and uproar which has characterized almost every age of the world, the heart of the good man would faint in him if he did not know that the hand of God is in it. And yet the faith, even in Christians, when exercised in relation to public events, is exceedingly weak; so much so hardly, in the comparative sense, to stand an existence. It is very different in this respect from what it should be. Nothing but a strong and blind unbelief could thus exile a man from a participation in national movements. There has no political event ever occurred, in which there has been no rise or fall of public opinion, no building up or overthrow of parties, without the presence of the hand of God, either for good or for evil, for punishment or reward. Such is the doctrine

of the Scriptures as well as of reason. Their language is, "The kingdom is the Lord's, and He is the governor among the nations." "By Me kings reign and princes decree justice." God says of Cyrus, the Persian king and conqueror, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." And He adds in the next chapter a remarkable passage, which shows that kings and rulers, who have no realizing sense of the Divine superintendence and presence, may yet be the instruments in His hands for the accomplishment of His purposes. "For Jacob, my servants' sake, and Israel, mine elect, I have even called thee by thy name, I have surnamed thee, tho' thou hast not known me."

Oh, that we might learn the great lesson, the lesson absolutely indispensable to him who would experience the highest results of the inward life, of beholding God, either in His direct efficiency, or His permissive or controlling guardianship, as present in all things, whether high or low, of whatever name or nature. Without taking this view of His presence, we deprive ourselves of that great centre where the soul finds rest. We are tossed and agitated by passing events. Everything is perplexed, mysterious and hopeless.

—Thomas C. Upham, in *Interior Life*.

The Silent, Upturned Face.

Ring out the thousand wars of old,
Ring in the thousand years of peace . . .
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

Ex-Governor Black, in the speech in which he placed Theodore Roosevelt in nomination for the Presidency, said:

"Men may prophecy and women may pray, but peace will come to abide forever on this earth only when the dreams of childhood are the accepted charts to guide the destinies of men."

How closely this accords with the words of our Lord who said:

Verily I say unto you, Except ye . . . become as little children ye shall not enter into the kingdom of heaven.

In scores of pulpits to-day, ministers of the gospel are explaining to their congregations that the disciples of Christ erred in supposing that His kingdom was established by force of arms. They are telling the people that the multitudes hoped that His triumphal entry into Jerusalem was the first act in a coercive despotism. That the people of that day could not understand the Master's purpose of conquering the world by means of love alone. The ministers are telling their congregations to-day that Jesus' example was in perfect accord with His precepts; for He was led as a lamb to the slaughter—He was dumb before His accusers—He made no resistance when they pressed the thorns into His brow—He was silent when they spat in His face—He bore His own cross—He, who might in a breath have called legions of angels to His defense, rather than set an example of coercion to the world, suffered Himself to be nailed to the cross; and, in that supreme moment, while all the hosts of heaven listened, and men, ex-

hausted by the frenzy of their hatred, rested for a space, hark!—

"Father, forgive them, for they know not what they do."

Black was right. Men may prophecy and women may pray, but peace will come to abide here on earth only when the dreams of childhood are the accepted charts to guide the destinies of men. Not till men become as little children will peace come to abide, here on earth.

But Black spoke, not as an exponent of this doctrine of the Christ, but as a scoffer of it. Hear him:

"The fate of nations is still decided by their wars. You may talk of orderly tribunals and learned referees; you may sing in your schools the gentle praises of the quiet life; you may strike from your books the last note of every martial anthem, and yet, out in the smoke and thunder will always be the tramp of horses and the silent, rigid, upturned faces. . . . If the pressure is great, the material to resist it must be granite and iron."

No doubt, so long as the scoffers of peace, who sound the praises of war, are dominant; the silent, rigid, upturned face will mark where the man of granite and iron; for war is the instrument by which the men of granite and iron decide the fate of nations.

But, you may talk of world powers and the glories of battle; you may voice from the forum the wanton eulogies of strife; you may blot from your books the last note of every psalm of peace and love, and yet, forever upon Calvary will appear the silent, upturned face of One who died under the iron heel of the men of granite; died, without so much as lifting His almighty arm in His own defense; and in so dying, branded eternal infamy upon the hellish front of war. And over the crests of the centuries, wafted on airs of heaven, we hear the matchless words:

"Except ye become as little children, ye shall not enter the kingdom of heaven. . . . Peace on earth, good will to men."

And when (God hasten the day!) the will of the common people—the multiplying hosts of Christian democracy—shall have wrenched the helm of human destiny from the crimson hands of self-seeking demagogues, then war shall end, and peace shall usher in the blessed reign of human fellowship and love, beautiful as the dreams of childhood.—Edward H. Putnam in *the Public*.

Wanted—Prophets.

What is a prophet? One who forth-tells the mind of God. A prophet is one whose soul is under the government of the Spirit of God. The prophets that are wanted are not men who foretell future events, but men inspired of God who speak to the present need and the present-day conscience. If we fulfil our duty, and through the power of the Spirit arouse conviction for sin and proclaim the Saviour from sin, we can safely leave the morrow to care for the things of itself. The true prophet is not the man whose vocation is limited to preaching in meetings for worship. The prophets of Holy Scripture threw themselves alongside their fellow-men in every great crisis. A national crisis was often the means of calling the prophet to the front. They were men in whose heart the Spirit was

burning for expression. Great moral issues awoke their intensest sympathies. . . . The world to-day is in urgent need of prophets, men of the prophetic spirit who declare the mind of God, even though it is quite possible that their message will be unacceptable when they appear. Independently of all church organizations, and probably amid them all, inspired men are being raised up to speak to our condition. Just in proportion as they speak under the inspiration of the One Spirit, these voices agree together, although the drapery of their institutions may widely differ. Dr. Gore, the Bishop of Worcester, in his sacerdotal vestments, Charles H. Spurgeon, at the Tabernacle, and Catharine Booth, the departed saint of the Salvation Army, have alike given utterance to thoughts which members of the Society of Friends imagined they were themselves raised to uphold. The church that produces prophets, be they men or women, deserves the gratitude of the world. Many prophetic gifts have been buried under the weight of denominationalism and sacerdotalism. This world's covetousness, its busy greed and care, are answerable for untold quenching of spiritual gifts.

Our own church order is not founded on any mere "basis of silence," appropriate and helpful as times of silent worship are in these busy days. Our real basis of church order is loyal obedience to the government of the Holy Spirit in meeting and out of meeting, individually and collectively. Christ is the President in every assembly of His people. His Presence is to be waited for and realized whenever we meet. He is very punctual and regular in His attendance. Under His presidency the spirit of the prophets is subject to the prophets, and His voice in one accords with His voice in others. In a gathering held after the pattern of the early church there is room for all to speak whom He shall call. . . . To some men the Church needs to say, "Stir up the gift that is in thee." To others who are voluble, the Church may say, Hold thy peace till others have an opportunity of expression. Many meetings are held in this liberty of prophesying and are joyous occasions. Sometimes the liberty is abused by over-much talk; at other times the liberty is abused by over-much silence. Congregations everywhere need to be so developed that they may in truth become schools of the prophets. If it is to be so, we must have patience with ourselves, and patience with one another. In unexpected quarters, in the cottage of the herdsman, in the public school, in the desert, in royal courts, the prophet appears. Not by the election of majorities, but by Divine election the anointing oil descends, and the Spirit comes on that man from that day forward. Christ loves willing-hearted disciples. Sometimes He strikes down the opposer and converts him into an apostle; here and there a gifted scholar receives and welcomes the still small voice. But amid all the variety of outward circumstances and inward discipline every true prophet may look upward and thankfully acknowledge his Divine ordination. The Prophet is in fellowship with Christ, and Christ is in close fellowship with the Prophet.—*London Friend*.

Be much with God, and your face will shine; let all men see the new creation.—*Bramwell*.

CONSOLATION.

When the streamlet is dried up then flee to the fountain,
When the valley is flooded then haste to the mountain,
When the arm thou hast leant on is laid in the dust,
On the arm of thy God lean with faith's cheerful trust.

Earth's gourds, oh how tempting their flowers and fruit,
While we love their sweet shadow a worm's at the root.
Is thy gourd that once sheltered now withered away?
Be the shelter of Jesus thy shelter and stay.

How oft have earth's visions deceived the fond-hearted,
Like the rainbow they shone, like the rainbow departed.
When thy light that once sparkled is darkened and gone
See the rainbow that fades not, it reaches God's throne.

How oft have earth's pleasures for which the heart panted,
Like the bright upas tree proved deadly when granted.
When thy soul has been sickened with earth's poisoned joy,
Look up for pure pleasure to fountains on high.

Like the dove when of old from the ark it went forth
Some green spot to rest on to seek thro' the earth,
When it found the deluge so deep and so dark,
Left no green spot uncovered, returned to the ark.

So when floods of affliction have gathered all round
And no green spot of gladness, no hop-branch is found,
Then flee to the Saviour the true ark of rest,
Oh, there's no place of shelter like his pitying breast.

When there thou art sheltered tho' storms rack the skies,
Tho' higher and higher the deep floods arise,
Above the dark waters the ark is lifted high
And bears its blest inmates to God's mount, the sky.

By the scorn and the scoff for thy sake He bore,
By the sharp crown of thorns for thy sake He wore,
By the sweat in the garden, by the death on the tree,
To Him who redeemed thee, then wearied one, flee.

From Him thine own Saviour whate'er may betide thee,
No sorrow can sever, no distance divide thee.
Earth's friends may forsake, but He'll forsake never.
Earth's loved ones must die, but He liveth ever.

In love He afflicts thee, in mercy He chastens,
To wound He is slow, but to bind up He hastens,
When thy sins call for chastening 'twill comfort impart,
Tho' a frown's on his brow, yet there's love in his heart.

Each dear little creature by his hand may be broken,
But his stroke tho' severe, of his love is a token.
He breaks them that he by his love may be led
To drink of pure pleasures at joy's fountain head.

To Him who so loved thee let grief draw thee nearer;
Each dear precious promise let sorrow make dearer,
And welcome each trial by which there is given
To thy soul more of God, to thy heart more of Heaven.

—Charlotte Elizabeth.

The world may promise much but can give nothing of that substantial joy and that solid peace, which is to be found only in the union of the soul with its Divine Creator and Redeemer.—*Maria Fox*.

Science and Industry.

HOW PRESSED GLASS WAS INVENTED.—1827, a carpenter of Sandwich, Massachusetts wanting a piece of glass of a particular size and shape, conceived the idea that the molten material could be pressed into any form, much the same as lead might be. Up to that time all glassware had been blown, either off the wheel in a mold, and considerable skill was required and the process was slow. The glass manufacturers laughed at the carpenter, but he went ahead and built a press, and now the United States is the greatest pressed-glass country in the world.—*Cosmopolitan*.

BORAX IN THE UNITED STATES.—The borax fields of the United States are mainly in the desert "dry lake" region of southern California, although deposits are found also in Nevada and Oregon. Borax was first produced in the United States in 1864, at Borax Lake, California. The borax was contained in the water of the lake and was obtained by evaporation.

The saline crusts of the so-called dry lake or borax marshes of the Mohave Valley were next mined for borax, and afterward, about 1838, work was begun on the beds of colemanite, or borate of lime, in San Bernardino County, Cal., from which most of the borax mined in the United States has since been obtained.

THE COLLECTION AND PRESERVATION OF WELL RECORDS.—The United States Geological Survey has recently perfected plans for the systematic collection and preservation of well records and samples. The demand for information regarding wells has become so great that the Survey has decided to issue an publication containing a brief account of wells bored each year. This report will be published as near the beginning of the year practicable, and will be sent to all those who apply for it. It will contain the names and addresses of persons doing well work and summarize the work done by them in the preceding year.

In order to obtain data for such a year the Survey wishes to make arrangements with well drillers and well owners to send samples and records to the Survey's headquarters at Washington, D. C. On receipt of name persons willing to save samples of well bottom the Survey will at once send them supply canvas bags in which they may transmit through the mails without paying postage. As these samples may be sent as often as drillers visit the post-office, there is no doubt that they will accumulate and become bulky. For the keeping of a log a convenient pocket memorandum book will also be provided.

Records of the borer's work will be carefully filed in the office of the Survey, and will be readily available to them at any time, so in case their notes are lost they can be replaced.

Their cooperation will aid materially in the study of the geologic structure of the United States and will thus assist in obtaining knowledge which can not fail to be of ultimate fit to well drillers.

POSTAGE STAMPS NOT LEGAL TEND
Those Government Bureaus that are auth

law to sell certain of their publications freely have trouble in regard to the form in which remittances are made to pay for books, pamphlets, or maps. Among these Bureaus the United States Geological Survey, whose reports and maps have a wide circulation. The Survey has persistently endeavored to make generally known the fact that checks, foreign (including Canadian coin), and postage stamps can not under the law be received in exchange for the publications, yet almost every one brings remittances of postage stamps. Some cases the clerks who are required to sort out the books and maps have simply given the stamps and themselves turned the books into the official coffers, so that the offenders have received without detriment to the publications ordered. But these cases have naturally become averse to invest the entire amounts of their salaries in postage stamps which they can not use and for which they must therefore find buyers, and this evil will now be discontinued. The offence of sending stamps has been in many cases aggravated by the remittance of amounts in excess of the price of the book or map. It has happened that six cents in stamps has been offered in payment for a five-cent map. In these cases it has been necessary to return the stamps to the purchaser at a cost greater than its value. In most instances, perhaps, change has been expected, but the rules of the present bookkeeping has made it necessary to turn the surplus amount.

By postal money orders or cash can be received for these publications. The maps of the Survey have now a wide sale, and the failure on the part of intending purchasers to obtain the requirements of law has become a source of so great inconvenience that a rigid uniformity to these requirements will hereafter be exacted.

REMOVAL OF CRIMINAL PROPENSITY BY SURGERY.—Jesse Beard, fifteen years of age, was brought into Juvenile Court by his mother, charged with being incorrigible. He had been away from home five days, and the mother and sister of the boy thought that he had been put in some institution where he could be managed. Pending an investigation of the case, Helen W. Rogers, chief probation officer, and others of the Court, conceived the idea that a physical defect was responsible for the boy's mental attitude.

The mother and sister then remembered a time when the boy was three years old. He had struck his head on a rock in a stream and he was wading. Dr. Kohlmer's examination showed a concave formation of the skull which it should have been convex. Arrangements for an operation were made, but they were not carried out until June 5, as the boy was run away in the meantime.

The operation by Dr. Kohlmer involved the removal of three pieces of the skull, on the right side of which he found thick growths pressing against the brain. The boy was allowed to leave the hospital fourteen days later, and strong as ever, but showing a reasonable difference in his manner. The oldness and ungovernable temper were gone, and he was perfectly amenable to the wishes of his mother.

The mind of the boy has cleared and he

seems extremely bright. It is believed that he will learn rapidly in school and make up for the worthless years. He understands what has happened to him and says he is very thankful to the court and to the doctor.

He will enter a special school in connection with the Shortridge High School, maintained for truants and backward students, this week. The boy has not been in school for three years because of his incorrigibility, and at the time he was taken out of school he had reached only the second grade—the class of boys eight years old.—*Philadelphia Ledger.*

The reading of the above recalled an incident related to the writer by the late Dr. Charles Evans, of Philadelphia. He stated that two bright English lads, well trained in an intelligent family, had been sent from home to a boarding-school. Some time after, the school authorities notified the parents that one of the boys, who had always heretofore exhibited nothing but an affectionate nature towards his brother, had become quite alienated from him, and in other ways showed marked change of character from what he possessed on entering the school. A surgeon was called in, who made an examination of the scalp, finding in one spot a cicatrix. Inquiry was made at the school, as to whether the patient had received an injury there, and it was discovered that an usher had struck the boy on one occasion, upon the head, with a ruler.

The surgeon informed the parents that, if allowed to trephine their son, at the spot indicated by the scar, he had hope that the operation might result in a restoration to the former mental condition. Upon the little circular piece of the cranium being taken away, there was found a spiculum of bone, projecting into the brain substances, from the inner plate of the skull. Immediately upon its removal, complete restoration to the boy's normal mental condition followed. W. E.

Items Concerning the Society.

A list of 57 pastors was reported by Iowa Yearly Meeting as employed in meetings within its limits—44 men and 23 women.

We were indebted to an evening paper of last week for the misinformation that Joseph S. Elkington was on his way to Canada. He has been pursuing his service in the coal regions of Pennsylvania.

The decease of Dr. Richard H. Thomas, at the age of 51, on Second-day evening the 3d inst. in Baltimore, will sadly solemnize many hearts under the name of Friends throughout America, England and Norway, wherever his labors as a minister have been known and felt. Thus the foremost officer of "The Peace Association of Friends in America" ended his service here below on the day in which the great Peace Congress in Boston began, and the gospel of love spares from earth a strong exponent.

In writing last week on the systematic stated ministry operating as a gag on the spring of the ministry in others of the congregation, and leaving the future supply of ministers to be raised by a process of human manufacture, we had not then met with the more pointed statement which appeared Seventh Month 21st in the *American Friend*, referring to the Pastoral System of the Western Yearly Meetings in America. The writer says:

"In not a few of our meetings all vocal service, except singing, is performed by one person. Singing is by a choir only, or as the choir leads. Visiting ministers are expected to arrange with the pastor as to what part they shall take in the service. Any attempts on the part of old-fashioned members to have an open service are frowned upon, to the point of suppression. Young Friends are being reared under such influences that they express surprise that, in some meetings, people other than the pastor are allowed to take part in the preaching service. Did the modern movement free us from bondage to sell us into servitude?"

[The following observations on the Society of Friends have been handed to us, as found in the *Public Ledger*. They may help invite some of us to live up to the ideal which the writer has of Friends. Their numbers may be decreasing, perhaps in no places faster than where the Society under that name is increasing, but that they are dying out, we do not believe. As has lately been repeated, Quakerism will never be a failure so long as the Holy Spirit is not a failure:]

In common with a multitude of Philadelphians, I regard the Friends (or Quakers), as a religious body, the best type of Christianity in existence, and yet, it seems to me, they are passing away like the Indians.

It is universally admitted that a nation exclusively of consistent Quakers could easily dispense with human law and lawyers, courts and Judges, policemen's clubs and soldiers' bayonets, jails and penitentiaries, lunatic asylums and breweries, and, of course, gambling "joints" and other dens of iniquity would be totally unknown.

In short, the Friends teach and practice the Golden Rule, the fundamental principle of the religion of Jesus. This, together with their faith in the "spirit," or "inner light," make them conspicuous examples of what is termed the "beauty of holiness."

While all this is an admitted fact, the question follows, What would become of the thousands who live by preying on their fellow-men should, by some miracle, the Quakers secure control of, say, this one city? Fancy the situation: No dens of vice of any kind; no gamblers' hells; no rum holes or champagne clubs; no political machines or tricky politicians; no shyster lawyers or divorce courts; no policemen, or jails, or paupers; and, above all, no necessity of a "warrior bold" in the entire land.

I say, fancy such a condition! Should such a state of affairs prevail, what would become of a vast multitude of "toilers"—policemen, Judges, petty Magistrates, an army of lawyers, politicians for revenue only, newspaper reporters of the scavenger brand, and a horde of criminals of every grade who live by vice and who cling to the decent minority of our citizens like barnacles to a stranded ship in some far-off deserted port? What would happen should this multitude be suddenly compelled to earn a living by doing a fair day's work for common wages?

And now that the "old guard" of morality and the "Golden Rule" (the Friends) are passing away, slowly but surely, where can we look for any organization to take its place as exemplars of the teachings of the Man of Nazareth? "By their fruits ye shall know them!" Judged by this incontrovertible standard of all things human or divine, the Friends lead all brands of religion on the lines laid down by Jesus, the Christ, who is regarded by millions as the eternal and animating spirit of the universe. If this be a fact that Jesus was and is the eternal and animating force of the universe, which is summed up in the word God, then, in the name of justice, equity, reason and common understanding, why should such models of Christian ethics as the Quakers be permitted to pass away as an organization, while vice, in all its hideous forms, runs rampant throughout the universe?

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to be Maintained by Weapons of Warfare not Carnal.

The proposition accepted in the Peace Congress that certain nations should combine as belligerent," states, to induce peace between those disposed to be belligerent, is the harbinger of an advance step, so far as it means peace by peace. Such standing testimony might spread over nations a moral influence against war. An example of four or five powerful states standing in protest against the sin of carnal warfare, must have a salutary effect. But when even these as peacemaker states are expected to apply war as a last resort, to compel belligerents to keep the peace, though it would afford a decided gain and prevent incalculable amount of woe in comparison with the present practice—and is to be commended as far as it goes in peace—it reaches the short of laying the axe of Christianity at the root of the corrupt tree. Let us hail every advance in practice towards the consummation of peace on earth in principle. But whenever the principle of peace is realized on earth, it never adopt the principle of carnal warfare; instead of employing Satan to cast out Satan, must overcome evil with good. A peace that depends on carnal war as its ultimate foundation, but contradicts itself.

Any proposed mitigation of warfare on earth, and every tentative process towards it, as a relief to our sympathies with humanity. But the cause of peace rests on the right which saves men's lives, and never, by doing evil that good may come, would destroy itself. The peaceableness of "the wisdom that cometh from above," is "first pure," consisting of no mixture or compromise with the opposite principle. And it remains for the Society of Friends as the vanguard of the Kingdom of Truth in its very Spirit and living

Original, to keep aloft its pure standard, and that for Zion's sake we should not hold our peace, and for the heavenly Jerusalem's sake not rest, "until its righteousness shall go forth as brightness, and its salvation as a lamp that burneth."

Echoes of the Peace Congress in Boston.

The peace movement, as we see its evidences in our city, at the present time, rises to even higher expression than an appeal for the abolition of war. It is entering into social and religious relations, a fact that is conspicuously shown by the religious services held every morning. Here are beautiful unity of spirit and harmony of purpose. Truly the motto that heads the circular announcing all this belongs there. "Peace on earth, good will among men." It is a new feature of peace conventions, and perhaps in an important sense it is not too much to say that it is a crowning feature.—*Boston Transcript.*

Francis H. Rowley, in opening, said: "No movement which has for its aim the world's larger life, its betterment and its uplift can live save as it is fed by the streams that flow from the faith of man in God. It is, therefore, appropriate that these services should be held, in which we recognize God as the fountain and source of peace, and as leading us to the goal we are striving to reach. We hear from thousands of sources that religion has failed, and multitudes in our churches have seemed to think that we are retrograding. Yet I have never been more impressed than during the last few weeks with the fact that, while many things in the churches have not been moving as fast as we should have liked, outside the churches in the great world God's kingdom has been winning one of the greatest triumphs of the centuries—winning it in the turning of the hearts of men toward this great cause of peace among the nations.

Secretary Hay's words as quoted by the chairman in introducing him:—"The highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council, if it taught us all that mutual knowledge of each other which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time

'When light shall spread, and man be liker man,
Through all the seasons of the Golden Year.'

"If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer

stunned by the din of armies, might hear the morning stars singing together, and all the sons of God shouting for joy."

We give ourselves to these underlying currents which we do not create, but to which it is our duty to conform. The deeper channels of the thought of the age are moving irresistibly toward the unity of the world.—*F. G. Peabody.*

"The ministers of your churches have a great responsibility in this matter, as have also the writers for the press. The press should guide the people in the way they ought to go. It too often panders to the sentiments of the moment and merely tries to write what will enable the paper to be sold. Then, too, the women should work unceasingly to influence those who control public affairs, for let us not forget that in war it is the women who suffer most."—*Thos. Lough.*

It is the duty of the churches to kill the war spirit by preaching the fraternity, brotherhood and peace, which is the gospel of Jesus, and thus make impossible the dispositions that lead to war. You will never prevent war by a mere appeal to pity. The sufferings on the battlefields and at home are enormous, but no consideration of them will prevent men from fighting what they call the battles of their country, and no consideration of possible bereavement will prevent Christian women from sanctioning and blessing their children as they go forth to carry the flag of their country to some new enterprise. Nor will the appeal to reason be sufficient, as the histories of wars have shown. When the war passion arises in a nation or a man's heart reason is thrown to the wind.—*Walter Walsh of Scotland.*

M. J. Elliott of England said that nearly everybody, not only savages and barbarians, but civilized people, churches and ministers, are for war. We want to be loyal to Jesus and be peacemakers. I am for peace, notwithstanding its unpopularity. It is a degenerate Christian, disloyal to the Master, that approves or excuses war. The earliest Christians for over two centuries declared it anti-Christian and refused to bear arms. War is in its nature contrary to the spirit and teachings of the New Testament. No war can be reconciled with the words of Christ: "Love your enemies." War appeals to the unholy passions of men.

War settles nothing except who is stronger in physical brute force and strategy. It destroys life and devastates property. War is international duelling, and duels are absurd, wicked and condemned. The question of right is as much undecided after war as before.

The distinguished English statesman, orator and author, John Morley, biographer of Cobden and Gladstone, is on his way to this country, where he will remain for some time studying our people and institutions. From Lucia Ames Mead's "Primer of the Peace Movement," a valuable compendium of information on this subject, we quote the following utterance of Mr. Morley: "You push into territories where you have no business to be and where you had promised not to go. Your intrusion provokes resentment, and resentment means resistance. You instantly cry out that the people are rebellious, in spite of your own assurance that you have no intention of setting up a personal sovereignty over them. You send a force to stamp out the rebellion. Having spread bloodshed, confusion and anarchy, you declare, with hands uplifted to the heavens, that moral reasons force you to stay. These are the five stages in the Forward Rake's Progress."—*Boston Herald*.

What I want is for Americans to get rid of the wrong imperialism and take up the right imperialism. There are two kinds of imperialism. One is ruling other people by force, and the other is ruling them by ideas and sympathies. I am an imperialist in this latter sense. The American people, if they only get rid of the idea that there is no higher influence than force, can do something that no other people can do.—*Ruen Thomas*.

There is no such thing as the sane imperialism which Kipling writes about. War is murder. Nations cannot be Christianized by the killing of man by man.—*Herbert Burrows*.

All our greatest men have been earnest advocates of peace. The very men who founded our liberties with the mailed hand detested and abhorred war as the most futile and ferocious of human follies. Franklin and Jefferson repeatedly denounced it—the one with all the energy of his rhetoric, the other with the lambent fire of his wit. But not our philosophers alone—our fighting men have seen at close quarters how hideous is the face of war. Washington said: "My first wish is to see this plague to mankind banished from the earth;" and again he said, "We have experienced enough of its evils in this country to know that it should not be wantonly or unnecessarily entered upon." There is no discordant note in the utterances of our most eminent soldiers on this subject. The most famous utterances of General Grant—the one which will linger longest in the memories of men—was the prayer of his war weary heart, "Let us have peace." Sherman reached the acme of his marvellous gift of epigram when he said, "War is hell." And Abraham Lincoln, after the four terrible years in which he had directed our vast armies and navies, uttered on the threshold of eternity the fervent and touching aspiration that "the mighty scourge of war might speedily pass away."—*John Hay*.

Here are various religious denominations, comprising many millions of people, who if they chose to act together, could doubtless put an end to war. Why do they not act together to do this? Millions of Baptists think it important to observe a literal text, bearing upon

the duty of immersion. Why are they not equally strict to observe the plain words of the New Testament against war? Highly respected members of the Episcopal Church meeting in Boston, will soon be insisting upon the precise letter of Jesus' word on divorce. Is not Jesus as strong against war as against divorce? Does He not teach that one cannot even worship at the altar till one is "reconciled" with his brother? A multitude of people like to call themselves "liberal" in religion. How shallow it is to be liberal, if one is not concerned to see men killing each other by the thousand! Americans are kindly; when a theatre burns, we think of new laws and safety contrivances. Why then do we not think what we can do to stop forever that cruel mode of slaughter by which millions of men have perished in various wars within the memory of the present generation?—*Charles F. Pole*.

Those who know war are not those who make war. They sit quietly at home who send others to be crushed and maimed on the battlefield, and who spend the money which they themselves do not pay. They know nothing of the miseries they entail on others.—*Belgian Senator Leclaire*.

In Europe I see men and women giving their thought to this growing cause of peace who do not acknowledge the supremacy of Jesus. I honor such men for their noble self-sacrifice; they put many of us Christians to shame. They are fighting the battle of Christ, and they are casting out devils, though not in His name. But this I would say to them and to others: There is no real hope of any large or enduring success in the cause of peace and freedom unless we can inspire both the peoples and the governments of the world with a sense of the pre-eminence and paramount claims of those virtues which Jesus preached in the Sermon on the Mount.

There is no discouragement there of the pagan virtues—wisdom, temperance, justice, courage. These hold their high place in the Christian life, as in all other life. But Christ has exalted a new type of virtue. It gives a new idea of life and conduct, a new conception of humane perfection, and breathes a new spirit into human society—the spirit of humanity, patience, forgiveness, love of righteousness, love of souls, love of peace. So we have the well-spring, the unfailing source of this movement to-day.—*Bishop Percival*.

We are living in a predatory age—better than that in which our forefather's lived, but far less humanitarian than that in which our descendants will live in four or five generations more.—*Boston Herald*.

What are we to think of men whose trade is to demoralize the people, for that is the trade of yellow journalism? War is the great demoralizer, as much so to those who sit at home and read about it as to those who fight. Is it not strange that the one superbly heroic spirit in our day who has been excommunicated by his church, and to whom the whole world looks for a message when it wants one, is the Russian Tolstoi? To humanize man is

surely the call of the Christian church.—*Ruen Thomas*.

Samuel Crothers of Cambridge protested against the misinterpretation of the ideal of peace. Peace does not mean passivity. "We do not want," he said, "the peace of the slungard or the coward, but the peace that comes through heroism and continual effort. The ideal peace is the real strenuous life. We must seek to change the sentiments of the young men in the first years of their youthmanhood. They are misled into thinking that all wrong can be burned up in the fire of war and that war is the only real outlet for the activity which they crave. They think it better to fight for the right than sit in peace and rail at wrong, as if there were no alternative ideal. Peace must be made attractive; it must be made an ideal which will elicit the enthusiasm of these young men.

"In twenty-five years Kipling will be singing songs of peace and forget the songs of his youth.

"The labor of peace is the exaltation of the human above the material. The true peace is the highest opportunity for heroism, for self-sacrifice."

"If we are to maintain, to extend and strengthen the influence of Christ in our common life, in all our affairs, we must learn the selfish or unscrupulous greed is as meaningless in a nation as it is in an individual. It stamps both with the mark of degradation. We have to learn to feel that the jingo spirit which swaggers in its pride and delights in warfare and aggression is in the main a survival of those brutal instincts that should be eliminated from every civilized and Christian life."—*Bishop Percival*.

"The fact of the matter is that our church is not Christian. Christianize the church and we will stop war.

"We have all been trained in paganism and we have been training people in paganism. Therefore, you don't have any really Christian churches. You have churches with good aims and intentions—churches that think that sometime or other there will be Christians in the world—when we get to the millennium.

"Christianity is not something for an ideal world, but something for a world like this. If individuals can live in humane and Christian relations with each other, so can nations. Humanity is made up of nations, and the question is—are we humanized? A man is not humanized until he is Christianized. What we are contending for is the humanization of humanity. If we had been seeking God's righteousness, conditions would now be very different from what they are."—*Ruen Thomas*.

"If it should be required that by a super example of sacrifice, a nation should come to perish and be wiped out by its foes rather than resort to arms, rather than cease for loving its enemy, then that nation would have achieved a unique and solitary glory in the annals of mankind, and would have written a name higher in human history than the most despotic military power that has ever reigned on the rights of the human race."—*Walter Walsh, of Scotland*.

"The anomaly of executing with solemn functions of the law the man who slays a single man being, while building monuments to whose skill and strategy slays thousands, will not continue forever. And the time will come when the finest public squares will be given not to the slayers of humanity, but to the helpers and saviours who give life rather than take it."—*A. A. Berle.*

"I believe that if any large nation like England or the United States would voluntarily disarm itself no other nation would thoughtlessly attack it. I hope that before long there may be a conference of nations to consider this question of disarmament, and I believe that France would join with England in its respect."—*Herbert Burrows.*

"What is it that is driving the heart and conscience of men to participate in this great world movement? It is not mere necessity, it is the Divine power in itself. The God whom we are to love by loving our very neighbor as ourselves, the God of nations, of national purposes and aspirations, the God who stirs the impulses of the human heart. It is God who is gathering up this hope of the nations for the understanding of one another, for intelligence and sympathy with one another's life. Thus only, will justice among the nations do its work; and the result will come only through the urgent pressure sure to the Divine life, the word of God, on the part of man, applied on a grander scale than ever before, no longer merely dominating the heart and conscience of the individual, but taking possession of the great common national and international life."—*Arthur L. Lilly, London.*

A VISIT TO ACKWORTH SCHOOL, NINTH MO. 1792.—Our kind friend John Barlow took P. and me in a chaise to Ackworth, where, in several other Friends, we arrived to teach. When the children were summoned to supper, I went to look first at the girls, and here I saw that I can do justice either to my pupils or the sight my eyes were saluted by; the silence that prevailed, the solidity of the mistresses and the children, and the ease of good melting into an humble admiration, only to be expressed in such language as the one-half was not told me.

The view of the boys afterwards was attended with similar feelings, and as our time was limited, it seemed best to desire the whole only might be collected. Several Friends in Sheffield and other places were present. I believe all in some measure, young and old, bowed under an awful sense of the Divine presence, which indeed administered life and fitted thankful returns of praise to Him who is ever worthy. This one season was worth long journey, and the feeling of sweet peace while under the roof, accepted as a precious pledge to our minds of the Lord's gracious regard towards this extraordinary institution, which is surely stamped with holy approbation. I will, I doubt not, be a blessing to future generations.—*Life of Mary Dudley.*

The Christian must not look for rest on this side of the grave; his rest is to be in eternity. —*Maria Fox.*

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 90.)

William L. Stone, in his "Life and Times of Red Jacket," in commenting upon the speech above quoted, remarks, "The irregular and reckless border men, pressing them closely upon all sides, and setting every bad example possible before them, called themselves Christians. Those who were continually persuading the Indians to drunkenness, in order to cheat or plunder them before they were sober, were called Christians. And the rapacious land jobbers, who were seeking every opportunity of stripping them of their territory, and who were held in special abhorrence by Red Jacket and the more considerate of the chiefs, were likewise known to the Indians as Christians. The orator had pondered all these things; and being unable to discriminate between the nominal and the real Christian—or rather not understanding enough of the nature of Christianity to know that it was a religion of the heart, and that, no matter by what names they were called, those only were Christians who endeavored to live up to its principles—he could perceive nothing good in the system. So far as he could judge from such lights, and such examples, he saw nothing better in Christianity than in his own paganism."

In addition, however, to the stumbling effects produced by this class of irreligious persons, some of the more thoughtful Indians were confused by the teaching of the missionaries themselves. They were unable to believe the assertions that baptism with water was necessary to salvation; and that those who died without being thus baptized, went to punishment. On different occasions Friends were appealed to by such Indians to know their belief on this subject. It is recorded of our friend, Ebenezer Worth, who at a later period than that of which we are now treating, spent many years at Tunesassa, that he gave the following judicious answer to one such enquirer; an answer which appeared to be entirely satisfactory to the Indian, viz: "He thought all good white people and all good Indians would go to the good place, and that all bad white people and all bad Indians would go to the bad place, whether they were baptized or not."

The progress and condition of the Indians, both on the Cattaraugus and Allegheny Reservations, are referred to somewhat in detail in the Report of the Committee to the Yearly Meeting in 1818, from which the following paragraphs are taken:—

"The duty devolved on the Committee, appearing to require close attention, several of its members were deputed to visit the natives settled on the Allegheny and Cattaraugus Reservations, and our Friends residing among them. In the Eighth Month last [1817] four of the number proceeded to the respective settlements, and spent several weeks amongst them, in attending to the various services of their appointment. The substance of a part of their report will, it is thought, exhibit to the Meeting the state of the concern at that time—

Of Cattaraugus they observe, "The settlements of the Indians at this place are scattered

about ten miles in length, many of which we have visited, and from the observation we have been enabled to make, it appears that they are gradually progressing in agriculture. They have more grain growing this season than usual—they have fenced in many fields, and laid out their farms more detached from each other than formerly. It is supposed that they have more than two hundred acres of corn growing, which generally looks well; beside an hundred acres under cultivation in spring wheat, oats, potatoes, and various vegetables. Their stock of cattle and horses is much increased; and divers of the Indians have enclosed lots of grass on which they gather hay for winter. Many of their women have made considerable progress in spinning. The last year several of them joined in making about seventy yards of linen cloth, which was divided among them in proportion to the quantity of yarn that each had spun. Several pieces were also made by individuals, amounting to upwards of one hundred yards.

"The last winter, when the natives of this settlement were informed of the donation of provisions intended to be made to them by the Committee, they agreed that Friends should defer the distribution until the time of putting in their spring crops, and accordingly kept their families in the woods hunting until about that time; when the provisions, provided by Friends for this purpose, were divided amongst them, which enabled them to remain at home for a month or six weeks, and to attend to the putting into the ground of their spring crops. The potatoes they received were generally planted. There were fifty-seven families of Senecas and thirteen of Munsies, consisting of three hundred and ninety individuals, who partook of the donation; which, beside enabling them to increase their crops the present season, had otherwise a salutary effect."

Of the settlement at Tunesassa, they say: "There are seventy families on this reservation, all except four of whom have horn cattle, amounting in number to upwards of four hundred head. They have more horses than are of advantage to them. Their corn, oats and buckwheat promise to afford them a plentiful supply the ensuing winter. Several of them have raised spring wheat; and some of them are preparing to sow winter grain this fall. But although there seemed to be a disposition of improvement prevalent in various respects, yet it was evident that their attention lately being much drawn to the cutting and rafting of pine timber, has retarded their progress in agriculture. Many of their women continue spinning and manufacturing clothing."

"On visiting the school taught by one of our Friends, it was found that eighteen Indian lads attended, who generally had made satisfactory progress in learning. Several of them could read the English language. The cleanliness of their persons, the order observable in the school, and the attention they paid to their learning, afforded an encouraging prospect of the issue of the attempt making for their instruction."

It appears that the number of natives at this place who partook of the provisions furnished by the Committee in the time of scarcity last winter amounted to five hundred and twelve."

The Committee from whose report the above passages were taken consisted of Thomas Stewardson, Halliday Jackson, Joseph Warner and Israel W. Morris.

These Friends, in the course of their visit, were requested to give their attendance at a Council of the Chiefs at Cold Spring, whither accordingly they went, and were informed by the Indians they were in great distress; "that one of their people, who had lain sick for some time of a fever, was buried the day before—that previous to his death he had said he was bewitched, and charged one of their chiefs with having some agency in it, and that a brother of the deceased had threatened to take the life of the accused person, and they wished our interference, and stay among them until the matter was settled, lest they should not be able to meet the Council at Cattaraugus."

The Committee mention in their report, "After some conference among ourselves, we presented them with the following address, which was explained to them by Jacob Taylor.

"Brothers, we feel sympathy with you and the removal of a young man of your people by death. We are concerned to learn that some of his relations suppose his death to be the effect of witchcraft, and that one of them threatens to kill the person they suppose to be the cause of it.

"Now, brothers, you know his disorder was a fever, and that his understanding was much affected thereby.

"Brothers, we are sure that one man cannot, by witchcraft, produce such effects on another, and it is quite time you took measures to do away such notions among your people.

"Brothers, you must by all means prevent one killing another for such supposed, or even real, injuries, for if you do not, it seems likely you will before long have no people; only consider that where one man murders another, according to your custom, his relations will be likely to retaliate, and this may go on until there be few of you left.

"Brothers, you must put an entire stop to one killing another, either for this or other injuries. Where any are so wicked as to commit this act, the nation ought to take some decided measures to bring the murderer to justice.

"Brothers, for great offences the white people have a place where the offenders are confined for a very long time. No white man is at liberty to avenge his own cause, but if he has reason to apprehend injury from any one, we have persons who judge whether any injury is intended or not, and if they think there is, his friends are bound to see that it is not committed."

This advice appears to have been well received, and a few days afterwards four of these chiefs met them at Cattaraugus, and informed them "that immediately after our departure from Cold Spring, they had repaired to the house of the young man who had threatened to take the life of one of the chiefs; that they had reasoned with him on the inconsistency of his conduct, and fully explained to him the sentiments we had communicated on the subject; that on hearing them the young man expressed that although he had felt his mind very much disturbed at the loss of his brother,

yet his mind now began to feel more composed and reconciled, and that he should take it under serious consideration, and he thought they might make themselves easy on his account. The chiefs further told us that they felt their minds relieved from the distress they had been under, and were very thankful that they had got the matter so settled as to be able to come over to Cattaraugus."

The Council held at Cattaraugus at this time was an important one, as the subject of dividing their land and holding it in severalty, was to be considered, and it was understood that no agreement upon the subject could be made without the consent of Red Jacket and some other of the chiefs residing on the Buffalo Reservation, who, it was expected, would be present on this occasion.

At this Council the Friends present addressed them in a communication previously reduced to writing, which was read; the most important paragraph of which was the following:

"Brothers, we are very desirous that such of the Indians as become industrious and make their improvements, might have some security that they would not be taken from them—but that they might descend to their children, and children's children—and with this motive we have proposed their running these two reservations into lots—that each family might have a lot secured to them in such a way that they would not sell nor lease it to white people—and if upon trial you find our proposal to be for the advantage of the Indians, you can divide such of the other reservations as you think proper."

Red Jacket made a short reply to this communication, in which he mentioned the fact that concerns of such importance must be acted upon by the whole nation, stating "that we must excuse them for feeling doubtful about it; they did not yet fully understand it, and requested some further explanation of it."

(To be continued.)

A CRISIS IN CHRISTIAN CIVILIZATION.—No thoughtful observer can contemplate the past, or seek to penetrate the future, without recognizing the extreme gravity of the crisis through which Christian civilization is passing. The stupendous material developments which mark the age are commonly accepted as the sufficient evidences of progress, and do by their magnificence dazzle the thoughtless. But it is these very phenomena which terrify the earnest soul.

That there is no life in organized Christianity is not of course to be maintained, but it is our conviction that at the present moment the spirit of materialism prevails throughout the Christian churches to an ominous and perilous degree. It may conceal itself under much outward prosperity and under much organizing zeal, it lurks behind orthodox formula, and conformity to accepted moral codes, but everywhere it saps spiritual power and destroys the freshness of spiritual life.—J. S. Rountree, in *Present Day Papers*.

THE prophet must never look for an easy life. His word ever runs counter to the current of the age, to the popular tenor of thought; the powers that be never comprehend the invisible forces of the Universe.

A Short Roughness for a Long Comfort.

Request is made for this and one or two other extracts from a summer lecture delivered by a Friend on land supposed to have been formed by ancient glacial action, and where the highways are now in process of being macadamized:—

"There is a story of Mahomet standing in view of a mountain and commanding it to approach him. But at length he had to say, 'the mountain will not come to the man, then the man must go to the mountain.' In the case of our home-land, the evidence is that the mountain has come to the man. For coming down hither from the Bay shore amidst the sand and rocks, I could remember the saying of our geologists that these were dumped here, like most of the township's land, by glaciers coming from the mountains of the Granite State; and could well fancy that some of those icebergs did not grind past Plymouth Rock in vain, or fail to leave some kindred grit in this further soil. And when, on a less mountainous scale, we are seeing in these summer days the dispensation of the stone crusher and the sifting of fragments down from small stones to smallest grains and dust, and by the sweat of their brow Romans earning their bread in building a Roman road, and the mighty tribulation of the steam-roller compacting the strata together and smoothing out the highway for the generations following, we might again reflect how the mills of God also in His historical preparations, 'grind slowly but they grind exceeding small,' to prepare way where there seemed to be no way; and a times to break up and roughen our persons ways for a short space that He may re-form them in an everlasting kindness.

"That spirit which is symbolized in Plymouth Rock and in the everlasting hills is spread or here for the groundwork of our old homes or of character; much crushing tribulation he worked 'patience, and patience experience and experience hope;' and upon Himself the living Rock of Divine Revelation, cleft and bruised for us, prepared for and speaking of our condition, Christ hath built His church. These things are an allegory. For not far outward mountains descends our spiritual he or heritage; parents even from Plymouth can not give grace, but only habits to the children. 'That which is born of the flesh flesh,' and the succession of the Spirit is from the Spirit; so that we take up the harp w David, revise our vision and version, and say 'I will lift up mine eyes unto the mountain From whence shall my help come? My help cometh from the Lord, who made heaven and earth.'"

THE disciples of John acted wisely who they buried the body of their leader, "a wend and told Jesus." Let us seek the shelter of His bosom, and weep out our heart-ache there. The heart may be too sore and healed for words, but tears will not be unheeded misunderstood by Him. He will calm a strengthen us, and enable us to say, even through our tears, "The Lord gave and the Lord has taken away; blessed be the name of the Lord." He hath but taken His own will. He gave, and we shall ever praise Him for His gift, and rest assured that our treasure which are His also, are safe with Him.

Society of Friends and the Negro Population of Philadelphia.

Since the time of Anthony Benezet's "School for Black People and their Descendants" the Society of Friends has had a place more or less influential with the colored population of the city. The great procession of colored people that followed the funeral train of Anthony Benezet to the grave in 1784, like a pillar procession that followed Thomas Shippen at a later date, attested this influence most strikingly. Between 1844 and 1866 eight thousand pupils in all were instructed in Benezet's (the present Raspberry Street) School. In 1850 the negro population was 8000, so that it is not to conclude that at that time the Society of Friends had nearly the whole negro population somewhat directly under its influence.

Since 1850 two lines of development that have changed the whole character of the problem have come into active operation. The first of these is the extension of public school facilities until every negro child in the city is not only entitled to a seat in school, but the compulsory law requires attendance with a fixed measure of regularity from all. Doubtless this is not a matter without some measure of disadvantage, but the gain to the negro in giving them as children a contact with the white race in its beneficent and nurturing function, rather than as a corrective agent, eclipses entirely the minor disadvantages of race prejudice and persecution, that may be charged to the public system.

The other line of development, however, is of even greater moment than the changed conditions in modifying the character of the whole problem. Since 1850, but especially the last two decades, a great immigration of negroes to the city has taken place. The negro population is now put down as 60,000, nearly double what it was even a decade ago. Compared with the 8000 negroes of 1850, the vast majority of whom had no connection with Benezet School, this great army is such a startling element, so little tied to any traditions of the past, that it presents difficulties that have so far baffled the most earnest students of the situation.

Probably Talcott Williams has made as careful a study of the case as any one in Philadelphia. His conclusions announced at a public demonstration last winter need not be recited at length, but in common with most who have studied the subject, he emphasizes the importance of a right leadership from amongst colored men and women as the only adequate final escape from ignorance and degradation. Such leaders naturally enough may be found in any walk of life, but in the main the negro ministers and teachers must be trained on to mould a public sentiment in the city that will insure a fair measure of progress from year to year without the present sense of retrogression.

The Society of Friends can take no active part in training colored ministers. It is, however, a serious question whether they are not as a Society a distinct call to aid in the training of the active ministers in the city. In a few known instances worthy members of the Society are in close touch with such ministers and are making no small contribution to the solution of the race problem in this way. What

might not a rightly called and anointed committee do in an advisory capacity for the whole ministerial body of the city? The colored ministers need such help and doubtless would be ready to accept the counsels of such a wise committee in the spirit in which the help would be offered.

With the teachers, however, the Society of Friends has had an important place for at least sixty years. In one Philadelphia public school there are five excellent teachers who owe their training to the Institute for Colored Youth. Who can estimate the effect on the city at large of the dozen or more such colored teachers? One does not need to magnify the teacher's office. It was magnified by Him who in the flesh was the Great Teacher, and in the spirit remains to be the real teacher's unfailing source of strength. A moment's thought, however, would convince any one that a sufficient multiplication of teachers like the best type amongst us—like Booker T. Washington for example, would almost certainly meet all the difficulties of the vexed negro problem. What then is the needed type? The case has been restated so often that we have grown somewhat callous to the actual need of it.

That excellent woman, Fanny J. Coppin, who served the cause herself so faithfully for many years, had a right conception of the needed type. She saw clearly that the domain of knowledge added to the average negro environment failed to make the type. A training of the hand and a training in home life are more essential really for negro or for white than the intellectual equipment, although the three need to be brought into harmonious relationship to give any satisfactory realization of the type. This is the conception that carried the work, over which she presided so long, to a farm in the country. The teachers trained in this re-organized work should be able in turn to train their pupils how to live and how to apply intelligence to their living.

Graduate enough teachers from such a school to fill the positions open to negro teachers in the city and the Society of Friends has gone far toward restoring its old time touch of influence with the vastly increased negro population. If added to this there can be some real help extended to the negro ministers the doors of influence will be as much open as we can expect.

The hope of influencing a large circle of colored people through a right kind of school is by no means visionary. The work at Christiansburg, Va., proves this. Friends will do well to continue their active nurture of this school, and to watch opportunities to establish centres like it when they are certainly demanded.

Let us be sure however, to have the teachers to meet the demands of as many schools as possible. Economy dictates expenditure in training the leaders. In no way so certainly are dollars multiplied. J. HENRY BAKTLETT.

EVERY serious and thinking man has his religion of some kind or another. Religion is "that voice of the deepest human experience." And no matter how much we may differ with other people's religion, there is one thing sure—their feelings for what they consider to be sacred are entitled to respect.

A HELPFUL TOUCH.

As we meet and touch each day
The many travelers on our way
Let each such transient contact be
A glorious, helpful ministry;
The contact of the soil and seed,
Each giving to the other's need;
Each helping on the other's best,
And blessing each, as well as blest.

—Selected.

Schism.

Dr. Owen says: "The departing of any man or men from any particular Church, as to the communion peculiar to such Church, is nowhere in Scripture called schism, nor is it so in the nature of the thing itself; but is a thing to be judged and receive a title according to the circumstances of it."

We understand by the nature of schism, division or divisions in a Church, not a difference between one Church and another. There were schisms in the Church at Corinth, but those Christians who differed from the Church of Corinth, whether in the Church at Philippi, or the Church at Ephesus, were not considered schismatics. A schismatic is one who either makes a division in a church or who is party to a division. And when the dominant party of a Church as a society suppresses the rights and privileges of the minority, to the aggravation of schism and rupture, the true schismatics are they who force to schism, and those wronged are martyrs, not schismatics. The charge of schism can be real and Scriptural only when one or all of three reasons is violated—apostasy, irregularity of walking, and professed sensuality.

Then there is a schism which God himself justifies. When a Church repudiates, both in doctrine and worship, its own articles of belief, and the worshipper, being aware of this, withdraws himself from that Church, his attitude is justifiable according to the Scripture (2 Timothy iii: 5; 2 Thessalonians iii: 6). The apostle further advises it when he says: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Here schism is justified with a "Thus saith the Lord!"

But ecclesiastics brand him a schismatic who does not submit to their authority! A person might be a good Christian and show by his life and works that he has the Spirit of Christ, but if he walk not in "subjection to obedience," he is nothing short of a schismatic. Neither Christian character nor piety has any consideration whatever if one choose another than the organized authority. It is always the cry: "Come back to the fold and end the sin of schism." This is what they say, but what they mean is plainly seen: "Come back under our authority."

Truly he is narrow and prejudiced who never looks above denominationalism. But he who, like Joseph, whose branches run over the wall, sees a Church universal which consists of elect believers, in whom is found the same spirit which was in Christ, uniting each member to the great Head of the Church, and through Him to one another, he recognizes that this is the Catholic (i. e. universal) Church, comprehending all individuals who have vital union with Jesus Christ, of whatever denomination, and the alliance of Christendom, Jerusalem above. —Selected from Episcopal Recorder.

For "THE FRIEND," War Notes.

JOSIAH W. LEEDS.

At the annual re-union of an organized society called "The Medal of Honor Legion of the United States," held in the Ninth Month at Atlantic City, Admiral Melville, in responding to the toast, "The Navy," exultingly referred to the friendship existing between America and Great Britain, and (as reported) added: "Let other nations combine if they will. Standing together we can defy the world." It had been hoped by the opponents of the fighting method of determining international differences, that the amicable rapprochement of the Anglo-Saxon peoples meant a benevolent combination tending to the peace of the whole world. Unhappily, this Admiral seemingly does not interpret it so. Making common cause with the advocates of the much mooted "billion dollar navy," his language is of similar tone to that of the prize-fighter. It is to be hoped that the Government will disavow any sympathy with the defiant sentiment.

A type-written letter received by the undersigned upwards of a month ago, refers to certain circulars entitled "Who's Who," "International Peace and Arbitration," "World's Order of Merit." These seem to stand for the peace complement of the war company alluded to in the first sentence of the preceding paragraph. Cogitating upon the theme of this honor claiming and honor getting, in "the services," one's mind reverted to the fact that during the recent Spanish-American War, and in the course of the several years thereafter, the names and claims of pretty much all the admirals, generals and other prominent officers, became the subject of contention for "honors" on the part of their respective rival supporters. Oh, the charges, counter-charges, recriminations, envyings, jealousies, heart-burnings! Newspapers, magazines, the departments, the halls of Congress, in all these the contests waxed hotly. Nowhere was heard a whisper of the Lord's declaration, "I receive not honor from men." And again, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" So it seemed best that the letter of inquiry as to Who's Who in the propaganda of peace, and all questions of honor and merit presumptively arising therefrom, might properly be left unanswered.

A VOICE FROM HOME.

AN INCIDENT OF THE RUSSO-TURKISH WAR.

On a battle-field of the Russo-Turkish War of 1877, there was found by the gatherers-in of the wounded, the dying and the dead, a flaxen-bearded Russ, whose hands, rigid in death, clasped a crumpled little letter from his child at home to her "own dear Papa." The pathetic incident was told at the time by G. L. P. in the columns of *Temple Bar*. The anguish of the home severance, the horror and misery of the battle-fields of this present (accepted) Russo-Japanese War of 1904, especially in the dispatches as simply indelible, repeat ten thousand times the single harrowing tale. Thus, a peasant neighbor of Tolstol, drafted from the Reservists, wrote the following day to the Count, whom he begs to console and counsel his agonized wife and their four children—"When we, these two thousand satisfactory individuals (accepted Reservists), were driven from the military commander to the barracks, along the road spread out for almost a veret stood a crowd of relatives, mothers and wives with infants in arms, and if you had only heard and seen how they clasped the fathers, husbands,

sons, and hanging round their necks wailed hopelessly! Generally I believe in a reserved way and can restrain my feelings, but I could not hold out, and I also wept." Following is G. L. P.'s poem:

In his wind-shaken tent the soldier sits;
Beside him flares an oil lamp smokily;
Whose dim light gleams and flickers on the sheet
Of rustling paper that, with eager eyes
And heart, intent he reads. Now with a smile
The flaxen-bearded sunburnt face lights up—
A smile that in the smiling breeds a pain
Within his yearning heart; the gentle hand
That those sweet loving words have traced, will be
Ever again in his protecting clasp
Enfold it? Who can tell! He can but kiss
With wild intensity, the page that hand
Hath touched. Each line, each word read and re-read,
At last there is no more. With swimming eyes
He looks, and drinks her name into his soul.
Yet see those lines, with pencil widely ruled,
Where largely sprawl big letters helplessly;
What do they say, those baby characters,
So feebly hence?
"Loved Papa,
When will you come home again?
My own dear Papa!"

As he reads this the tent to him grows darker,
His strong hand trembles, and the hot tears burn
In his blue eyes, and blur the straggling words.
What need to see? The words are stamped upon
His heart, and his whole soul doth feel them there.
The wind on gusty wing sweeps by, and lo,
With its wild voice, his child's sweet treble mingles
In accents faintly clear:
"Loved Papa,
When will you come home again?
My own dear Papa!"

And now his head is bowed into his hands.
His brave heart for a moment seems to climb
Into his throat and choke him. Hark! what sound
Thus sharply leaps among, and slays the sad
Wind-voices of the autumn night, with shrill
And sudden blast? The bugle call "To arms!"
And startled sleepers, at its fierce appeal
Half dreaming clutch their swords, and gasping
wake,
How many soon to sleep again—in death!
And on that father's heart the pealing cry
Strikes cold as ice, though soldier there's none
braver.

For still above the bugle's thrilling breath
That pleading child-voice sweetly calls:
"Loved Papa,
When will you come home again?
My own dear Papa!"

Across the rough hillside the light of dawn
Doth coldly creep, with ruthless touch revealing
All that by darkness had been hid, and there,
Among the stalwart forms that stiffening lie
Upon the blood-soaked ground, where they lie
thickest,
There is one found with flaxen hair and beard
Dark dyed with gore, a bullet in his heart!
A crumpled paper in his hand was clutched,
Gained the cold lips the rigid hand did press
Some childish writing by his life-blood stained.
What are the words? One scarce can read them
now:

"Loved Papa,
When will you come home again?
My own dear Papa!"

GLADSTONE AND THE TRANSVAAL.

When, in 1881, war broke out between the British and the Boers, Gladstone, then prime minister, convinced that his country's course was wrong, withdrew from what he perceived to be but a war of annexation—and did so, despite the defeat of the British at Majuba Hill. For this manifestation of true Christian statesmanship, Gladstone was severely blamed by many of his country-

men. Later, as we know, the other plan was tried. The Boers were conquered. But now general dissatisfaction and unrest prevail in the Transvaal over the semi-slavery policy of importing Coolies to till the vacated fields and do other necessary labor. Further, as collaterally resulting: Although New South Wales for a hundred years had possessed neither an army nor a navy, yet when Great Britain called upon her colonies for help in the Boer war, then was the first cannon made there. The result in New Zealand, it is reported, has been to make military drill an almost universal part of school education. Great Britain turned aside from the presidential opportunity of 1881 (when the following lines were written to be own great hurt and the world's loss. To-day, the *British Weekly*, in reviewing Morley's Life of Gladstone, says concerning the secret of that statesman's power: "He never pandered to what is little and low and mean among men. He believed that there was that in the human spirit which would answer the heavenly call, and he was there to speak it, the friend of freedom and righteousness and peace."

A way despised he calmly trod—
A way by rulers rarely known—
With grateful heart we can but own
He brought a nation nearer God.

We say it nobly Christian is
When youth can unresentful brook
The undeserv'd threat and look,
And for a blow give back a kiss.

Yet how can we this law of love
Commend to those of tender years,
Whilst, taking counsel of our fears,
We fail as men its worth to prove?

But when, intent upon the right,
We see a Gladstone hold his way
In spite of pride, O then we say
It braver is to yield than fight.

It happens thus when men are true,
And guided by thinspeaking Word
Do simplest service for their Lord,
That thousands reap a blessing too.

Hence, not alone shall Britons feel
The upward impulse of this deed:
It reacheth every nation's need,
'Twill help for aye the common weal.

J. W. L.

NO OTHER GOSPEL.—The preaching of the Founder of Christendom, who taught the fatherhood of God and the brotherhood of man, undeniably was the great awakening of spiritual life in the world. A world without spiritual life, or religion, as the embodiment of the life and regulated by social science solely temporal interests, is perfectly conceivable. But the religion which should take the place of vital Christianity is not. Renan says of the words addressed to the woman of Samaria that they are the essence of religion, and that if there are intelligent beings in other planet and they are religious, this and none other their religion must be.

The revelations of the physical world come to us through the action of high scientific intellects. Was it not possible that a revelation of the moral world should come to us through a character of unique excellence, benevolence and beauty, preserved in its simplicity and purity as was that of Jesus.—*Golden Smith.*

How ungrateful is the human heart! How much more disposed to dwell on little circumstances, that are, in any degree contrary to its wishes, than to number with thankfulness and humility, the great, the innumerable blessings of which it is the daily and hourly receiver!

Old Home Week Reflections.

These outward charms, we say, are enough draw us again hither, whether pilgrims or anglers. But how long could it seem a land to any who could exalt it only as a d "where all but man is blest?" Home is not consist in these outward advantages, me is found only in the inward dispositions its members. It takes another atmosphere a peaceful zephyrs and tonic air to inspire mind with the sense of home. It takes atmosphere of love, confidence in each other harmony of heart met with in hovel or man, and a good conscience brought into it by selves as visitors, to make a home for any ate or guest. We can conceive the society heaven itself as an uneasy situation and no ne, even indeed a torment, to a visitor im- re in heart. It is the spirit that we find our native town, saying "we seek not yours you"—and the spirit that we bring here, t must combine to make the town, or any ase, a home. Primarily the secret of home e secret condition of a man's own heart, himself. Is he reconciled to God—is he home with the Lord? Then he does not k for home anywhere, even in uncongenial roundings. If we are out of harmony with ything else, let us awake to the discovery it is because we are out of harmony with l.

And if it be the home-stayers that are to ke the home-comers have a home worth ing to, it is equally the home-leavers who st leave an inspiration behind to make the e nicer. Go away where you will, some- of you always stays behind, and when e come back to enjoy the result, you enjoy selves. What man ever enjoys himself, ass it is a good self? And the happiest is the baptized self, sunk out of sight in ist's spirit of sacrifice for the obedience ith and the good of others.

Behold, of some home-leavers, something k has stayed behind, impressed upon my boyhood's wonder, if not character. I d on still to a sense of the dignity, up- ness and clear judgment in few words, ne who prospered by the live-ack industry; inspiration of the example of his son that turned my ambition towards higher school- the senatorial presence and personality of eighbor, called a "gentleman of the old pol," whose wife as a mother in Israel upl his home circle in lofty ideals, and whose obling language to us academy boys have died; the profound impressiveness, depth, imity and unflinching moral standard of e minister who seemed to us as verily a of God; the faithful, sympathetic and ulating instructions of one now looked k upon as my intellectual father in the idemy; the tender grace, inspiring gift in ry, and saintly ripeness for glory of her y was styled the sweet singer of our home- y;—many more you could mention, and I d like to name, who, as home-leavers a better country have left to us an equally ble legacy of character. Whatever goes our lives from these, or into other lives ours, save as his sin is removed, goes in ver.

Yonder burial ground, combined with the e-yard extended into every state and the eyard of the sea which has not yet given

up its dead, suggests to us that the town- ship's church triumphant far outnumberers its church militant; let us reflect that we are the militia of that church militant. Ye are God's militia whom He calls out to be soldiers of the cross, the weapons of whose warfare are not carnal, but commissioned to bring in every thought as prisoners of the Holy War, to the obedience of Christ. Farmers, ye are God's husbandry; mechanics, ye are God's building; fishermen, Christ would promote you to fishers also of men; housekeepers, ye are set for ministers of a sanctuary; husbands as house-bands and wives as weavers of home-bands, ye are set in your lot for queens and kings, and priests unto God. As laborers to- gether with Him, we beseech you not to re- ceive His grace in vain. It brings salvation. It has appeared to all men. It appears to you as your daily bread and quickening wine of life and teaches how we ought to live.

Notes in General.

Yellow leaves and autumn wind,
For summer days have down,
And now there is a harvesting
Of that which once was sown.
Here men together reap their grain;
Here men reap theirs alone;
And many there are who reap the grain
And bind the golden sheaves,
And many there are whose arms are full
Of dead and yellow leaves.

Paley's "Evidences" has been pronounced obso- le from the pulpit of Westminster Abbey. Canon Duckworth compares the book to a piece of "medieval artillery."

Men of the literary class in China are said to have spent last year \$250,000 for books and papers that teach the wisdom of Christendom. The most of this literature was of missionary origin.

Authorities at the Vatican are especially pleased because King Victor Emmanuel, in naming his son Prince of Piedmont, instead of Prince of Rome, indicated his desire to conform to the wishes of the pope.

It is estimated that one hundred Mormons are doing missionary work in the Eastern States, and seventeen hundred Mormon elders are busy prosely- tizing outside of Utah. They promise every man land and a home, and are making converts among the middle classes.

Professor H. G. Mitchell delivered an address at the opening of the School of Theology of Boston University in which he pointed out that the qual- ities of the ancient prophet of Israel are all required by the modern minister. These, he said, are breadth of sympathy, long continued preparation and profound convictions.

"The Boston Herald has distributed in Worcester within four weeks three tons of Bibles, and every Bible has nailed a new reader for The Boston Herald for the next eighteen months." We have heard of Bibles being given as prizes in Sabbath-schools and day schools, but never before as a premium for a daily newspaper.

Edward Everett Hale, in a plea for money to build a schoolhouse for Jane Sharp, who is the accomplished head of the education of women in Liberia, says: "I think that such enterprises as Mrs. Sharp's promise more for the black continent than all the Congo missions of the king of Belgium,

or all the cotton planting of the emperor of Ger- many."

For many years no one has been more prominent in the peace movement in America than Albert K. Smiley, who has given much time and money to the cause, and entertains yearly the American Conference at his home at Lake Mohonk in the Catskills. His reception, when called upon to speak for America, was enthusiastic, says the Boston Transcript.

THE SPIRIT MORE TO BE REGARDED THAN THE MACHINERY.—The temptation is common to ecclesi- astics, lay and clerical, in every clime and in every century, the temptation to give "means" rather than "ends" the main place in our thoughts, the temptation to lose the true proportion between large matters and small, the temptation to take a petty view of what life's issues really are.—Arch- bishop of Canterbury.

Edward Everett Hale, who was greeted with enthusiasm at the Boston ministers' meeting at Pilgrim Hall, which was held in the interests of the International Peace Congress, called, in his address, upon the churches to make it a religious duty to see that the congress succeeds. S. B. Capen, in a telling presentation of the subject, showed how the abolishment of war "would enable the nations to advance rapidly in philanthropy, religion and commerce."

A commission of eminent American ecclesiastics, delegated by the supreme patriarch of the Armenian Church, is on its way to this country to appeal for action in concert with the chief Powers to compel the sultan of Turkey to cease persecuting the Armenians. The commission was received cordially by the dignitaries of the Church of Eng- land, and Lord Lansdowne, head of the Foreign Office, has given them a respectful hearing. Here the commission expects to see the President and Secretary Hay.

A. E. Dunning, editor of the *Congregationalist*, who has recently been traveling in Russia, says of the church edifices there that in the value of their treasures they rival the palaces. "St. Isaac's Church," one of the finest in the world, built dur- ing the last century at a cost of over \$14,000,000, is constantly added to its treasures. "Icons framed in gold studded with precious stones are abundant, and many single jewels given as votive offerings cost each what would be a fortune to most of the poor people who prostrate themselves before the shrines."

A TRIBUTE TO SENATOR HOAR'S MEMORY, BY ED- WARD EVERETT HALE.—That sense of the real pres- ence of Almighty God which gives light and life to every word of the [true] prophet revealed itself in the daily life of our dear friend. . . . And this inspiration made him so tolerant of the opinions of other men, tolerant of what was said, tolerant of what was done already, if only he was sure that the man was following the leading of the Holy Spirit, that a man was doing what he thought right or saying what he thought was true—that was enough for him.

It was at Moukden, where a battle between Rus- sians and Japanese is imminent, that the gospels were translated first for the Koreans. This was thirty years ago. Now Christians there number about three thousand, and in all of Korea about thirty thousand. Almost all of the work among Koreans has been carried on by Americans, it be- ing only a few years since Scotch churches began work there. When the war reached Gensan some time since, a great religious revival was on, main- tained by American Methodist evangelists. Peo- ple were excited, not about the war but about

religion, and it was the coming of the war that put an end to the revival.

Who knows what is the capital of Australia? It is not yet in the geographies. It is a new town, built for the occasion, and named Dalgely, midway between Sydney and Melbourne. It is a place not even large enough to have had a postal delivery. Australia is doing what the United States did, make its own city. It is on the Snowy River, that flows down from the snows of Mount Kosciusko, the highest hills in Australia, and is 2,000 feet above sea level, which assures cool nights. It is inland, but within easy reach of the sea, in the far south-east corner of Australia.—*Independent.*

WHAT WARNING VOICES TELL US.—"But it would be vain to ignore the warning voices which tell us—on either side of the sea—of a certain decadence in the definitely religious life of the ordinary home, a falling off, that is, in the very forces which gave its distinctive inspiration and its distinctive power to so much of our grandisatory qualifications no body will, I think, say. It is wholly false—it surely behooves every gathering of church men to consider well what they can do to safeguard the men and women and above all the children of America and of England from a peril whose gravity it is impossible to over-estimate, because it affects the very foundation of our Christian life."—*Archbishop of Canterbury, in Boston Transcript.*

Every country town, where city dwellers sojourn during the summer months witnesses, annually, when the autumn exodus occurs the heartless abandoning of the cat which has been a petted member of the household during the vacation months. It is almost incredible that intelligent people will be guilty of such cruelty and yet it is unfortunately a common occurrence, as is attested by the permanent residents of these towns. The poor creatures thus abandoned to starve or freeze, if they succeed in surviving the suffering from cold and hunger during the long winter months, become a pest to the neighborhoods which they haunt and many a farmer has reason to protest against this yearly addition to the marauders of his poultry yard. Just at this time of the year those who still linger in their country homes are made most unwell by this heartless custom by the occasional appearance of the homeless, hungry pussy which pathetically implores a haven. It is the duty of every humane person to provide a home for the wail.

SUMMARY OF EVENTS.

UNITED STATES.—The International Peace Congress assembled in Boston on the 3rd inst. Secretary Hay welcomed the delegates said in part:

"I am, authorized to assure you that the American Government extends to you a cordial and sympathetic welcome, and shares to the utmost the spirit and purpose in which you have met. The President, so long as he remains in power, has no thought of departing from the traditions bequeathed us by the great soldiers and statesmen of our early history, which have been strictly followed during the last seven years. We shall continue to advocate and to carry into effect, as far as practicable, the principle of the arbitration of such questions as may not be settled through diplomatic negotiations. We have already done much in this direction; we shall hope to do more. The President is now considering the negotiation of treaties of arbitration with such of the European Powers as desire them, and hope to lay them before the Senate next winter.

"And finally, the President has, only a few days ago, promised, in response to the request of the Interparliamentary Union, to invite the nations to a second conference at The Hague to continue the beneficent work of the conference of 1899.

The following resolutions were adopted: "That the Congress address to the Emperors of Russia and Japan an earnest appeal, entreating them to direct their attention to the peaceful relations of the friendly offices of some neutral Power or Powers, to put an end to the awful slaughter of their subjects now going on, and urg-

ing the plea that, since terms of peace must sooner or later be discussed and settled, it is far better that this shall be done promptly, so as to avert the further sacrifice of precious lives and valuable property.

"That the Congress forward an address to each of the signatory powers of The Hague Convention, other than Russia and Japan, reminding them of Article 27 of the convention, and urging them, in accordance therewith, to press upon the Governments of Russia and Japan the importance of putting an end without further delay to a war which afflicts humanity, hinders legitimate commerce and impedes the progress of the world in the pathway of civilization and peace.

It is stated that the contents of the first resolution on the Russo-Japanese war will be cabled to the Emperor of each country. The second resolution will also be brought soon to the Powers signatory to The Hague convention.

Another resolution "expresses the opinion that the first task of each conference should be to elaborate and apply a definite plan of simultaneous arrest and subsequent reduction of armaments, which The Hague conference declared to be a crushing burden and a constant peril to the world."

A case was held by a court in Pennsylvania that in the case of a railroad accident, resulting from the negligence or carelessness of an overworked employee or one suffering from want of sleep, that this excuse is not valid. It held that it is the duty of such an employee to cease working, even at the risk of losing his position.

A despatch from Washington says that a report to the Secretary of the Navy shows that the bureau already has established twenty-two wireless telegraph stations along the coast, and names sixty additional points where the system is to be installed. These latter include not only the North American Continent, but all of the insular possessions of the United States. The isthmus of Panama is included.

Henry C. Payne the Postmaster-General of the United States died in Washington on the 4th inst. An order was issued to close all the postoffices in the country between the hours of 10 A. M. and 1 P. M. on the day of the funeral the 7th inst.

It is stated 8909 persons in the United States perished by their own hand during the year 1903. The census returns show that the suicide rate for native Americans is 6.8 per 100,000, against 6.1 for those of Irish origin, 19.3 for those of German origin and 22 for those of French origin.

In the International Congress of tuberculosis lately meeting in London, resolutions were adopted as follows:

"That it is the imperative duty of all civilized governments to take immediate action for the arrest of the spread of tuberculosis; that every government should appoint a commissioner of the public health with a seat in the Cabinet, endowed with sufficient means properly to report cases; that to facilitate the early diagnosis of the disease it is the duty of every municipality to provide laboratory facilities for the examination of sputa, and that systematic efforts be made for the education of the public in relation to the curability of tuberculosis, through the circulation of pamphlets, the holding of health conventions and the organization of local and State societies for the suppression of the disease.

A despatch of the 7th from Washington to the *Public Ledger* in this city says: A contractor of this city who recently wrote to manufacturers of leather belting in Philadelphia regarding prices was very much surprised to find that the prices were so high. He declined to receive a letter in which the manufacturers declined to furnish him the information because it was to be supplied to the Navy Department. The manufacturers, who are Quakers wrote as follows:

"Replying to thy inquiry for price on belt for Navy Department, we would say that as members of the Society of Friends we are advocates of peace, and as such we decline to supply leather belting, and we refuse to attempt to make money by selling it to the War and Navy Departments. We are naturally glad to do business, and would say that this is purely a question of principle with us."

President Roosevelt has announced his decision not to take any official action with reference to the affairs of the Congo Free State.

The Russians in Port Arthur are closely besieged, and violent attacks by the Japanese continue.

In a recent address in Tokio a prominent Japanese official said that it would be necessary for Japan to borrow \$250,000,000 of new money. He estimated that the cost of the war with Russia should be paid in two years by the issue of a billion of dollars. It has been estimated by a Russian financial agent that the cost of the war to Russia up to the end of the year will be \$500,000,000. These estimates do not include the cost of the injury to Manchuria.

The captain of the British steamship *Sibon* reports that when the ship passed the Island of Martinique, Ninth Month 30th, Mont Pelée was in full eruption. The spectacle was witnessed by those on board the *Sibon* at 2 o'clock in the morning of the day mentioned, the volcano emitting stupendous black clouds and balls of fire. Enormous quantities of steam and ash were being emitted, and the latter have clouded a wide area in the neighborhood of the Windward Islands.

It is stated that thousands of persons in England are now starvation because of business depression.

Statistics are quoted showing that the consumption of tea in Great Britain is about 6.16 pounds by each individual, which is nearly a pound more than in 1890. In this country it is about 1.14 pounds by each person. The increase in the use of tea is said to be coincident with a decline in the use of certain intoxicating drinks. Spain and France it is reported have signed a treaty by which the former gives its adhesion to the Anglo-French treaty concluded in the Fourth Month of this year.

It is announced that The Hague Tribunal will meet Eleventh Month 21 to arbitrate the differences between Japan and England, France and Germany, as to the territory by the Japanese Government on the buildings situated in the foreign concessions at Tokio.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 7.

Phoebe Humphrey, Iowa; Anna Spencer, C'ta; Martha C. Wood, C'ta; Mary H. Smith, C'ta; Susan R. Williams for Mary Roberts, N. J., and James Hunt, England, \$2.50; John P. Sharpless, Pa.; Mary H. Ridgway, Ia. \$2. Haines, M. D., Pa.

Remittances received after Third-day moon will not appear in the Receipts until the following week.

NOTICES.

Wanted—A teacher for the West Cahn School. A good hearing place near the school has been secured.

Apply at once to Susan B. Smith, Parkesburg, Chester County, Penna.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the steamer train leaving Philadelphia 7.15 and 8.15 A. M., and 3.00 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, visit West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. Sixteenth St., Phila.

—Open on week days from 9 A. M. to 1 P. M., and from P. M. to 6 P. M. Recent additions to the Library include the following:

BARTON, Clara—Story of the Red Cross.
DANFORTH, T. C.—South American Republics. Part 2.
REIDWAY, W. P.—Frederick the Great.
ROOSEVELT, Theodore—Addresses and Presidential Messages.

SENGWICK, H. D.—Francis Parkman.

SHARP, D. L.—Rood and Meadow (Birds).

SMITH, C. S.—Working with the People.

THE VESTRY, J. W.—Fate of the Land—Story of an American Farm.

TRUING, C. F.—College Training and the Business Man.
WOOD, W. H. H.—Friends of the City of New York.

DIED, on the twenty-fourth of Sixth Month, 1904, his home, "Ashley," near Torresdale, Philadelphia, HENRY BACON, in the fifty-fourth year of his age; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District. "Thine eyes shall see the King in beauty; they shall behold the land that is very far off."

—, on the first of Eighth Month, 1904, at the home of her sister S. Eliza Warren, near Columbus, N. J. M. M. APPLEGATE, widow of Gideon L. Applegate, in the eighty-fifth year of her age; a member of Chester Monthly Meeting of Friends, N. J.

—, at his residence in West Grove, on the first of Ninth Month, 1904, THURMAN C. MOORE, an old member of West Grove Particular and New Gar Monthly Meeting of Friends, in the sixty-sixth year of his age. He bore a long and painful illness with Christian fortitude and resignation, his latter days being marked with an increasing tenderness of spirit and love for one, and giving much assurance that he felt toward the end of his life that he was preparing for his last journey.

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the Work of Christ with Christ Left Out.

If the trumpet give an uncertain sound, shall prepare himself for PEACE? Many have been ringing in the past week, if always with the trumpetings of peace, with trumpetings for peace. Some have taken of peace as if it were the cessation of a condition devoutly indeed to be wished, such were but a hollow peace. We might well call silence worship—when silence is a room in which worship may be placed. Wars may stop—but though they cease to-day and that be all, war remains. Peace on earth is not confirmed, we will not say wars cease, but we will say, till war is extinguished. Its spirit must be eradicated from branch, but root and branch, from the heart of man. And then, when war utterly ceases, what is the condition left? Is that Peace? The mere vacuum is a condition for peace to fill, but is peace itself. If the Living Peace do not supply the void, the unclean spirit may soon return sevenfold.

Peace is not a blank, or an inert void, Peace is Life, a quickening Spirit, a vivifying love, full of mercy and good fruits, love on the alert and love in action to the peace repaired and bright, in obedience to its living Prince. For a state of peace men consists in the practice of the divine will towards them, and peace with God in harmony kept alive by conforming with will.

Therefore we would trumpet the certain Word of the Living Word—no peace of death, greater peace than that of expediency or of damage, even the peace of life proceeding from Him who is our life. Many have missed the sounding of his name through the trumpets. The Conference, considering

its mixture of elements in religion, went as far as it could, in some instances being notably, and beyond former precedent, Christian in its doctrines of Peace. Still we have wished that in the midst of so much that has been so sincerely and so acceptably said on things and effects, or transcending all the inquiries, "What is our Peace?" there had appeared more of the inspired courage to ask "Who is our Peace?" and more of the gospel answer to declare of *Christ crucified* that "He is our Peace, who has made both one, and has broken down the middle wall of partition between us!"

Between whom? While the text may advert to an international separation, primarily the separation is between us and God. He in Christ reconciling us by his death so as to put away that dividing wall of sin by the sacrifice of Himself, and our Saviour, in his love made sin for us, so taking the place of the middle wall of separation as to be the medium of union between us and God, He is our Peace, and our covenant of Peace and its Author, to us as many as will receive Him. Under a sense that God so loved us, we find ourselves loving one another—every heart and every soul the wages of whose sin He tasted. "Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law" of Peace. Christ is neighborly peace, and the international peace provided for us. No one ever truly preaches Christ without preaching peace in all its applications, whether he think of that universal scope of Christ or not. An agent of Christ and his spirit anywhere is building more wisely than he knows. And all these peace conferences and turnings toward arbitrations and international tribunals, are but outcroppings of Christ's secret leavening the world; and it has seemed to us there was more of Christ in the heart exercises of some of these ethical philosophers over Peace, than they with their intellects give Him credit for. The absence of his literal name may not prevent the presence of his spiritual name. His kingdom is "not in word, but in power." And while in their avoidance of seeming cant, it is the universal and saving life of Christ that they apprehend as the foundation of Peace on earth, we will not discourage them though they call Him by as many other names as the early Friends did, or as many as He named for himself.

Making all these allowances for those who are doing and saying the best they know, the experienced disciple of the gospel of Peace nevertheless misses something, and that very often all that is vital to Peace, where there is but a hazy recognition of that World-Reconciler by whom he has received the at-one-ment. Determined to know nothing among men but Christ Jesus and Him crucified, and not otherwise, will the apostles of Peace on earth speak, not merely in enticing words of man's wisdom, but in demonstration of the spirit and of power. The trumpet that obviously lacks Christ and Him crucified, lacks the certain sound of the living word of the living Peace. The cause is his. Effects of war have been known for thousands of years and the utmost horrors of these effects have never proved sufficient to abolish war. Indeed it is for these effects that battles are executed. They come from the heart of the natural man. All the powder rammed into cannons has been so much black hatred; every projectile so much dire death sent forth from the heart of man to the hearts of brother men. "There's nothing in the cannon that's bad, but the man in the cannon," said Charles Wagner last week to school children. The conversion of man to the spirit of Christ, that is the only sure peace to be labored for, and in doing it we have little need to say peace, for it speaks Peace itself, it carries the peace of Christ with it, else it is not conversion. The foundation of peace standeth sure, having this seal, "the Lord knoweth them that are his;" and "if any man have not the Spirit of Christ he is none of his."

We hail all efforts to remove or mitigate effects of war, to stave off particular wars, to diminish armaments, to create, by cessations of wars, peace even as a blank where we cannot plant it as a principle. All these expedients, and all shrinking from wars on expediency are incalculably a greater mercy than the entering into armed conflict, which is infernalism let loose. Humanitarian grounds for peace are by no means to be despised. There is a measure of Christ in them. Concerned men speaking often one to another in conference for the cause of peace serve to swell the volume of public opinion against the crime of war. And may the unparalleled slaughter of the present awful war serve to shame man-

kind of warfare forever, speed the progress of the principle of arbitration, become a mighty factor in preparing the way of the Lord for Peace, as wrath of man overruled to praise Him, and the remainder of wrath may He speedily restrain. "Who is our peace?" more than "what is our peace?" is the question for Christians. And may their faithfulness to their Prince demonstrate that Christ crucified is our peace, and the world's peace, who shall make Satan's belligerents one, and break down sin, the one great wall of separation between them as men or nations, and between us and the Father. Christ crucified, the wisdom of God and the power of God and the love of God—Christ in the individual is the one Word of that trumpet of Peace that gives the certain sound.

As the above goes to press, the following contribution from the State of Maine comes to us, containing references some of which are confirmatory of the foregoing remarks:

"Rev. vi: 4. BE NOT DECEIVED. 'The way of Peace have they not known.' Peace cometh not by agreement. "Jer. xxx: 5, 7, 8; Rom. xi: 26; Rev. vii: 14; Zech. ix: 9; Luke xxi: 26; Isaiah viii: 9 to 14; Jer. viii: 15; Rom. iii: 9, 17. Isa. xlviii: 1, 22; Jer. vi: 14; Ezek. vii: 25; 1 Thes. v: 1, 2, 3; Isa. xxxiii: 7 to 15; xxvi: 20, 21; Jer. xii: 12."

The Atonement.

The fact that sacrifice and suffering for the sake of others is the law of human life, and that by the death of Christ the destructive power of sin has been done away with for all who are attached to Him by faith, gains fresh evidence for all thoughtful men. "Help Thou my unbelief." It is an inexpressible comfort to the weak brother to be able to stake everything, not on any moral result in himself [while not *without* deep moral result], but upon the fact that Jesus has lived and died for him. This redemptive process is not merely individual; it extends to the race of mankind and to the whole constitution of things in which we live. "God sent His Son . . . that the world through Him might be saved; . . . by Him to reconcile all things to Himself, . . . whether they be things in earth, or things in heaven." The atonement is, (under Christ's Spirit), the stimulus to every effort for social regeneration, for freedom, for international peace, for the bending of all the forces of nature to their proper object—the bringing in of the kingdom of Christ. The more this positive and far-reaching aspect of the atonement is dwelt upon, the less likely we shall be to fall back into the puerile or immoral explanations which have obscured it, and the more powerful will it become for the work of Christian expansion and Christian unity.—*Freemantle*.

FREQUENT living confession of Christ is not only a bulwark against worldliness and thoughtlessness, but a positive means of grace.—*Francis E. Clark*.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 108.)

The Indians, having spent two days in conference among themselves, finally agreed to allow the Allegheny Reservation to be divided into separate lots, as an experiment.

Their reply on this subject was made by Pollard, who was also one of the chiefs of the Buffalo Creek Reservation, and contained the following:

"Brothers: Your advice is to divide our land and to hold it for the benefit of ourselves and our children. You think it best to run it off into lots. We have considered it all round, and we will tell you, brothers, what our conclusion is. When any person wishes to try an experiment, they make a beginning to see how it will do. We have agreed to let the Allegheny Reservation all be run out into lots. It belongs to the whole of the Seneca Nation. We are all consenting to it. That reservation we wish should all be run out into lots and be for the whole of the Nation. We don't want it parted from the rest, but be all included in one deed and signed by the whole."

"Brothers: We wish you not to think hard that we have not agreed to run out more of our land. At Cattaraugus they seem perfectly easy. They have met with no difficulty yet about their reservation—they only wish to have the boundary lines run over again, and marked anew lest the white people should encroach on them."

In accordance with the understanding arrived at in the Council held at Cattaraugus in 1817. Friends agreed to obtain the services of a competent surveyor, to run the lines of the Allegheny Reservation, and of the individual allotments, and Cotton Fletcher, who had been employed by the Holland Land Company, was engaged for this service. He began operations on the 5th of Eighth Month, 1818, in company with some of the Indians who were favorable to the measure. In a few days, however, Corn Planter, who was unwilling to have the land divided, came to the Reservation and a general Council on the subject was held, the result of which was a conclusion not to have the lines run, and a request that Jonathan Thomas, one of the Friends then residing at Tunesassa, should order the surveyor to desist and depart from their land. The work was thus suddenly ended. In explanation of their conduct in this matter, the principal chiefs on the Allegheny Reservation addressed a communication to the Committee, in which they desire that they would obtain from the President of the United States an instrument in writing, having the seal of the United States, and also something from the Governor of New York, and forward them that they might see them. If this were done, they think it would be a satisfaction to the Six Nations, and that those who are opposed would not make so many objections, which tend to unsettle their minds respecting having their land run out into lots.

In compliance with the desire of the Indians that the views of the President of the United States should be obtained upon the subject of the division of their lands, four members of the Committee had an interview with President

Monroe, which resulted in the preparation of a letter to the Seneca Indians living on the Allegheny Reservation, which is as follows:

My Red Children: I am very glad to learn by your friends Samuel Bettle, Thomas Wistar Thomas Stewardson, and John Cook, that you no longer live in that miserable and destitute condition which you once did. They say that most of you have become sober and industrious; that you have got good houses to live in and that by cultivating the ground, and raising cattle, you have now plenty to eat: this to me, very good news, as I shall always rejoice to hear of the happiness of my red children.

My Red Children: You cannot become civilized till you have advanced one step further. You know that among my white children, each one has his own land separate from all others; you ought to do the same; you ought to divide your land among families, in lots sufficiently large to maintain a family according to its size.

Your friends the Quakers would, no doubt, enable you to make a just and equitable division. By thus dividing your land, each one could then say, This is mine; and he would have inducements to put good houses on it, and improve his land by cultivation.

My Red Children: I have annexed the sea of the United States to this talk, so that you may know that it comes from your father,

PRESIDENT JAMES MONROE,
15th January, 1819. To the Seneca Indians living on the Allegheny Reservation.

The diversity of views among the Indians in regard to the division of their lands continued and prevented any further attempt at the time to carry it into effect. The continuance of the school was also much opposed by the party desirous of retaining their old customs and at times the Friends at Tunesassa felt much embarrassed in their efforts to assist them, being desirous on the one hand not to disappoint those Indians who were sensible of the value of school learning, and desirous that their children should have the benefit of it, and thus be better qualified to conduct business and protect themselves from imposition; and on the other hand, that they should not assist in the formation of two distinct parties among them, opposed to each other, and thus to a certain extent frustrate the object of their labors among them, in elevating the people as a whole.

In the Third Month, 1821, Joseph Elkington wrote that it was a time of great commotion among them, in consequence of the divided feeling on these subjects: that the party opposed to improvements had succeeded in getting the school discontinued until a general Council should be held in Buffalo, and had also proposed to the other part of the nation remove to some other Reservation, or else have the Allegheny Reservation divided in two parts, so that those "who wanted school and adhered to the Quakers should be on one part, and those satisfied with Indian custom should remain on the other, for they believed their land would certainly be taken by the Quakers for the services they rendered the Indians."

In order to disabuse their minds of the impression (which probably had been industriously spread among them by designing whites) that Friends would ultimately bring

charge against them for the help they had rendered, the Committee thought it best again to furnish them with a distinct disclaimer of any such intention, and the following instrument of writing was accordingly prepared, copied on parchment and sent to the Friends at Tunesassa to present and explain to them, viz:

To the Chiefs and others of the Seneca Nation residing on the Allegheny.

Brothers: We have been informed that some of you are uneasy in your minds for fear that your brothers, the Quakers, will bring a charge against you for the assistance they have afforded you in your endeavors to improve in the manner of your living and in the management of your lands, etc.

We hereby tell you plainly, as we have often told you before, that your brothers, the Quakers, do not want any of your land, any of your skins, nor any of your money, for anything they have done for you, and that they never will bring any charge against you for any of these things, and we send you this writing to keep forever, to make your minds easy on this respect.

(Signed by 26 Friends.)

Philadelphia, 19th of First Month, 1821.

The result of the effort of Friends at this time may be understood by the following brief speech made by a prominent chief among them, in reply to some friends. "We hope our children, as they become instructed, will see the propriety of dividing it, and proceed therein: We cannot now accomplish it in our divided state; we hope you will have patience with us."

(To be continued.)

TRUE RELIGION A FRIEND OF TRUE SCIENCE.

A pure and undefiled religion, based on the teachings of Jesus Christ, not only contradicts no known or ascertainable law of reason, but also positively contributes to the spiritual satisfaction and moral upbuilding of the race. It is the friend of a true science, while it also supplies that which no science could ever possibly provide or even interpret. What has been called "the absolute world riddle," remains insoluble for science and even philosophy, except as the clue to the mysteries which encircle life, and which loom up along the vistas of the future, is furnished by the religious teaching of the incarnate Son of God, who, by His Spirit, still leads men into all necessary truth. The ungodly and unguided reason, when it refuses to be taught of faith, will certainly and grievously err. The great questions of destiny must be heard and decided in the parliament of the whole man, under the tutelage of the Divine Mind. Life is meaningless, and therefore valueless, without an illuminating and inspiring faith. So long as men trouble themselves to think at all, and so long as human hearts yearn for love and human wills crave guidance, religion will remain continuous with life, saying the first and the last word as the ends of existence, and proving beyond successful rejoinder its Divine worth.—*New York Observer.*

LOWLINESS of heart is real dignity, and humility is the brightest jewel in the Christian's crown.—*Bond.*

OBEEDIENCE to known duty is wisdom's way to knowledge.

THE RAINBOW.

"I do set My bow in the clouds . . . and I will remember My covenant which is between Me and you."

All day the wind blew wild,
At last her light grew dim;
The darkling waters darker piled
Moaning low requiem.

The chill—the misty air
Wept on the sullen strand;—
Bleak desolation everywhere—
On sky, and sea, and land!

My heart grew faint with fear
As with a nameless dread;—
As with a nameless boding dread,
Hope, joy and radiance dead.

Then lo, the same Who spoke
From out the cloud of old
The awful bands of blackness brake,
And all the west was gold!

Aloft, His jewels gleamed,
His deathless Light to prove;
And o'er the tossing waters streamed
The Banner of His Love!

Soul, doth the wild rain beat?
And doth the wild wind blow?
Hold thee in patience at His Feet,
And thou this truth shalt know;

His care—eternal—sure,
Hides in the darkest form;
His glad; sweet promises endure,
And break through every storm!

C. A. L.

ATLANTIC CITY, Sixth Month 30th.

Ministry; by William Penn.

They were changed men themselves, before they went about to change others. Their hearts were rent as well as their garments, and they knew the power and work of God upon them. This was seen by the great alteration it made, and their stricter course of life, and the more godly conversation that immediately followed.

They went not forth or preached in their own time and will, but in the will of God, and spoke not their own studied matter, but as they were opened and moved by His Spirit, with which they were well acquainted in their own conversion . . . This proof and seal went with their ministry, that many were turned from their lifeless professions, and the evil of their ways, to an inward and experimental knowledge of God and an holy life. . . . And as they freely received what they had to say from the Lord, so they freely administered it to others.

The bent and stress of their ministry was conversion to God, regeneration and holiness. . . . They directed people to a principle in themselves, though not of themselves, by which all that they asserted, preached and exhorted others to, might be wrought in them, and known to them through experience to be true. . . . They required conformity upon no human authority, but upon conviction of this principle, which they asserted was in them that they preached unto; and unto that they directed them, that they might examine and prove the reality of those things . . . as to its manifestation and work in man. . . . This people did not only in words press repentance, conversion and holiness, but did it knowingly and experimentally . . . which is more than theory, and speculation, upon which most other minis-

ters depend; for here is a certainty, a foundation upon which man may boldly appear before God in the great day of account. They reached to the inward state and condition of people, which is an evidence of the virtue of their principle and ministry from it, and not from their own imagination, or comments upon Scripture. For nothing reaches the heart but what is from the heart, or pierces the conscience, but what comes from a living conscience. . . . Yea, the very thoughts and purposes of the hearts of many have been so plainly detected, that they have, like Nathaniel, cried out of this inward appearance of Christ's, "Thou art the Son of God, thou art the King of Israel." And those that have embraced this divine principle, have found the mark of its truth and divinity that the women of Samaria did of Christ when in the flesh to be the Messiah, namely, it had told them all that ever they had done, shown them the most inward secrets of their hearts, and laid judgment to the line, and righteousness to the plumb-line, of which thousands can at this day give in their witness. So that nothing has been affirmed by this people, of the power and virtue of this heavenly principle, that such as have turned to it have not found true, and more; and that one-half had not been told them of what they have seen of the power, purity, wisdom and goodness of God therein . . .

This principle fitted even some of the most unlearned of this people for their work and service: furnishing some of them with an extraordinary understanding in divine things, and an admirable fluency in the way of expression which gave occasion to some to wonder, saying of them as of their Master, is not this such a mechanic's son, how came he by this learning? Others took occasion to suspect and insinuate they were "Jesus' in disguise, (who had the reputation of learned men for an age past), though there was not the least ground of truth for any such reflection. . . . They came forth low, despised and hated, as the primitive Christians did, and not by the help of worldly wisdom and power, as former reformations in part have done, but in all things it may be said, this people were brought forth in the cross; in a contradiction to the ways, worship, fashions, and customs of this world; . . . that no flesh might glory before God.

They could have no design to themselves in this work, thus to expose themselves to scorn and abuse, to spend and be spent; leaving wife and children, house and land, and all that can be accounted dear to men, with their lives in their hands, being daily in jeopardy, to declare this primitive message, revived in their spirits by the good spirit and power of God, that God is light, and in Him is no darkness at all, and that He has sent His Son a light into the world to enlighten all men in order to salvation, and that they that say they have fellowship with God, and are His children and people, and yet walk in darkness, that is, in disobedience to the light in their consciences, and after the vanity of this world, they lie and do not the truth.

But that all such that love the light and bring their deeds to it, and walk in the light, as God is light, the blood of Jesus Christ, His Son, should cleanse them from all sin. John i. etc.

Their known great constancy and patience in suffering for their testimony, in all the branches of it, and that sometimes unto death, by beatings, bruising, long and crowded imprisonments, and noisome dungeons; four of them in New England dying by the hands of the executioner, purely for preaching among that people; besides banishments, and excessive plundering, and sequestration of their goods and estates almost in all parts not easily to be expressed, and less to have been endured, but by those who have the support of a good and glorious cause, refusing deliverance by any indirect ways or means, as often as it was offered unto them.

That they did not only not show any disposition to revenge, when it was at any time in their power, but forgave their cruel enemies, showing mercy to those who had none for them.

Their plainness with those in authority, like the ancient prophets, not fearing to tell them of their private and public sins; and their prophecies to them of their afflictions, and downfall when in the top of their glory. Also of some national judgments; as of the Plague, and fire of London, in express terms; and likewise particular ones to divers persecutors, which accordingly overtook them, and were very remarkable.—*From the Rise and Progress of the people called Quakers, by William Penn.*

Church-Going by Children.

Friends will be able to adapt the following language from the *Church Economist* to their own situation:—

D. N. Hillis of Plymouth Church, Brooklyn, has been doing good service by sharply calling attention to a lack of parental authority in the matter of church-going habits of children. He justly condemns the practice of letting children of even eight or nine years of age decide whether they shall go to church or not. Parents are altogether too indifferent in this matter, especially in cities.

In connection it is said by many that the Sunday-school is a splendid supplement to church attendance, but a poor substitute for it. In this age of specialization, many look upon the Sunday-school as the children's church. This is a grave mistake.

The Sunday-school has information for its key-note, not for worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence, which is the very first essential of public worship. The best Sunday-school for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary service of the church.

The argument that children acquire an aversion to the church by being forced to "go to meeting" by their parents is ridiculous.

Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school, and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to more mature years, constitute the absentee class from church attendance and services.

FOR "THE FRIEND."

Items Illustrative of the Warning Words in Habakkuk ii: 15.

In the Temperance columns of THE FRIEND some months ago, reference was made to the fact that a large department store in this city had been granted a license to deal in intoxicating liquors. It appears as a result of this that quite a number of patrons of the place, Friends, members of the Woman's Christian Temperance Union, and others, have ceased making purchases there. One of these, in returning the "identification coin" of the family to the proprietors (who are Hebrews), desired them to have regard to their accountability in the premises, quoting the warning of the prophet Habakkuk as against those who hand forth strong drink to their neighbor, and put the bottle to his lips. The burden of doing this, it seems, was too heavy in the case of a young woman clerk employed in that special department of the establishment. After taking orders for some five hundred cases of liquors in a single week, she felt obliged to hand in her resignation.

In the printers' shops, years ago, it was a very common practice to dispatch the boy of the place, with pitcher or pail, to a neighboring liquor saloon, for ale or beer for the refreshment of the compositors and pressmen. In the present day, however, the master printers who desire their employees to put forth very careful and expeditious work, expect them to be "level-headed" in order to that end. The travelling beer kettle is hence generally forbidden. It is gratifying, further, to know of a consistent manifestation of abstinence among the employers themselves. An announcement of the annual dinner of the Printers' Board of Trade, to be held this week at the Bourse, makes no greater demand upon the purse than "one dollar per plate," to defray all the expenses. The explanation of this is, that the menu makes no provision for wines or other intoxicating drink. This custom has been followed several years, and presumably will have become a permanent one. When one contrasts this with the initial banquet to a select few, given after the opening last month of a most luxurious apartment house in this city, whereat the expense per plate, including wines, decorations, lights, attendance, etc., was reported to have exceeded one hundred dollars, he is reminded of that passage in Paul's Epistle to the Philippians (iii: 19), concerning certain self-pleasing, effeminate professors who were "enemies of the cross of Christ," and of whom it was affirmed that "their glory is in their shame."

The committee appointed in and by the various Monthly Meetings of this Yearly Meeting, to make inquiry of their members concerning their use, yea or nay, of intoxicants as a beverage, and of handing the same to others for that purpose, are now, no doubt, in their several measures, giving attention to that duty. It was good testimony on the part of one member, a farmer, who had been engaged in turning a portion of his surplus apple crop into cider for purpose of conversion into vinegar, that upon being asked by a colored helper (having a fondness for the liquor in its heady state) to sell him some of the freshly

expressed juice, he replied that he "could not do it." The influence of example comes in very strongly here.

The proprietor of a local paper having a large inland circulation, was written to by way of appeal, not to continue in his columns the advertisement of a certain "patent medicine" of the brand of "health bitters." He was informed that the Massachusetts State Board Analyst, in an examination of thirty-six alcoholized patent medicine preparations, had found that the one referred to, the rankest of all of them but one, contained no less than forty-four per cent. of alcohol! At the same time that this ensnaring card was being thus laid before the public, a Court of the Quarter Sessions was being held at the Court-House, whereat numerous cases were heard of the illegal sale of beer, the latter decoction, as we know, containing only two to five per cent. of alcohol. When it is borne in mind that many millions of dollars are expended by our people upon one or other of the numerous patent medicinal bitters, health invigorators and restoratives (so claimed), and that almost all of these compounds are heavily charged with the liquor that intoxicates, we need not wonder at the statement of the *American Grocer* that not only is the total of the manufacture and consumption of such liquors steadily increasing amongst us, but that there is a like increase per capita year by year, beyond the ratio of the population's increase.

The writer has before him a letter written from Paris in the autumn of 1886, by a then prominent and promising clergymen of the Protestant Episcopal Church, Henry C. Potter. Having in view a designedly-beneficent purpose, I may be excused for now quoting it. He says: "Your Essay on 'Simplicity of Attire [as related to the Promotion of Social Purity]' has been forwarded to me here, and I wish to thank you for it. It is a timely word, and I wish that it might reach a wider audience than that to be found in our own land. I have sent it to one of our clergy in New York who, I hope, will call general attention to it through the press." It was gratifying to receive so earnest a tribute to the principle of simplicity from a member of a religious denomination which is generally thought to allow more liberty in this regard than most others. But the views of Bishop Potter upon Christian simplicity, in the eighteen years' interim, must have surely undergone transformation, else we could hardly expect him to appear in the way of pronouncing a benediction upon a "Subway Tavern," where liquors of pure quality, it was claimed, were to be respectably dispensed to patrons of both sexes. While sincerity may be claimed for the act, the general consensus the land over is, that even sincerity will not atone for gross moral errancy. We are pointed further, to the bishop's endeavors to "elevate the stage." He has, it is true, for several years held the place of president of the Actors' Church Alliance, but those who know what the theatre really is, are ready to admit that herein is but an alluring alliance of the church and the world. Said an early friend of Bishop Potter, the late Arthur Cleveland Cox, bishop of Western New York—"All that theory can

duce in defense of a possible drama, vanishes before the gross sensuality of the actual stage. The voice of Christian antiquity denounces as anti-Christian the whole system of the play-house, and the very heathen lash as seen and shameful, scenes which are exhibited to "young men and maidens" in New York and all over the land. "I go to the theatre myself," said a young man to me lately, "but I thought the devil himself must have laughed when he saw a communicant of the church there." Obviously, a champion of the play-house cannot with consistency contend for "simplicity of attire," seeing that the Paris stage is the originator of fashions in the female dress. The costumes of the actresses in the — are those usually copied by the society leaders of Paris, and when these adopt a style, the whole world follows suit."

JOSIAH W. LEEDS.

Talking at Home.

Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other artificial. Who would not rather listen than read? We not infrequently pass by in the papers the full report of a lecture, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from the beginning to the end of an address, which not one in twenty of those present would read with the same attention. His is emphatically true of children. They will learn with pleasure from the lips of parents what they deem drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people.

Let parents, then, talk well at home. A father who is habitually silent in his own home may be in many respects a wise man, but he is not wise in idle silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly as reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place on which they will escape if they can. They will talk of being "shut up" there; and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best at home.

—Selected.

Keep thy Saviour ever nigh
On Him, fix thy constant eye;
Let Him be thy guide, thy stay;
Give thee strength from day to day;
Light and life and grace are known,
In our Saviour Christ alone.

—From the German.

AS THEY WENT.

Luke xvii. 14.

As they went they felt the cleansing power
Responsive motion to the Master's tongue,
A willing spirit moved their heavy feet
And as they went fresh tides of life flowed in:

Following on to know, the knowledge comes
Glorious lights are reached as we move on,
Cleansed, equipped, adorned in service free,
We rise till perfect vision crowns the day.

H. T. MILLER.

BEAMSVILLE, ONT.

Quakerism without its Testimonials.

In a late number of THE FRIEND is an article by J. E. Southall in regard to the retention of the "Plain Language." He starts out with speaking of a married woman as a certain man's wife. This is a case occurring with especial frequency in our business with the world. If we would adhere to our convictions we must, when the wife's name is unknown, resort to some circumlocution. There is none, perhaps, more convenient than that used by the prophet Elijah, "Come in, thou wife of Jeroboam." In most cases, when any further intercourse is expected, we may get over the difficulty by learning the wife's name. If she have hitherto been a stranger to Friends, the inquiry may lead to a valuable lesson to her. Thus, as in many other ways as we walk through life, we may shed a light around us. Friends, if consistent, cannot be too decided against this modern habit of concealing a woman's identity beneath the name of her husband. I know there is great plausibility in our giving way at this point. But there is no doubt the prevailing cause of stumbling is the cross. The same feeling, as an occasion of stumbling, besets him who is weak in the faith in regard to all our testimonials. The argument that the names of the week-days are a recognition of heathen deities can have no effect upon a mind devoid of religious experience. Such may use these names with innocence so long as they have no sense of duty in regard to it. But when the Spirit of Truth is come, and calls for their abandonment, the use of these names is innocent for us no longer.

I can remember some embarrassment when a young man in using plain language with those who, I imagined, had not before heard it. I knew that the customary "thee" as a nominative was not grammatical. This in itself I was ashamed of. I then determined that "the Tempter" should not have this conscious weakness in me as his ally. With the change to correctness of speech I was no longer ashamed of the language called for by sense of duty.

In the maintenance of all our testimonials we meet with obstacles from without. But I am convinced there is no way in the Divine economy to obtain stability in the Truth but by overcoming these obstacles as, one by one, they are presented to us. To one who had hitherto been travelling in the world's pathway, but now, heeding the inward monitor, sets out to lead a new life, every one of these testimonials may at first appear as an obstacle. But as we encounter them, armed with Christ's sufficiency, they vanish from our road, and what had even appeared as a thorn in the flesh, becomes a source of enjoyment. We are now led to realize that if any man be in

Christ he has become a new creature. He no longer values the approval of a world that so largely lies in wickedness, but finds to his rejoicing that the more closely he follows his heavenly guide the more that world respects him. Such an one may be led to the adoption of all Friends' testimonials. But if at any point he "falls short," he will, by so much, have fallen short in his standard of Christian attainment.

Here is no disposition to call in question the acceptance in the Divine sight of the multitudes who have lived in ignorance of some of our scruples. It is he that knoweth and doeth not, to whom a thing is sin. I have read the record of the lives of many religious persons, whose experience for a long way was coincident with that of awakened minds among Friends. In some cases they became wiser than their teachers, showing advanced stages of sanctification among their own people; in others having attained the most approved standards among their associates, they have been allowed there to rest. But some, becoming impressed with the want of spirituality inherent in their church, have stepped out and become identified with Friends. Others, again, as Guyon and Fenelon, have become qualified and anointed preachers of righteousness, though bearing a name so tarnished as that of the Church of Rome.

It were not difficult for some brought up among Friends to conclude that the standard of attainment of the devout in other societies is high enough for us. We know that these societies bear no testimony against war. This grand defect shows there is something in their system that leaves them far short of the design of Christ's gospel. Whatever the virtues of individual members, it is highly unsafe to take them as exemplars in a religious life. It is enough for us to know that our testimonials are essentially connected with progress in Divine knowledge. If any doubt this, let them mark the history of those who have turned backward from the cross.

Their vision has become obscured. They have let in doubts with regard to steps already taken. They have come to be of the pitiable number of whom the apostle said, "It were better for them not to have known the way of righteousness, than to turn from the holy commandment delivered unto them."

The statement of J. E. S. of the extent to which the plain language has been abandoned by the members of London Yearly Meeting is almost appalling. Along with this departure, we understand, our testimony about heathen names and complimentary titles had also been dropped, and further, that there is but little of spirituality retained in their meetings for worship. Unfaithfulness in one point has been followed by weakness in others, and when religious vitality has been impaired, there will remain only the bond of philanthropic effort to hold the society together. It does not appear that this degeneracy has yet taken the form of simulated methodism as in America. Put if they have lost the leading spirit by which only they can bear testimony to the power of Truth. It were of secondary importance what forms they adopt in church procedure.

It is the blessed privilege of one who has submitted to the baptism of regeneration to know a change in his nature. Instead of wrath,

with its attendant evil-speaking, an atmosphere of love attends the presence of a purified spirit. Yet such an one testified that having felt a gentle impression that he should quit reading war news, he did not fully yield at once, and as a consequence, he found his mind a prey to evil passions. Not only were little offences magnified, but the kindness of his friends was ascribed to wrong motives. He found obedience to be the price of Divine aid, without which it would be impossible to hold on to the ground already attained.

As J. Dymond expressed it, "The will of God being known, human duty is ascertained." It may throw light upon this question to introduce a quotation from Thomas Story, written when he had turned his back upon the frivolities of the world. "I called unto my God out of the great deep, and He had compassion on me because His love was infinite and His power without measure. He called for my life and I offered it at His footstool; but He gave it me as a prey with unspeakable aid. He called for my will and I resigned it at His call; but He gave me His own in token of His love. He called for the world, and I laid it at His feet with the crowns thereof. I withheld them not at the beckoning of His hand. But mark the benefit of exchange! For He gave me instead of earth a kingdom of everlasting peace, and in lieu of the crowns of vanity a crown of glory." L. BALDERSTON.

Tenth Month 1st, 1904.

How it grieves me to see any of our dear friends departing from that Scriptural simplicity of language, which as members of our Society, they have been taught to use! I hope my beloved children will never abandon this noble testimony against the corruptions of a false and deceitful world; for though I would be far from commending a self righteous spirit or a censorious temper, towards our Christian brethren and sisters whose attention may not have been called, as ours has been, to these particular branches of gospel truth, I do believe it is important for us to maintain our own ground, even in little things; and I think I have long observed, that where there has been a giving way in these; it has proved an inlet to greater weakness, and a means of undermining, gradually, the attachment to other important testimonies, which have been committed to us. Oh! that our Society had individually borne them with faithfulness and in the meekness of wisdom, and then, I believe the Christian church would, ere this, have made greater advances than she had yet done, and her children, being less conformed to this world, would have made more successful resistance to the spread of evil.—*Selected.*

MEN who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want.—*Judson.*

Yet there is room! The Lamb's bright hall of song
With its fair glory, beckons thee along;
Yet there is room! Still open stands the gate,
The gate of Love; it is not yet too late.
Pass in, pass in; That banquet is for thee;
That cup of Everlasting Love is free,
E'er night that gate may close and seal thy doom,
Then the last low, long cry—No room, no room!
—*Bonar.*

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

"He has no enemies, you say!
My friend, thy boast is poor;
He who hath mingled in the fray
Of duty that the brave endure,
Must have made foes:—If he has none,
He has hit no traitor on the hip;
He has cast no cup from tempted lip;
He has never turned the wrong to right,
He has been a coward in the fight."

We think temperance meetings and literature and prohibition campaigns ineffective assaults on the ramparts of rum. But liquor organs and trade journals do not deem them harmless. They view them with alarm, and warn their constituents against these perils to the liquor interests. These fears of our enemies ought to encourage us in doing all in our power, through platform, press and tracts, to create and direct omnipotent public sentiment against this "sum of all iniquities."—*Christian Standard.*

HOW LIQUOR MEN THINK AND ACT.—"It is of no concern to the Improved Order of the Royal Arch (liquor organization) in Pennsylvania whether the Legislature about to be elected shall be composed of a majority of Democrats or Republicans.

"The avowed purpose of the temperance reformers to enact a local option law in Pennsylvania admonishes liquor men generally throughout the State to watchfulness and readiness to meet such an innovation. It will be well for all retail liquor merchants to remember that, in individual efforts for the protection of our trade, but little success may reasonably be hoped for. Our strength lies in union and concerted action."—*H. N. Schnee, Grand Master of Ceremonies at Philadelphia, Ninth Mo. 24th, 1904.*

"It is all well in theory to offer the left cheek after the right has been smitten, but very few people are "built" that way. If the Republican party should go back on the Liquor interests the latter will go back on the party. That is all there is about it."—*Cincinnati Liquor Organ.*

Every member of the league (liquor organization) in Indiana is compelled to subscribe to the following pledge:

"We pledge our honor mutually to each other to lay aside individual and political preferences and to lend our aid and influence and vote to defeat any and all candidates for the office or public trust who are known enemies to the licensed liquor traffic."—*American Issue.*

If the good citizen would do as the corrupt politician and the corrupting business man do, shift freely from one party to the other as the change served his interest, then both parties would represent good citizenship. They would differ—more than they do now—on broad questions of public policy, but they would both stand, as they do not now, for the public in-

terest. But the good citizen is "loyal t party." Half the loyalty that is betrayed b parties would, if devoted to the state and t nation, save the country and the parties, to. Such independence, however, would mean no partisanship in State and national politics, and the good citizen is only just learning, wit many a qualm of conscience, to vote indepen dently in municipal elections. In State an national politics he votes too constantly, no for his State and the United States, but "his party." Hence his party can deliv his vote.—*Lincoln Steffens in McClure's Maga zine.*

ROOSEVELT ON PROHIBITION.—"The saloon are our foes, and I, for one, am glad of it. is perfectly natural and proper that the whi key sellers should be against us. We ar against them. . . . As we advocated th doctrine of prohibiting slavery in the terri tories where we had the right and power to do it, so we will prohibit the sale of liquo every place where a majority of the leg voters give us power to do it. . . . Prohibition is the end that we would all of us glad to see accomplished. I wish it were possible now to enforce it absolutely throug the whole land."

So formerly said our honored President wh confronted by grave questions of expedie [The province of this periodical is outside political parties, except that witness for tru which should prevail within them, and in the hearts of men. So we neither arraign n recommend a party as such. Let that in eve man which best makes for righteousness sho his vote.—Ed.] Is it right that I should make it possible for any party to "deliver my vote?"

There are three stages in every reform: (1) Universal recognition and practice of the evil; (2) an endeavor to regulate the evil by hed it about by law; (3) the abolition of t evil. We have reached the second stage. this great reform. Why not proceed to t third?

Duplicate Editorial.—The American Iss of Ninth Month 24th publishes an article th appeared as editorial matter in three differe papers in different parts of the country on t same date. The papers were the Chronicle St. Louis, The Telegraph of Harrisburg and certain Columbus paper that discovered t fraud too late to prevent its publication. T article in question was an attempt to defe the army canteen, and favoring the re-estab lishment of the same. It was probably fi nished by the liquor bureau to which we ha had occasion to refer in previous issues.

Barnesville, Ohio, with a population of 40 or more, has the second time met the salo forces in open contest at the polls under t Dea law and "gone dry." The majority t time in favor of no license was 135 vo greater than at the similar election two ye ago. The liquor interests of the State h made repeated and desperate efforts to d credit prohibition.

THE baptism of the Spirit refreshes the and thirsty ground.

A Child's Seriousness.

What we oftentimes run athwart in the child, daily offend, is his seriousness. I should be astonished if this remark surprises more than one reader, for there is, alas! an imperious wall between the state of mind of most adults and that of a child. We do not take a child seriously. It is assumed that what concerns him is insignificant, that it is limited to certain unimportant events, things in miniature, which take place down where he is, far from those heights where the only things of sequence happen. "That is childish, a trifle, a mere nothing," we continually say, of short-sighted creatures that we are, dull sense and narrow of vision! How with our very tread do we crush the gracious blossoms that garden of God called the heart of a child! We take ourselves seriously, our affairs the affairs of moment, the child's are mere trifles and play. But we deceive ourselves. No one is more serious than the child, the merchant over his accounts, the judge pronouncing sentence, the sage in meditation, the faithful at prayer, is more serious than he.

We might even make a saying: Serious as a child. Listen to this story: It is an old man's tale, in the depths of his heart he still felt his dish wounds. "I had committed one of those faults so usual to children and so little malicious in itself, however grave. In the presence of the family and some friends I had been dealt with as, as the offence merited, and in the face of my fault, acknowledged and bitterly repented, I had burst into sobs. Then I was away. As I closed the door, still overwhelmed by what had happened, I heard behind me a great burst of laughter. Then I and hid in the farthest corner of the house, wept my little heart out, that laugh had made me suffer so. From that day I lost the confidence it is so well to keep as long as we may; and over and over again I asked myself the question, 'Are big people then not serious?'"—Charles Wagner.

HE recorded history of religion is illustrious; it is, as Burke said, "the basis of civilization, and the source of all good and of all glory;" in nearly all its forms "sacrifice is the first element of religion," and it is this element of self-sacrifice which makes human unity hold together; in practice it has been the world not only a love which radiates, "a force which acts."

Items Concerning the Society.

Joshua Pim, of Dublin, after a considerable tour in America, last week visited relatives in Philadelphia. The London Friend records it of the Yearly Meeting held at Damascus, Ohio, in Eighth Month, that a conspicuous feature of the meeting was the presence of Dr. A. T. Pierson, Baptist minister, known on both sides of the Atlantic, who preached twice on the Sunday, and took other part in the proceedings. In another Yearly Meeting two of its ministers supplied neighboring churches on First-day.

We hear of Eliza H. Varney being in Philadelphia to attend the Yearly Meeting opening on the

27th instant in Woodland, North Carolina; also of the prospect of Job S. Gidley, of North Dartmouth, Mass., to attend it, as well as that of Ida Chamness and companion, Lena Thompson, of Iowa, who are already present on religious service in that neighborhood, as well as Sarah Hobson, of Winona, and Lydia K. Lightfoot, of Salem, Ohio.

Among delegates or visitors to the Boston Peace Conference who attended Friends' Meetings in Philadelphia last First-day was John Ashworth, a member from Manchester, England, Richard Westthrope from England, Thomas Barrow, wife and daughter, from Lancaster, England, and Ellen M. Stone, the noted captive whom Americans ransomed from the hands of Bulgarian bandits by paying \$72,500. In Twelfth Street Meeting she gave some tender expression of her feelings.

THOMAS CHALKLEY, minister and mariner, by Joseph Taylor, London: Headley Bros., 14 Bishopsgate without, price one penny (2 cents).—This is the title of an attractively gotten-up booklet (paper cover), number 6 of a set, entitled "Friends Ancient and Modern," now being published by the London Friends Tract Association. Thomas Chalkley was a decidedly "ancient" Friend, for he was born in 1675, when George Fox and the first preachers were in their prime, and his life extended into the middle of the eighteenth century. His life was an interesting one, for some years of it were spent in Pennsylvania, so that its story brings us into touch with William Penn's "Holy Experiment," and afterwards as a sea captain he plied back and forth between the old world and the new, visiting also, time and again, the West India Islands, Barbadoes and other places closely connected with the sufferings and triumphs of early Quakerism. Finally the end of his earthly life came whilst he was on a mission of Gospel love to the Virgin Isles and he was laid to rest in the ancient Friends' burying ground at Tortola. Joseph Taylor has produced a very interesting sketch of this interesting man, and we highly commend the little book.

—Interchange.

Notes in General.

The late Charles H. Spurgeon's London publisher has issued his 2900th sermon. All these sermons are in stock and are constantly being sold. There is a greater demand to-day for the sermons of noted preachers than ever before.

Walter Walsh of Dundee, Scotland, in his notable address before the faculty and students of Boston University School of Theology said, "The Bible is the anvil on which all our fads are forged or broken. The Peace Congress will be no exception."

In Boston the Archbishop of Canterbury spoke as a Christian brother to students and teachers of a university founded and controlled by Wesleyans, and admitted "that the separation from the mother Church was for the betterment of the life of the world."

Bishop Korfe of Korea has been obliged to resign, it is said, on account of the great difficulty in acquiring the Korean language, in which every single thought can be expressed in seven distinctly different ways. There is an utter lack of affinity between the English and Korean languages.

In Cooper Cemetery, five miles from Rochester, Ill., is the grave of a "hard-shell" Baptist, over which stands a monument with this inscription, "Here lies an inveterate Hater of Salary Preachers." This epitaph was demanded by the will of the testator, who was a "hardshell" farmer and preacher.

Charles Wagner, who is now in this country, is closely associated with many of the philanthropies

of Paris. He is pastor of an independent congregation, but is not connected with any religious denomination. He places emphasis on direct communion with truth through the Spirit of Christ and through the works of nature, and upon doing good in all possible ways.

"There are five popes on the face of the earth," says the Paris correspondent of London Truth. "They are the Pope of the Latin Church; the schismatic, or Orthodox, Pope; the Father of the Faithful, ruling at Constantinople; the Pope of Tibet, who has five hundred millions of subjects; and the schismatic Pope of the Mahomedan world, who reigns at Morocco. All five are threatened with . . . times; 1904 has been unpropitious to them. . . Of the five Popes, Pius X. is the most venerable, Nicholas the most feared, the Sultan the most terror-haunted and terrorist, the Dalai Lama the most mysterious, and the head of the Muslim schismatics the best 'fellow.'"

"WAS IT FROM HEAVEN OR OF MEN?"—But ye shall be baptized of the Holy Spirit, Acts i. 5. The baptism of the Russian tsar as described by the Russian press, says the *Freiheitlerin*, must have been a most gorgeous affair, scarcely to be comprehended by those who have never witnessed the elaborate ceremonial of the Greek Church, which, of course was far more splendid because it was the christening of the heir to the throne.

The procession that moved from the palace at Peterhof to the Cathedral, was headed by the master of the imperial household. The golden state carriage, drawn by eight white horses, with outriders and grooms, was preceded by a retinue of officials and followed by an escort of Blue Cossacks, a body of soldiery of whom the tiny babe is already the head.

In the carriage sat the Princess Galatin, the mistress of the imperial household, holding the royal infant in her arms.

A lieutenant-general rode on each side, and when they arrived at the church, following the Princess, who carried the baby, came General Richter, bearing its pillow and General Vorontsoffdashkoff, its veil.

The churches are lighted with hundreds of candles, and the effect is most beautiful.

The sponsors, who are regarded as the spiritual parents of the child, may be many or few in number, and at this christening represented an emperor and empress, two kings, a prince and four grand-duchesses. The parents are not permitted to be present, as the "spiritual parents" take the vows to train the child in holy living. A law peculiar to Russia forbids marriage between god-parents and god-children, and even between the sponsors.

This is the method of the baptism: The priest takes the child, who is clad in one simple garment, turns him to the east, breathes in his face, signs him with the cross and then prays for him. Then turning him toward the west, he asks if he renounces the world, the flesh and the devil, to which the god-parents answer.

Three candles, signifying the trinity, are then lighted.

The babe is then signed with the holy water, after which the priest pours oil upon the water, and dipping his fingers in the oil makes the sign of the cross on the child's forehead, heart, shoulders, hands, and feet. Then swinging the babe in his arms, with its face toward the east, the priest says: "The servant of God is baptized in the name of the Father, the Son and the Holy Ghost, Amen. Now and ever and to all ages, Amen." At the mention of each Person of the Trinity, the child is immersed, sprinkling being permitted only on occasions of great weakness.

We are told that the Russian heir gave a "lusty yell" over this part of the ceremony, indicating that this royal babe is as easily frightened as many of his humble American congeners become on similar occasions.

After the baptism, the white robe (which must always be presented by the godmother) is put on, and the cross (which must always be given by the godfather) is placed in the child's hands, and the ceremony is concluded with prayer.

At the close of this royal christening the Te Deum was chanted by a mighty choir. The instant this was finished the bell ringers began, and that was the signal for a salute of three hundred and one guns from the imperial yacht. The guns of the Kremlin belched forth, and mass was celebrated. In Moscow five hundred bell ringers played upon five hundred bells with tremendous effect.

The child has been named Alexis. To this name is added the term Nikolaiévitch, meaning "son of Nicholas."

SUMMARY OF EVENTS.

UNITED STATES.—The death of several men is reported to have taken place in New York City from the effects of drinking a poisonous compound sold as whiskey. Upon an examination by the Coroner it was discovered that it is common practice for New York City to manufacture their own whiskey from chemicals, and that in many instances wood alcohol, a deadly poison, forms a part of the concoction. A barrel of whiskey is manufactured on the spot, which costs the mixer a cent a drink "if it is made bad, and two cents if it is made good," according to the Coroner. The sale of the concoction is on a contract basis, and the quantities are sufficient to cause death was found in the stomachs of three supposed victims of poisoned whiskey. Acting upon a suspicion that similar poisoned liquor might have been responsible for other deaths, one saloon was closed, samples of whiskey were taken from every saloon in a certain district, and the contents of each of three of the victims were sent to the Board of Health for chemical analysis.

A decision has lately been rendered by Judge Beiler in a Common Pleas Court in Philadelphia, that a policy of fire insurance is rendered invalid if a building described in the policy, whether intended for occupancy by owner or tenant, be or be actually occupied by a third party for ten days, and that a return of the occupant after ten days does not again render the insurance valid. The Judge stated that he was satisfied that there were thousands of householders holding similar policies who could not collect in case their property was destroyed by fire, because they were principally engaged in business away in the summer, leaving their houses unoccupied. It is understood that all of the fire underwriting concerns will, however, at the request of the insured party, insert a clause that the building, provided it is situated within the limits of any city, may remain unoccupied in any part of the year without notice to the company with which the insurance is placed. Because of the risk attending buildings in the suburbs and country districts, scarcely any company will allow this clause to be inserted with respect to such.

The Pennsylvania Railroad has inaugurated a system for giving first aid to the injured. The plan includes the equipping of all baggage, mail and express cars with log cars, terminal stations, yard offices, shops and important stations with stretchers. Locomotives, terminals, yard offices and important stations will also be provided with medical boxes, so that aid may be quickly given to employees and passengers who may be injured. The order requires that brakemen, conductors, engineers, firemen, station employees, baggage and porters be given lectures by members of the medical staff on how to care for the injured. These lectures will be given at stated times each week until every man is familiar with the work.

The seizure of mails from the steamer *Calebah* by Russian war vessels, and the opening of the United States mail bag to tender to a neutral vessel, even if it is in the direction of President Roosevelt, and Russia will be asked to explain this action, the result of which may form a precedent for future guidance during the present war. It is alleged that the right to examine mails carried by neutrals and destined to belligerents would give the right to open domestic mail to a neutral vessel, even if it is a vessel sailing under the flag of a third country, also, as was the fact in this case.

The utilization of water power for the generation of electricity has reached such a stage that it has been estimated that the total horse power in actual use throughout the world for the generation of electricity is nearly double the total steam power at present devoted to Great Britain and Ireland for a like purpose. It is stated that America leads the world in this development of water power. Two California companies have in practical commercial operation lines 232 and 147 miles long respect-

tively, and an enormous power is developed on each side of the cataract at Niagara, which is used on the spot and also transmitted to a distance.

The Interstate Commerce Commission states that during the past year 1984 lives were lost in railroad accidents in the United States. It is stated that not a passenger was killed by the railroads in England last year, notwithstanding that their roads are busier than ours.

The President has appointed Robert J. Wynne Postmaster General. He has been the First Assistant Postmaster General since Fourth Month, 1902.

The report of United States Treasurer Roberts on the operations of the Treasury for the last fiscal year shows a deficiency of \$41,770,577, caused by Panama Canal and World's Fair expenditures. Unusual expenditures were \$50,000,000 on account of the Panama Canal and \$4,600,000 loaned to the Louisiana Purchase Exposition. Company which "Water has been now nearly all repaid. But for these, it is stated, the recorded deficiency of \$41,770,577 would have been changed to a surplus of \$12,829,428.

An international automobile race has lately taken place in Nassau County, Long Island, over a distance of about three hundred miles. One machine of 30-horse power traversed it at an average rate of nearly fifty miles an hour. Another machine ran for a time at the rate of nearly seventy miles an hour. An ineffectual attempt to stop it was made by The People's Protective Association of Nassau County. It has been stated that a curiosity looks with pleasure on such a race in this world, if not half criminal. Of the course, the successful competitor said: "The road is so soft and narrow in places that it is exceedingly dangerous. If there are not five feet laid on some of those sharp turns I shall be agreeably surprised; it is almost like committing suicide to race over such a course."

A report of the U. S. Commission appointed to investigate the cause which led to the loss of 955 lives in New York harbor by the burning of the steamboat *General Slocum* has been made public.

President Roosevelt, to whom the report was submitted, directs Secretary McCall to give effect to the commission's findings, and orders the discharge of certain inspectors, who are held responsible for the faulty examination of the *General Slocum*, an account of which the disaster is directly attributed. A searching investigation of the whole inspection force of the Port of New York is ordered, to the end that all unit inspectors shall be removed and additional legal action is recommended. FOREIGN.—The Japanese war vessel *Helga* lately struck a submarine mine in Pigeon Bay, near Port Arthur. Nearly 300 persons who were on board were drowned.

A battle lasting nine days has lately taken place in the district between Liangyang and Mukden. The number of troops is said to have been 200,000 Russians and more than 200,000 Japanese. The Japanese were victorious, but have been victorious at many points; and that the slaughter has been enormous. The carnage caused by the recent battles has awakened a feeling throughout many civilized countries that earnest efforts should be made to stop it.

A member of the diplomatic corps in Japan is reported to have said:

"I believe the world will recoil from the sickening slaughter of this battle. Every interest of humanity demands the adjustment of the differences between the two nations and the proclamation of peace."

It is officially announced that the arrangement for a trade pact between the United States and France, including Corsica and Algeria, will come into force Eleventh Mo. 1st, under contracts with the Compagnie Generale Transatlantique and the American Express Company.

In a recent address in England Secretary Chamberlain "dwelt on the agricultural situation and painted a gloomy picture of present conditions, predicting that there was some hope of improvement, but that the situation of the land and values had shrunk by hundreds of millions. The capital of farmers, he said, had fallen \$1,000,000,000. There were a million fewer laborers in the country now than in 1851 and 18,000,000 people were underfed, while the people of America, Germany and other foreign countries were prosperous and enjoying Great Britain in every line of trade and business. He said that to deny existing conditions was impossible and to ignore them would be criminal."

Owing to hard times and depression in the cotton industry, there are said to be between forty and fifty thousand people in Manchester and other parts of starvation. Other large cities of the United Kingdom have similar conditions and the coming winter is expected to be, for the poorer classes, one of the hardest in many years.

The Archbishop of Canterbury, who has lately been in this country, has agreed to attempt to bring about an

amicable adjustment of the present crisis between the United Free Church of Scotland and the United Presbyterian Church in Scotland.

The United Free Church of Scotland and the United Presbyterian Church voted to merge, in 1900, the union was opposed by twenty-four Free Church ministers. They carried the case through the courts of Scotland claiming the whole property. Their claims were rejected by the courts, but the House of Lords, by a majority of two, on Eighth Mo. 1st of this year, reversed the decision placing in the hands of the twenty-four ministers, most of whom represented small Gaelic communities in the Highlands, funds amounting to more than \$5,000,000 and property comprising more than 1000 buildings dwelling throughout Scotland, valued at nearly \$50,000,000.

A despatch from Shanghai states that an uprising has taken place in one of the northern provinces of China, in which 10,000 persons are involved, and that the foreign missionaries are seeking refuge.

Vast irrigation plans have lately been carried out in India, by which, as is stated, a tract of two and-a-half million acres has been irrigated by the Chenab Canal and supports a colonized population of 800,000, and exports large quantities of cotton and grain. In 1892 this land was peopled by a few nomads. This transformation has been brought about by the diversion of waters from the Himalayan glaciers at a great cost.

NOTICES.

The annual meeting of The Friends' City Home Association will be held at 1623 Summer Street, on Fourth day afternoon, Tenth Month 26th, 1904, at 4 o'clock. All interested are invited to attend.

Notice.—R. F. Brown or George H. Parker, if addressed at George, N. C., will meet at Woodland Station Friends desiring to visit the Yearly Meeting to open a Woodland, N. C., on the 27th instant, or Meeting for Ministers and Elders on the 26th at 2.30 P. M.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., at 2.50 and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, write West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. Sixteenth St., Phila.—Open on week-days from 9 A. M. to 1 P. M., and from P. M. to 6 P. M. Recent additions to the Library include the following:

BARTON, Clara.—Story of the Red Cross.
DAWSON, T. C.—South American Republics. Part 2.
REDWAY, W. F.—Frederick the Great.
ROOSEVELT, Theodore.—Addresses and Presidential Messages.
SENGWICK, H. D.—Francis Parkman.
SHARP, D. L.—Roof and Meadow (Birds).
SMITH, C. S.—Working with the People.
STREETER, J. W.—Fat of the Land—Story of an Amer. can Farm.

THWING, C. F.—College Training and the Business Man.
WOOD, W. H.—Friends of the City of New York.

MARRIED, at Friends' Meeting-house, Pasadena, California, on the twenty-first of Ninth Month, 1904, HENRY HARTLEY, of Stillwater Monthly Meeting, Ohio, and MARGARET C. WILLIAMS, of Pasadena.

DIED, on Fourth Month 10th, 1904, in Kennett Square, Pa., GEORGE L. MERCER, in the eighty-first year of his age. He was a member of London Grove Monthly Meeting of Friends, and until prevented by illness, was a faithful attendant of the meeting at Kennett Square from its beginning.

At Kennett Square, Pa., on Fifth Month 22d 1904, HANNAH N. HARTY, aged nearly eighty-three years. She was a member and elder of London Grove Monthly Meeting of Friends, and regularly attended the meeting at Kennett Square as long as health permitted.

Tenth Month 2nd, 1904, at Winona, Ohio, ESTHER MASTERS, wife of Joseph Masters, in the seventy-second year of her age; a member of the Garden Monthly Meeting of Friends. Of rare devotion and tenderness she manifested in many ways her loving interest in the abode here, thus fulfilling the injunction, "Bear ye one another's burdens and so fulfill the law of Christ," she desired most earnestly to serve in all things. "Blessed are the pure in heart for they shall see God."

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the Church Get Down to Business or Up to Faithfulness.

There are obvious clamorings for the secularization of spiritual work, and their tendency must be to lower the spiritualization of secular work.

The spiritually minded man is wont often to use the term "secular work," to do under mental protest—sometimes indeed exclaiming, "There is no secular work! there are no days that are not the Lord's days!" Our so-called secular work is associated with a spiritual interest, and the true Christian will so perform his daily doings as unto the Lord, that secular shall be undistinguishable from spiritual.

As apart from walking in the Spirit, there are those otherwise minded a secular spirit, a low-grade line of conduct and business, devoid of its popular success from the world which "will love its own," and flattering itself with the patronage of men in swelling numbers is tantamount to the divine prosperity. Indeed, while it lasts, the verdict of man, what of that?

Will this plane of success captivate the churches? Does it not appear that bodies which capture phenomenal numbers have been most captured by them? That in the end, large, numerical enlargement of religious bodies is in inverse ratio to the spirituality of their standard and practice?

That we regard as a lowered standard for that religious profession is that which governs the conduct of religious operations for which undistinguishable from secular—that un-made, man-conducted, man-engineered, man-commanded—sometimes pushed with the violence of haste, in apprehension that thus we are God-anointed with the life of his indwelling.

The change of base from the witness of the Spirit down to man's conductorship is often contended for, and now again voiced by a distant contemporary under the title "Program in Worship" for Friends' meetings. "We would just as well," says he, "undertake to conduct business, a Sabbath-school or a college without set programs, as to conduct a church without one." And again: "There is not a business house in the world that would not soon go into hopeless bankruptcy if conducted on the same theories and unbusiness-like methods that have sometimes obtained among the Friends." If anything has obtained in some meetings resulting in spiritual bankruptcy, and for that reason numerical bankruptcy, the cause has not been the Friends' doctrine of the witness of the Spirit, but in their failure to practice it.

There are indeed grades of church business as business which require the classification of subjects according to times set for their consideration; there also, let the standard be kept aloft: "As it is the Lord's work, let it be done as in his sight." But it would be a degradation of worship from its heavenly places in pure spirit and in Truth systematically to drag it down to the bondage of will-worship and man's manipulations and timing. And that it is *worship*, which our writer puts on the same level with organized business affairs as such, is declared in his title. Let affairs be conducted by talents for affairs, but our devotional faithfulness in meeting and out of meeting by the leading of the Spirit.

We would—in all tenderness for a generation of members brought up on principles which were introduced under our name a little before members now in service were born—still query whether "we to conduct a church" as per "program in worship," does not concede the whole case of worship and ministry to the basis from which our religious Society was called into being to "come up higher." If its founders' foundation, other than which no man can lay and be right, even the witnessing Christ as our Mediator and Head over all things to his Church—if that living Foundation is to be slipped from under our waiting or vocal worship, and the Society drop down to the human foundation on which plans for worship were conducted before the early Friends' protest arose,—stated courses which now con-

tinue in various churches to be run—then as shifters of the foundation we ought to operate under another than the founders' name of "Friends." If "business" policy is now to be in dominion even in the sanctuary, let us consider what other business house in their copying after it would respect the business principle of enterprising members of a firm, if they secede in policy from the founders of the house, and set up trade for themselves in articles and lines which the older firm had scruples against, and go forth without its consent appropriating the name still used by the original partners, and, it may be, some of the trust funds left by testators for an opposite policy. Shall the new firm copy from the popular business houses their business, and from their former partners their sign-board? There is an ethical side to "our Father's business," which we deem the pushers of religious business houses will respect when they see it.

Up to Faithfulness, rather than down to Business, where business would be a downward step from the higher authority; and "diligent in business" as made "fervent in spirit" "by the Spirit of wisdom and revelation in the knowledge of Him;" and "serving the Lord" as the immediate "Leader and commander of his people"—this is the rallying-call of Life for our religious Society. If we rise to the situation of the Spirit, and comply with his felt behest as his executives, that makes business which is faithfulness indeed. Faithfulness is ever an ascending step. A response to a call from on high, it rises to meet the Speaker of the call every time. It is the practical way of saying "Nearer, my God, to Thee." Faithfulness is obedience to our Father's business as laid upon us. It mounts us up "with wings as eagles." It is the law of an ascending church. Mere business to which man sets himself stays lower down. "Arise and shine, for thy light is come," to be diligently responded to in the openings of the light—is a call which explains our bankruptcy if we have not heeded it, and will recover us only as we throw off our fear of heeding it and are willing in faith and faithfulness to be valiant for the Truth upon the earth. This valor may be exercised in suffering or in other service, but it is a faithfulness which is the fruitful business of a prospering and effective church.

For "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 115.)

In the latter part of Cornplanter's life he showed an increasing aversion to adopt the habits and improved methods recommended to him by the whites, and although he had been prominent in inviting Friends to settle among them, and encouraged his people to observe their advice, yet after the lapse of twenty years and more, a decided change was observable in his feelings. This was attributed by some to the fact that his son Henry, who had been educated in school learning away from the Reservation, and became able to read and write, had, on his return, acted in an unprincipled manner, and by forging his father's name to some important documents, for which he was disinherited by his father, had shown a capacity for evil greater probably than if he had remained in his former condition. Whatever may have been the cause, however, the influence of Cornplanter in his later days, was strongly in favor of the old Indian customs as opposed to schools and other improvements, and in the year 1821, though he was supposed to be then about one hundred years old, he still exercised considerable authority. In a Council held in the Ninth Month of that year, Joseph Elkinton writes: "A general Council of both parties had been requested by those who are in favor of Indian customs, and the chiefs and others accordingly assembled. Cornplanter spoke largely in the Council; he began relative to their people continuing to remain independent, and not submit to come under the laws of the white people, as had been proposed by the President in his late message to Congress; said that it had been concluded upon long since that they should be independent, and it was best to continue so; for it was in vain for them to try to come under the laws, for they would not be able to live up to them. He wished all those of their people who were now in the practice of paying attention to the first day of the week to cease therefrom, and follow their former custom; for it was all in vain to keep First day and have Councils, when by paying attention to former customs they should remember the Great Spirit daily. As it respected the school, insisted that it should be resumed no more amongst them, and wished all their people should cease paying any further attention to the advice and instructions of the Quakers in learning useful trades, &c., for they would certainly bring a charge against the Indians for the services that had been rendered, for we have no instance [says he] of white people assisting one another in the manner the Quakers have assisted us—but if some of the Nation still insist upon their children being educated, they must pay therefor themselves, as is customary among the white people, and the property of the Nation would then be in no danger. Cornplanter said much upon the aforementioned and other subjects, and amongst the rest it was proposed that all those who would not unite in following Indian customs, should remove from this, and settle themselves upon a distinct reservation, and those in favor of former customs should continue at Allegheny, and each party would then be by themselves. They then concluded to

meet again in three days and reply to the speech that had been made to them, and accordingly collected together at that time. James Robinson on behalf of those favorable to improvements replied to the speech that had been made by Cornplanter, and said that his party were afraid to oppose the views of the President, and have nothing to do with improvements, because they believed their situation would be very critical and dangerous if they should do so; for to the President they looked for safety respecting the holding of their lands, and if they should be driven off from their present possessions, and sent to the westward, the Indians there were very warlike, and no doubt many of them would lose their lives if they went there; and as it respected the school and their moving to another reservation, they would consider thereof at the approaching General Council to be held at Buffalo."

In view of the opposition of many of the Indians to the school upon their Reservation, it was concluded to erect a building upon the land belonging to Friends, and to teach the children there, notwithstanding the inconvenience resulting to some from the increased distance; and on the 25th of Third Month, 1822, a school was opened at Tunesassa, for day scholars, with encouraging prospects, under the tuition of Joseph Elkinton in a house which had been built for the purpose. On the 30th of Fourth Month, 1821, Jonathan Thomas and family left Tunesassa, and Joseph Elkinton in his notes expresses the desire that he might be directed aright now that he was left alone with these people.

In the early part of Fifth Month, 1822, Joseph Elkinton was joined by Robert Scott, who had offered his services to the Committee under an apprehension of duty; and whose concern was chiefly to assist the Indians in some of the necessary arts of civil life.

These Friends appear to have been strangers to each other at this time, but under the cementing influence of gospel fellowship they became closely united, and the warm feelings of mutual interest in each other continued to advanced age, and were ended only by death. Many years after they had each withdrawn from this field of usefulness, it was the custom of Robert Scott, who then resided in Frankford, near Philadelphia, to visit his friend Joseph Elkinton at his home in this city, often spending weeks at a time, and attending the meetings here, in which as a minister of the gospel, he was occasionally engaged in exercising his gift. They were both at this time members of the Committee, and their interest in the welfare of the Indians, maintained by frequent intercourse with them and each other, remained unabated.

In the notes which Joseph Elkinton made during his residence among the Indians, he records that in the 8th of the Tenth Month, 1821, "One of the natives came here and said he wished to have some conversation with me, and requested that I would inform him on some subjects with which he was not fully acquainted. He began by rehearsing the manner he had been led which induced him to refrain from labor on the First day of the week, (which had now been some time), and said he had experienced satisfaction in paying attention thereto; he had taken notice of their peo-

ple who had professed to pay attention thereto, and found that individuals did not live up to what they said, but were occasionally busy on that day about their secular concerns; the same time after he had refrained from labor upon that day of the week, he visited his friends, and occasionally came to see the Quakers. Time so passed on until last spring an Indian came to the Reservation and recommended the Indians who kept First day to collect together and sing, after the manner of missionaries, which their people according to agreed to; they had several Councils at that time for said purpose, and it was then dropped from among them; latterly it had again been resumed, and the people collected together at the school house in a meeting capacity; which times they sing, speak, and address the Supreme Being, which course he was not satisfied with; he did not feel easy in joining with them in singing, for he considered himself very poor, and not able to live up to the language that he should make use of, if he saw with the multitude; and the lengthy manner in which the Supreme Being was addressed whilst the assembly stood upon their feet, was also cause of uneasiness to him, and he also became dissatisfied with the freedom used in mentioning the name of our Saviour by the speaker. These things he had opened in mind upon to the natives, and they were much dissatisfied that he dissented from them, and told him he would not be able to do as the Quakers did, the manner of which he approved."

"He said he found it more advantageous to him to settle down in silence, and meditate upon the Great Spirit; he was also pleased to have speaking, but singing and lengthy prayer were not satisfactory to him. He wished to know the views of Quakers upon the subject, and whether our Saviour had left a command that people should sing to their Creator. He informed him respecting it, and told him that Quakers did not approve of vocal singing. It was impossible, they believed, for a whole assembly to sing the same thing and all speak the truth, for their states must be diverse and as respected long prayers, and these matters at will, they did not believe they were probable, but to pray with the Spirit, and "groanings which cannot be uttered," were far more effectual; and preaching they wished to come from inspiration, which undoubtedly would profit the hearers. I recommended him to keep under his exercise, and as he saw his way the clearness, to move forward, and not otherwise. He wished to know whether it would be wrong for him to cease attending the meetings of the natives whilst they practiced these things, as they were very burdensome to him which I told him would not, and also recommended him not to mind their scoffs and jeers that he might receive from the multitude, but keep the attention of his mind directed to him who would undoubtedly lead aright. He told me he could not sing any more, and had spoken to his wife to unite with him therein."

The circumstances narrated in the above account no doubt made a deep impression upon the mind of Joseph Elkinton; and a few days later he drew up an address "to the chiefs and warriors on the Allegheny River" in these subjects, which shows the exercise of his mind he had passed through for the benefit of these Indians, and his desire to discharge

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To All Young Friends.

BY ONE OF THEMSELVES.

ERE let me strive with each besetting sin. Recall my wandering fancies, and restrain The sore disquiet of a restless brain; And as the path of duty is made plain, Thy grace be given that I may walk therein Not like the hireling, for his selfish gain, Th backward glances and reluctant tread, Seeking a merit of his coward dread— But cheerful in the light around me thrown, Smiling as one to pleasant service led; Doing God's will as if it were my own, Yet trusting not in mine, but in His strength alone." WHITTIER.

has been a matter of regret for some past that as we young Friends leave so many of us lose interest in and ultimately forsake the Society under whose shadow have been nurtured and educated, and seek their fields our spiritual and social welfare. y times has the cause of this lamentable been discussed, and much has been done interest us; yet the source of the trouble not have been reached, for the outflow comes unchecked.

re are, as a religious society, no longer unded and apart from other sects; from our yhood we study, play, and make friends children whose parents belong to other ominations—and it is well that it should so—it is good that the great universal rch of Christ should be knit together, even he hands of little children. But this makes necessary that we should early learn to reas- as to why we are members of the Society Friends. How else can we stand when mentous questions threaten to overthrow citadel of faith? For instance, how many s when the war fever was at its height— wn as we were among fellow-Christians who did not grasp our principles of love and peace ow many of us were able to stand clearly decidedly why we felt, *aye, knew* war to be ng? How many of us stood firmly beside standard, favoring neither the one side nor other, but striving to teach our fellows the ter's message of love?

uch more is done for us nowadays, so many Friends are trying to make our way ath, that it is only just to them and to ours- ies that we should endeavor to grasp indically, first separately, but finally collec- ly, the meaning, the faith, and the beauty ur mode of worship.

ere comes a time to most of us when the e trust of the little child gives place to easoning powers of maturer years, when ven dreamt and airy castles totter and fall, e struggle vainly to re-erect our lost broken idols. Sooner or later the faith of fathers is ruthlessly attacked by the q- uester, doubt; the veil which hid the inconsistencies of life is lifted, and a dull, despairing d that all is not so perfect as we thought- rikes to our hearts like the hard cold touch- eel. It is no longer any use to say "our ers have told us"—we must think for our- selves, or drift. It is this quagmire of doubt and futility which we must pass successfully, and must pass it by ourselves. Let us face this s bravely in the secret of our own hearts, o look within, seeking rather the counsel of than the aid of men. But whatever we may keep from falling into that lethar-

gic indifference which will lead to a lack of quickening interest, and end in our drifting away altogether from the strongholds of Friends.

We of to-day have far greater independence of thought and action than our grandparents would have considered possible in their young days. Let us not abuse this, to the detriment of our lives and characters.

This is a restless age, an age when the world at large is craving constant change and amusement, the old-time rest and peace are rudely broken into, and the cry for newness which resounds over our country has struck home to the hearts and brains of many of us. The quiet, silent peace of our meetings becomes irksome, and high spirits and quick temperaments chafe against the outward calm when within storm and tumult reign. There was a depth of spiritual life—a sense of "that peace which passeth all understanding"—about our forefathers which we in the rush and excitement of modern life seem unable to attain unto. Do our hearts beat so loudly and our thoughts speed on so swiftly that we are unable to hear in the silence the music of that "still small Voice"? We are too apt to let our thoughts stray, and to think but lightly of the solemn hush in our meeting when, to those who believe, comes the sense of the actual presence of God in our midst. The great cry of to-day is that we may go forward. Let us go forward in all things right and true, but let us not rush blindly or aimlessly onward, dropping as we go, or lightly passing over those things which made the Friends of old strong to resist evil. —Maude G. Tyler, in the *London Friend*.

How a Welsh Boy Became a Friend.

[By the late Joseph Harrison, of Windhor, Pennsylvania, in a letter to Frederick J. Gibbins, of Neath Wales, who sent it to the *London Friend*.]

My father, William Harrison, worked at Pen-y-daren iron works, Merthyr Tydfil, as a refiner of iron. By some means he left and found employment at Neath Abbey iron works. I was then a boy attending school at Cae Pant Tywell; and having heard of Neath with its shipping, I made up my mind one morning, instead of going to school, to take the other road for Neath, determined to find my father, and see Neath and its wonders. My poor mother not knowing the plans of her only child, put up my dinner in the small basket, and away I went. I reached Neath Abbey about nightfall, and inquired for my father. The old lodge-keeper very kindly gave me to the care of a Mr. Bonville. He took me to father, who happened to be on the night turn that week. After a little scolding, father took me to his lodging.

In a few days I heard much talk among the people about the Quakers, and wondered what kind of people they could be, inquiring of my father, who promised when leisure would allow, he would tell me all he knew about them. Leisure came, he told me about their mode of worship, its silence and why; free Gospel ministry, justness, plainness, truthfulness, non-observance of ordinances, hat-homage, women preachers; and explained to me what he thought was a cardinal doctrine with Friends—the universality of grace, or the measure of Divine light given to all to profit withal.

Oh, good Friend, looking back over the years

intervening since that day and this hour in which I am writing, what a strange life mine has been. In a few years afterwards I bade farewell to parents, country and kindred, and came, a stranger youth to a foreign country, away from advice, care and restraints of a godly mother and affectionate father. But, thanks to my heavenly Father, the teachings of my father on that strange day never lost their hold of me. However far I wandered, whatever company I was in—strong temptation on the right and left, formal professors or avowed infidels—it made no difference. The measure of Light was with me; turning inward to myself in tavern and grog-shop, the voice of the Spirit could be heard by me; Christ the Light that enlighteneth every man was rebuking, accusing, and striving, also showing the path, and saying, "This is the way." Never could I have peace, never happy in the way of sin or company of sinners, ever different from my companions. Did my poor father but know what effect his conversation would have upon his only son, I think he would weep at the thought of his son being different from most people, for I have been most of my life away entirely from Friends. And he would, methinks, shout with joy and gladness at the thought that he, by the Divine blessing was showing to me the workings of the implanted Word that has proved too strong for all the wiles of the evil one, and all the oppositions that have tried to hinder me in my journey from a wicked world to a home of rest among the ransomed. Always would I defend the truth he taught me. On one occasion willingly did I face danger, rather than compromise Peace principles.

A few years ago I was made known to Friends, who kindly took me into membership; and, although I am living quite a distance from meeting, I attend as way opens. Their company I value, and their kindness to me can never by me be returned. Now, Friend, I ask thee to read this letter in Friend's meeting at Neath if way will open, as an encouragement to faithfulness to sow beside all waters, leaving the increase to the Husbandman. As a tribute I owe to Friends, if I were young, happy would I be to cross the waves and preach (the Lord willing) the Gospel on the very spot at Neath Abbey where my father taught me the doctrines and practices of the Quakers. But I may not: rather may I be called home to my Father's house, to mansions prepared by our Elder Brother, forever to be with Him and His faithful ones.—Sincerely thine,

JOSEPH HARRISON.

HOUTDEALE, Clearfield Co., Pennsylvania, Sixth Month 23, 1886.

This is the sum of all true righteousness: Treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter Thou wouldst not have thy neighbor do to thee. In causing pleasure, or in giving pain, In doing good or injury to others, In granting or refusing a request, A man obtains a proper rule of action By looking on his neighbor as himself.

—Maha-bharata.

MAN has to be erected anew in Christ Jesus, if he would have an heavenly mind, and thus be fitted for the Society and atmosphere of Heaven.

AT JACOB'S WELL.

He told me all the things that'er I did,
A thirsty stranger at our father's well;
There came a new born flush like fragrant rose,
To my poor face, oft washed with many a tear;
The deep concern, the gentle hopeful tone,
The sympathetic look, the searching power,
Made me captive in his strange embrace.
Come and see! This surely is the Christ!

H. T. MILLER.

BEAMSVILLE, Ont.

The Churches of Christianity Responsible for the Continuance of War.

If intelligent humanity would be brought for the first time face to face with the scenes of war—unbiased by the false splendor with which it has been invested by historians and poets—there is no doubt but in the light of reason such a mode of adjusting difficulties would be pronounced barbarous and absurd, in every way unworthy of rational beings; and in the light of the gospel it would be recognized as the carnival of revenge and a gross defiance against God, and an insult to the good feelings of humanity. O if men who are accustomed to take the lawfulness of war for granted, could once free themselves from all prepossession and be induced to take up the subject and examine it attentively with the best reason and judgment, testing it by the eternal principles of right and wrong, they in common with the wisest and best men, who have candidly and thoroughly studied this question, would pronounce it a horror of horrors and a crime of crimes. Still more, if they would take the Christ of the New Testament for the man of their counsel, and carefully compare its cardinal law of love, its injunctions to long-suffering, forbearance and forgiveness, its blessings on the peacemakers and the whole tenor and spirit of its teachings with the deeds of war and the dispositions, feelings and motives which prompt those deeds, they would at once recognize the utter incompatibility of war with Christianity, and would wonder that the members of all the Christian churches (with but a few exceptions) have tolerated an institution so Godless, so Christless, so wicked.

We put the question: Have you ever candidly pictured to yourself the fury and evil passion, the carnage and mutilation of the battlefield with the long interminable train of woes that follow—the wounds of bleeding hearts of widows, mothers, sisters—wounds that never can be healed on this side of eternity—and the widespread demoralization resulting from army life and from the presence of an army in any community where the institution of every kind of good society is destroyed? Now, when you have summoned up before your imagination the picture of a battle, with all its concomitants and the ghastly realities of the field; then look up at the calm heavens, look around you on the beautiful, bountiful earth, and behold how peace, and harmony, and order are the laws of God's visible creation. Consult the best feelings which He has placed in your hearts, listen to the silent voice of God when you are out at eventide, open your souls to the gentle teachings of the Holy Spirit, take the New Testament for a guide and carefully obey its teachings of love, and pray your Father which is in heaven to guide you into all truth, and you cannot fail to see and feel that war is

utterly wrong, a hideous evil, a crying sin. And yet, if a point of national honor is involved, and you are smarting under a sense of national wrong, you and the whole nation (including the members of the churches) are ready to cry out for war, and when war comes, to sustain it with your influence, your money, and, if need be, your lives. War is a heinous crime of nations, it is a contagious, epidemic madness which fires the blood and turns the heads of whole nations on edge.

But my dear Christian friends, this terrible evil could not continue to exist among Christian nations, if the good Christian men were once to look upon it in its true light, through the teachings of our Lord and Saviour Jesus Christ. Therefore, we do solemnly arraign the church of Christianity in all its divisions (save a few small bodies who have faithfully borne testimony on this question) as responsible for the continuance of this barbarous institution which entails its woes of lamentations upon the world. The white robes of the bride of Jesus Christ are pure and spotless. But men professing Christianity have bedraggled them in human blood. The skirts of the churches are polluted with the gore of the battlefield, and stained with the tears of the widow and the orphan. War seems to aim at setting up the kingdom of Satan on the earth; and yet it tries to stand behind the authority and powers of the church. It says God-speed to the warrior as he sets out on his mission of death. It asks God's blessings on the impending fight. It offers its thanksgivings at almost every shrine for victories bought with blood. Upon this subject it has lost its original principles, and is responsible for the continuance of war; for by a declaration of its fundamental principle it would stop war among the great Christian nations of the earth.—Geo. S. GRIM, in the *Evangelical Visitor*.

Saw Him First.

The amount of greeting among ordinary Kafir is to say "I see you"; to which answer comes back, "Yes." When a native passes a European in the uncivilized part of the country, says Dudley Kidd in "The Essential Kafir," he will frequently anticipate the white man's "I see you," and will start off with a loud "Yes."

Of all ways of expressing sentiment, grunting is the favorite, and the Kafir grunts with great eloquence. His simple grunt can express a whole world of sentiment. After hearing natives express so much by grunting one cannot avoid thinking that pigs might learn to speak.

Kafirs have many very expressive exclamations, such as "Yo!" when they wish to show contempt; "Hau!" when they show surprise; "Wow!" and many other similar utterances.

In visiting a chief it is rude to speak first. Accordingly, when we visited a Kafir king, we sat in silence, and pretended not to see him. At length he looked up at us and said, "I see you," and the ice was broken. We grunted approval of the sentiment and said the proper things. When the questions began to be a little too personal we told our native servant to fetch the blanket we had brought with us in order to open the chief's eyes.

When we gave the chief the blanket he looked at it and gave a grunt which was one

of moderate and guarded approval. He felt the qualities of the blanket with his fingers placed it to his skin to see how warm it would be; he then showed it to his councilors and asked them bluntly what they supposed it had cost. When he was satisfied that it was better than any kept by local traders, he gave another grunt of approval which plainly said "Thanks; I think that on the whole it is no bad; I have seen better, but it will do all the same."

Then he said in words, "Now my eyes are open and I can see you." In fun I began to chaff him and said, "Well, if you can see now, will you tell us what you can see?"

Swift as light came the answer, "I shall know what I see when the night is cold and wrap the blanket about my body."

A native never commits himself if he can possibly help it. After a little more desultory conversation the chief thought it was time to end the indaba, "to hem the fringes of the tal with the thread made up from the sinew of a ox," as their expressive phrase runs. So we hemmed it up.

Science and Industry.

The government carries the names of about ten thousand boys between fourteen and nineteen on its payroll. Most of them are employed as special delivery messengers.

The Monthly Bulletin of the *Economic Zoologist* published free by the Pennsylvania Department of agriculture comes to us for Fifth Month with its usual wealth of information valuable to country life. Stories of Reptile treatment of Trees injured by freezing, Mice or Rabbits, by San Jose Scale, Fungus Insects; Treatment of Cut-worms, Borers, Caterpillars, Crows pulling corn; also a paper for Bee-keepers, all show how this publication keeps alive to our rural interests.

NEW ZEALAND FURNISHES THE GREATEST GEYSER.—Yellow Stone Park is reputed have the most magnificent geysers in the world but according to a writer in the Scientific American, the most splendid geyser to be found anywhere in the world is situated at Rotorua, in New Zealand. The height of eruption of the geyser varies from 900 to 1,200 feet. The area of the basin is about two and a half acres, from which it may be inferred that the geyser may properly be called the largest in the world. The geyser plume about twenty-two times each month, is very erratic, and gives no warning when it is about to erupt. The "Inferno Crater" of the geyser, as it is called, which contains a seething sheet of water, is about 410 feet above the surrounding plain. Rotorua is distant from Auckland about eight hours' travel by express train.

HOW BANANAS RIPEN.—There is an erroneous idea concerning the harvesting of banana crop, says the Mexican Herald. The statement that four or five crops of bananas are harvested every year, is entirely incorrect. A crop is harvested on an average of every days throughout the year. Each thrifty planter has many suckers or stalks growing from single root at the same time. One or more bunches of the ripening fruit if cut from

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le duty to them faithfully. It is as follows:—

To the Chiefs and Warriors of the Allegheny

It is an awful serious thing, my brothers, perform worship to God. I have for some past been much concerned on your ac-
t, being very desirous that you should be aright in this important matter.

I want you, brothers, to seek and search yourselves, and know for a certainty that you are in the practice of that which bring peace to your souls, and whether Maker is pleased with your performances. Some of you, I believe, have been con-
ed for your souls' prosperity, and have anxious to get into some mode of worship, ch would be pleasing to your Creator. bers, I wish you may be very cautious be-
you move forward. The evil spirit is busy, and is anxious to lead people astray. ant you, my brothers, not to settle down
curity, short of coming to a knowledge of
blessed will of the Great Spirit concerning
which He will most assuredly give you a
ledge of, if you, in sincerity, turn your
ds to Him, and desire His assistance.

He is very good and gracious to His poor
creature man, and wishes they should
come to a knowledge of Him. He will as-
sist and enable us all to serve Him, if we truly
re to do so, but we cannot deceive Him;
knows the secrets of all our hearts, and we
not think an evil thought but it will be
own to Him. How important it is, my
thers, to endeavor to serve Him in sincerity.
He will most assuredly call us to an ac-
t for all the actions of our lives, whether
be good or whether they be evil.

I want you, my brothers, to consider of
practice you have lately fallen into, of col-
ing together and singing, and praying
ngst yourselves. It is a good thing to
to our Maker, but we should first know a
paration of heart before we engage in that
al service; it is a serious thing to approach
Maker in prayer, unless we are prepared
efor, and feel the influence of His Holy
ity to draw us into the exercise. He will
be mocked. He does not delight to be
red into in the wicked will of man. It is
er for us to sit down in awful reverential
ce before Him, and wait until we feel the
ings of His blessed Spirit upon our minds,
ch will teach us what to say, before we
ertake to address His Holy Majesty.

And I want you, my brothers, to consider
ther your conditions are profited by sing-
g do you know what you sing? Do you all
the language of your heart? If you do
do you think your Creator will pay atten-
tion to what you sing? How can you, my
thers, sing the same thing in truth? Some
ou will, perhaps, feel your minds in a joy-
condition, whilst others of you will feel
poor, and be repenting of your bad actions,
yet, notwithstanding this, you will join
ther and sing the same thing. I want you,
brothers, to consider of these things fully,
not do them because you see others do so,
rather seek for yourselves, and know
ther such things are required of you.

I feel anxious that you should get into
right path, and if you ask your Creator in
terity to direct you He will most assuredly

do so in His own time, which is always the
best time, and after He has been pleased to
enlighten your understanding, and you are sat-
isfied of the way in which He wishes you to
go, then endeavor with all your might to walk
therein, daily looking to Him for assistance,
for we are such poor creatures that we are
never safe, unless directed by Him, who never,
never leads astray. He watches and knows
our every action, and well knows when we
desire to please Him, but He will not be sat-
isfied unless we try to please Him with our whole
heart. He has said we must love the Lord
our God, with all our heart, with all our soul,
with all our might, and with all our strength.
He will not be satisfied if we only try to please
Him sometimes, but we must try every day to
please Him, and then it will be acceptable to
Him.

"You know, my brothers, that I never in-
sisted upon your doing as the Quakers do. I
only want that you should in sincerity of heart,
endeavor to know the will of your Maker, and
after He has been pleased, then daily and
hourly try to live up thereto.

"We know not what hour we may be taken
from the world, and it is a matter of great
consequence to us to know that our Heavenly
Father will admit us into those mansions which
are prepared for the righteous, after we leave
this world.

"May He, who has been pleased to preserve
you until this day, condescend to regard your
exercises and lead you into that path which
is well pleasing in His holy sight, and you be
favored to experience a willingness to walk
therein, is the sincere desire of your friend
and brother,

JOSEPH ELKINTON."

Tenth Month 12th, 1821.

(To be continued.)

BOASTFUL BUILDING.—"Blow, O winds!
Rise, O ocean! Break forth, ye elements, and
try my work!" Such was the boastful in-
scription put upon the first Eddystone light-
house, built by the eccentric Winstanley.
His challenge was accepted, and one fearful
night the sea swallowed up the tower and its
builder. The next one met a similar fate, the
structure and its builder, Rudyard, again per-
ishing together. The third was erected by
Smeaton, who built it all of stone, making it
a part of its rock foundation, so that the light-
house penetrates it as a tree penetrates the
soil. Upon this lighthouse no vaunting in-
scriptions were placed, but on the lowest
course were chiseled the words, "Except the
Lord build the house, they labor in vain that
build it," and on the keystone above the lan-
tern is the exclamation, "Laus Deo!" That
structure still stands, a never-falling beacon-
light to storm tossed mariners. He who
would build for eternity must not set about
his task in any vain-glorious, over-confident
spirit. He must be careful as to his founda-
tion, building firmly and deeply upon the
rock, Christ Jesus, and relying in trust and
humility upon Him who alone can enable one
to reach a perfect result.—*Selected.*

For this world the word of God is Christ,
And when we come to die we shall not find
The day has been too long for any of us
To have fulfilled the perfect law of Christ.
—H. E. H. King.

Organists and Choirs.

A writer in the *Apostolic Times* records the
following dialogue, saying:—"I vouch for the
truth of every utterance here, as having oc-
curred in a preachers' meeting. I will repre-
sent the ministers of the different churches by
A, B, C, D and E; and the last named letter
will stand for myself, as I spoke last.

A.—"Well, brethren, how shall we ar-
range about the music for this week of prayer?"

B.—"And I presume we will have no diffi-
culty in agreeing upon a hymn-book to be used
by all, but the trouble is we can't get the
organists and the choirs to agree about any-
thing."

A.—"No, I never saw as contrary a set,
nor one into which more jealousies would
creep. So far as church music is concerned
I wish I never again could hear of an organ or
a choir."

C.—"My experience, brethren, in my work
in this city, is simply this. I have had more
trouble about the organ and the choir than all
else beside."

D.—"You would have been amused, brethren,
to see how I engineered to keep out of a
muss with my choir lately. I discovered that
there were two parties in the choir, differing
in their preferences and tastes, and they soon
began to run to me to settle it. I replied, Go
on and give us anything you please, except
Y—, and S—, and I won't complain. These
are two pieces that I never like in church, but
maybe I am a little old fogyish."

E.—"Well, brethren, I am truly glad you
are all coming around to the true position on
this music question. We have been catering
to the vain desires of the world in this matter
long enough. Most of your organists in the
cities are godless men—(not long since I saw
one right from his organ drunk); most of the
female choir singers and the organists would
as soon perform on Sunday night at a beer gar-
den or dance, if the price be the same; and
this class of musicians will ridicule everything
as unfit, except some of their pieces, in which
they may do some artistic fingering. Whenever
my people here want an organ they must get
an organ-preacher. I am not one!

"It was then stated that a denomination in
the city had recently employed a celebrated
vocalist who drew large crowds, but when the
sermon began the crowd withdrew and left the
preacher almost alone. The show was over,
that which was advertised had been exhibited,
and yet some of the church thought it rude in
the crowd to leave and not stay to hear the
sermon.

"Musical entertainments in churches, read-
sermons, and sensational announcements as to
pulpit themes, have about done the work for
our cities on the religious question. It seems
to me that we now have a fine opportunity to
give the people a pure gospel with a pure wor-
ship, singing 'with grace in our hearts to
the Lord.' In self-defense we shall have to
discard all these follies, and seek the 'old
paths.'"

If you know how to spend less than you
get we have the philosopher's stone—A. D.
1736.

MANY a lowly life may be as great as Paul's
in God's eyes.

Only an Hour.

About 1860 a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth, and married her. They returned to New York, and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully; but, as "Mrs. L—," she had troops of flatterers. Her beauty and dresses were described in the society journals; her *bon mots* flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuit—literature or art, or the elevation of the poor classes—but L— and his wife lived solely for amusements. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at "Mrs. L—" with fervent admiration, perhaps with envy, as the foremost leader of society. About twenty years later she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

The doctor who attended her has said that it was one of the most painful experiences of his life.

"I had to tell her she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me.

"I must go home," she said, imperatively, 'to New York.'

"Madam, it is impossible. If you are moved it will shorten the time you have to live."

"She was lying on the floor. The brakemen had rolled up their coats to make her a pillow. She looked about her at the little dingy station with the stove, stained with tobacco, in the midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world! It is not much, doctor," with a half smile.

"The men left the room, and I locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time, then she turned on me in a frenzy:

"To think all that I might have done with my money, and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why, doctor, I did nothing—nothing but lead the fashion! Great God! The fashion! No, I've only an hour! An hour!"

"But she had not even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry, 'It's too late!'"—*Selected.*

THERE is one tree that always bears fruit. That tree is a good example.

ASPIRATION.

Thy daily duty rightly done,
No matter what the station,
Is preparation well begun
For future coronation.

To do thy part, and do it well,
Though humble toil may bind you,
Will train the virtues that excel
Till nobler spheres shall find you.

'Tis not by sudden bounds we reach
The goal we often sigh for;
'Tis not the dreams we lightly preach
That we would care to die for.

We slowly climb the upward way
And scale each opposition;
We turn the darkness into day
And win by transposition.

And every honest labor brings
Us nearer our endeavor,
And all our glad awakenings
Have songs of the forever.

—United Presbyterian.

The Crocodile Story.

Not long ago Freddy went to hear a gentleman talk about crocodiles. This gentleman had been in Africa and had seen very many crocodiles, and he drew pictures on the black-board that made Freddy fairly shiver with fear and delight. For the creatures were so big and fierce and ugly, and Freddy loved to hear stories of adventures.

One of the pictures was of a great crocodile in the water—near the bank, where it was muddy—trying to get inside of some stakes which protected the little point of land where a boy stood.

The stakes were named "Don't chew," "Don't smoke," "Don't swear," "Don't drink," "Don't lie," "Don't be impure."

The gentleman said that when he went down the Busi river, in Africa, one time, he counted twenty-five big crocodiles in one day.

I wonder if some of you who read this were at his "talk." For this was given to some little boys I know about, not many weeks ago.

"There are crocodiles right in our town," he told them. And you ought to have seen how big Freddy's eyes grew then! "And they try to catch boys and girls, and bite off their arms and legs, and draw them down under the water, just as they do way over the ocean in Africa. The names of our crocodiles are Saloons, and Temptations, and names like these.

"But I'll tell you how to keep safe from the crocodiles on Life's river that are waiting to swallow you alive. There are three ways to be safe.

1. Keep inside the fence that good men have built to protect you. The crocodiles can't get inside that "Don't" fence.

2. Keep in the canoe if you have to go on the water. The name of that canoe is "Church and Home."

3. Keep in clear water. Crocodiles love muddy water, but they dislike clear water. Don't do anything that you're not sure is right. Don't go into temptation—muddy water—when you don't need to. And then you're sure to be safe."

All the little boys who heard this have been hunting up crocodile pictures ever since! But they don't mean to have those big jaws get hold of them, I can tell you."—*Teacher's Magazine.*

A Town Without a Religion.

Pownal is in the southwest corner of Vermont. Just now it merits notice, and is getting it, in the press, because its story illustrates afresh an old and important truth.

It seems this part of Vermont was settled on the principle that people of similar religious beliefs are congenial and neighborly, and so pleasantly to the same vicinage. So it came to pass that Bennington was settled by congregationalists, Arlington by Episcopalians and Shaftesbury by Baptists. Those professions no particular faith went to Pownal.

We copy from the *Springfield Republican* "The stamp then given has never been lost. From the first settlements to this day, three towns named have been almost unique among country towns of that size for the strength of the churches of the given denominations, and the denominations have almost monopolized these towns.

"These three towns have also been in good repute for progressive civilization. As Pownal, no church has ever been able to thrive there, nor has civilization thrived; though it the town next adjoining Williams College, and two Presidents of the United States have been taught in the same school-house in Pownal, intelligence and progress have not developed among the Pownalese.

"This spring Pownal has been in the papers as the scene of two White Cap affairs."

If Bennington, Arlington, and Shaftesbury—church towns, pervaded by an influential Christian faith and sentiment—leave Pownal the unchurched and skeptical community, behind them in the march of progress and better life, it is a fact to be noted, pondered, acted on by the statesman, the political economist, the lover of his country and his kind.

It is beyond question that religious principles, honored and diffused throughout a community, promote order, morality, respect law, go far to secure the safety of property and person, and are effective guardians of rights and liberties of men.

How infinitely is the atmosphere of Bennington, Arlington and Shaftesbury to be preferred to that of Pownal, highly advantaged in location and opportunities though this churchless community seems to have been.

Truly it is a good thing to know that we believe, what we believe, and why we believe.—*Wm. T. Sabine.*

BETWEEN John, the bishop of Constantinople, called the Almoner, and Nicetas, a Roman, some bitter words had passed one day, and they had parted in anger. John had been wronged. Still, as the day was drawing to close, he remembered the words of the Apostle, "Be ye angry and sin not: let not the sun go down upon your wrath" (Eph. iv. 26). He sent a friend to Nicetas with the message, "My lord, the sun is going down." Nicetas understood, hastened to him, and they reconciled themselves, cheerfully, before the sunset. How many there are by whom the same daily warning is unheeded!—*The Lutheran.*

When the blind heralds of despair
Would bid thee doubt a Father's care,
Look up from earth, and read above,
On heaven's blue tablet, God is Love!
—Holmes

le stalk, while the other stalks growing in the same root are left untouched, and it plays another of these is shorn of its fruit. The process continues incessantly during the year. In Seventh and Eighth Month it is necessary to cut off the ripening bunches every ten days, while in Twelfth and First Months, but once a month is sufficient; the average throughout the year being practically 15 days.

CHRISTIAN FRUGALITY AND MODERATION.—I met with a man about thirty years ago whose wife did not seem willing to let him live in an income of ten thousand dollars a year, but had to take the consequences of being left with her from their old home pretty nearly into the woods on the mountain, where he was endeavoring to get extracts into marmalade and instead of knitting her husband a sock to work in, she would entertain herself in knitting tassels for the mules' ears. I do not see how the man was to redeem his circumstances; but seated by him on the porch of their residence on a quiet First-day morning he remarked that he admired how members of our religious Society bore unexpected trials with composure; which I answered by saying that it was the work of religion, and I heard there were two things we ought to complain of, that which we could have avoided, and that which we could not have avoided.—*A Correspondent.*

THE WINTER SLEEPERS.—There are some of animals that hide away in the winter, and are not wholly asleep all the time. The bat moves a little, and once in a while it takes a breath. If the weather is mild at all, it wakes up enough to eat.

How isn't it curious they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go to their winter sleeping places. But those that do not wake up never lay up any food, for food is not used if they did.

The little field-mouse lays up nuts and grain. It is some when it is partly awake on a warm day. The bat does not need to do this, for he gets some warmth that wakes him wakes all the bats on which he feeds. He catches some when he eats. When he is going to sleep again, he hangs himself up by his hind claws. The woodchuck, a kind of marmot, does not sleep; yet he lays up dried grass near his hole. It is it for you think? On purpose to do it ready the first moment he wakes up in spring. Then he can eat and be strong when he comes out of his hole.

J. T. ROTHROCK.—Dr. Rothrock's resignation as Forest Commissioner of Pennsylvania has been profoundly regretted by all who feel an interest in the work of forest restoration and preservation. That Pennsylvania has been so much in this direction and has set a good example to other States is due entirely to the unselfish and untiring zeal and enthusiasm, combined with expert knowledge on the subject which Dr. Rothrock brought to the work.

Eleven years ago the Legislature authorized the appointment of a commission to examine and report upon the forestry conditions of the State. Dr. Rothrock was made a member of that commission. He was its heart and

soul, and his report on the forests of Pennsylvania, their character, value and rapid depletion, led the succeeding Legislature to create the office of Commissioner of Forestry in the Department of Agriculture. Dr. Rothrock was appointed to that position, and his energetic and successful work in this field led a later Legislature to make forestry a separate department of the government, and Dr. Rothrock was very naturally and properly made its head. He is the father of a very wise legislation on the subject of forestry. By his addresses and publications he has accomplished a work of popular education on this subject, so that the necessity of forest preservation and restoration is no longer the fad of the few, but the conviction of the many. The State has been put in the possession of over half a million acres of land ready for reforestation. The work of replanting this land with desirable saplings has begun. The Department of Forestry was well launched on its great work and Dr. Rothrock, whose health has been seriously impaired, now retires and leaves to others the comparatively easy task of carrying on the work he has so well begun.—*Philadelphia Press.*

In the last analysis, and to go down to the very root of the Christian religion, to be a Christian is not to acquire a notion of God, or even an abstract doctrine of his paternal love; it is to live over, within ourselves, the inner spiritual life of Christ, and by the union of our heart with his to feel in ourselves the presence of a Father and the reality of our filial relation to him, just as Christ felt in himself the Father's presence and his filial relation to him.

The error of Protestantism has been that of substituting the Book for spiritual life, in lieu of regarding the book as an expression of spiritual life and a means of developing spiritual life in others. The error of the Roman Catholic Church has been that of substituting tradition for spiritual life, in lieu of regarding tradition as an expression of spiritual life and a means for development of spiritual life in others.

Items Concerning the Society.

James Henry Tucker, a minister from North Dartmouth Monthly Meeting, Mass., has gone to attend Kansas Yearly Meeting, held at Spring River, and expects on his return to visit some Philadelphia meetings.

Anna B. Crawford, with Jane W. Bartlett as companion, was released by Western District Monthly Meeting of Philadelphia of last week to attend Baltimore Yearly Meeting, and some meetings in its neighborhood.

A minister and an overseer of Western District Monthly Meeting, Philadelphia, have been released to visit a family of members in Orle, Somerset County, Maryland, and if way opens, hold a public religious meeting in that neighborhood.

A paper which represents the work of a distant yearly meeting says of one of its city meetings that it "has greatly improved its services of song by placing a number of children in the chorus;" and that "children have natural tenor and soprano voices, and to have them mingle in the service of song is but natural and right.

The natural tenor of the natural man is, indeed, a natural service. But the Author of His own worship seeks a spiritual service.

OHIO YEARLY MEETING.—A Friend who misses an account in this paper of Ohio Yearly Meeting for this year, sends the following:—

Said meeting assembled Ninth Month 24th. The Meetings of the Ministers and Elders, also the Meeting for Sufferings having been held the day before, it was of about the usual size, and the cordial greetings of many from a distance, and near by, was very noticeable. There were three members in attendance from Canada Yearly Meeting, four or five from Pasadena Monthly Meeting, of California, quite a number from all the different meetings in Iowa belonging to Ohio, and several from Philadelphia Yearly Meeting. Among them, Rebecca Smedley, a minister with credentials from Media Monthly Meeting, Pa.; Harry Moore, from West Grove, Pa., with credentials from his Monthly Meeting, and Benjamin Vail, from Sixth Street Meeting, Philadelphia, all of whom were favored to labor amongst us to good satisfaction and to the encouragement of many who long for the welfare of Zion.

The Meetings of Ministers and Elders were seasons of Divine favor, especially the one on Second-day morning, and the different sittings were characterized with much love and good feeling. A minister who belonged to Stillwater Meeting mentioned on Third-day a concern which had rested with him for months, to have a meeting appointed on Fourth-day P. M. for the members, and one of the visiting ministers visiting with him in the concern, the meeting was held to good satisfaction. The public meetings were large and much more satisfactory than at some times, as the crowd seemed inclined to keep their seats through the most of the meeting. The usual Yearly Meetings with which we correspond were addressed by brotherly and sisterly epistles. The report of the committee charged with the care of the Boarding-school showed a more favorable standing than last year, and the same Superintendent and Matron were continued with the charge of it.

A very instructive memorial had been prepared concerning our late beloved Friend, Hannah H. Stratton, and was read in both men's and women's meetings, and many hearts were touched at the remembrance of her and her untiring zeal to labor in the cause of Christ, and the query arose, "Who will take up the mantle she wore?" But there seems one here and another there who are qualified by the Head of the Church to bear good tidings to the people, and we are favored with a pure gospel ministry.

The meetings closed on Fifth-day, the 29th, and now that the Yearly Meeting of 1904 is a thing of the past, I have no doubt many can look back over it and feel glad they were there, for although weakness did abound, and the companionship of several dear Friends who had been removed by death since last year, was greatly missed, yet there was felt much unity and harmony and a desire to labor for the upbuilding of the Kingdom of Christ, who is head over all to his church and people.

Notes in General.

But there is room for doubt regarding the theory that any legitimate requirement exists for the formation of a huge system of rifle clubs the country over.—*Philadelphia Bulletin.*

War, as we see it to-day exemplified, is too horrible to be endured, and all this suffering and slaughter will have been doubly a waste if the whole world cannot learn from it the insensate wickedness of the appeal to arms. With all its scientific invention, it does not belong to anything that we can recognize as civilization. It is a reversion to barbarism.—*Bulletin.*

No other nation, at this time, can consistently with its own practice, reprove the Russians or the Japanese. They are but doing what all the others are prepared to do—fighting for territorial pos-

sessions and commercial and political influence. They have infringed upon another's interests and have come to blows, as any other nations are liable to do that seek imperial expansion." *Evening Paper.*

Charles Wagner, speaking before Presbyterian ministers on the need of simplicity in addressing children says of a pastor: "In the pulpit he speaks in high-falloon, fancy words which no one can understand; but before the children! Here he speaks as he thinks."

"A thing which is not interesting when it is told simply, is nothing; our pulpit language is often like putting gold and silver paper around nothing."

Because of the large following which the Abbe Loisy has obtained among the younger clergy in France, the pope has ordered the congregations of the index and the holy office, which condemned the abbe's works because of alleged false interpretations of the Scriptures, to print a summary of all the errors found in the books, each extract to be followed by an official refutation in accord with the theological views held by the Church. It is proposed to distribute the publication widely in the French dioceses most affected, so that the clergy may gain a correct idea of the motives which led to the prohibition of the works. This is the first time in the history of the Church that any Roman congregation has been called upon to justify its actions in the case of a forbidden book. It is also the intention to secure from the abbe, a formal retraction of his errors, or, if he will not make one, to proceed against him according to the law of the Church. — *Boston Transcript.*

In his speech at Mohonk, Justice Brewer of the Supreme Court said, "I do not think I was ever more impressed with the power of public opinion than when I was a member of the Venezuelan Commission appointed by President Cleveland. That commission had absolutely no power; it was called to investigate and report on the true division line between the British possessions and Venezuela. If it had ever declared what in its judgment was the true line, that judgment would have bound no nation, neither England nor Venezuela, nor the United States. Yet no sooner had the commission been organized than the two governments of Great Britain and Venezuela each proffered all possible assistance. So, too, did the governments of Holland, Spain and France. What did this signify? It signified that the two nations especially interested, although they knew that whatever the conclusion reached by our tribunal, it would have no legal force, yet felt that the great power of public opinion was behind it."

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 21st inst. says: In the course of two days the President will dispatch formal invitations to the Powers to name delegates to the new peace conference to be held at The Hague. The Powers are to be invited to suggest a date or dates for the meeting of the conference. Secretary Hay submitted a draft of the invitation to the Cabinet to-day.

A case has lately been tried in this city involving the use of chemicals to preserve meat. The defendant was Charles W. Spencer, proprietor of the Kansas City Beef Company, charged with selling Hamburg steak adulterated by the use of sodium sulphite as a preservative. So important was the case to the chemists and chemists were present from other cities, including a representative of the Government. The preservative which was used as acknowledged by the defendant contained 88 per cent of sodium sulphite, 10 per cent of boracic acid and 2 per cent of bicarbonate of soda. In trade called Three X preservative, it was known privately to the manufacturers as "boron compound." A verdict was rendered of having sold meat adulterated with sodium sulphite used as a preservative. Testimony of experts as to the harmfulness of sodium sulphite in the small quantity used in this way was not unanimous.

The total estimated crop of wheat in the United States for this year, according to the *American Agriculturist*, is 554,713,000 bushels, against a crop of 708,000,000 in 1903. The wheat crop of the world, according to the most trustworthy authorities, is short about 250,000,000 bushels.

M. G. Brumbaugh, first Commissioner of Education in Porto Rico, lately stated in regard to school education in that island: "The population of nearly one million souls was so inadequately educated under Spanish rule that 88 per cent. were classed as illiterate. When civil order became operative in 1900 there were scarcely 600 effective schools in operation, and not a single building in the island that had been erected for public school purposes. In 1901, one year later, we had 835 schools, about 40,000 children enrolled and an average daily attendance of 75 per cent, being a larger percentage than that of any State in the Union, Massachusetts, with 76 per cent, alone excepted. A series of agricultural schools was projected for rural communities. The wealth and the hope of the island is in its soil. These schools are built on good farmland and are equipped with tools, seeds, books and maps. Portions of each day the children till the soil under the personal guidance of the teacher, acquiring a practical insight into the value of the soil. The most recent meeting of representatives of life insurance companies in Philadelphia, it was stated that according to a compilation just completed covering thirty years' experience of the insurance companies in this country, the death-rate is largest among non-abstaining naval men, and next among members of the army. The death-rate of negroes is ten per cent. higher than that of any other race. Of the foreign-born population, those who come from Sweden and Norway are the longest lived."

The qualifications of a voter in Louisiana as required by recent changes in the Constitution of that State, in addition to those of citizenship and residence, are that the person shall be able to read and write, shall own two acres of land or property in his own name, or that he is the son or grandson of a person entitled to vote on First Month list, 1867. These provisions have been in one form or another, it is stated, under consideration by the Supreme Court of the United States, which has declined to disturb them. These provisions were adopted in order to disfranchise the negro, which they do by establishing qualifications similar to those in force in some of the most advanced of our Northern States. With a common-school system everywhere, these qualifications are not beyond the reach of any negro whose intelligence is sufficient.

Louisiana had a total male population of voting age, by the census of 1900, of 325,943; of whom 147,345, or about 45 per cent., were negroes. Of these over 61 per cent. were illiterate, the proportion of illiteracy among the whites being 13.

A recent despatch from New Orleans says: The completed registration figures for Louisiana show how efficiently the suffrage amendment and the poll-tax legislation have eliminated the negro vote of the State. The total white vote registered is 102,723, against only 1147 negroes. The poll-tax has completed the elimination of the blacks from State politics. Under these circumstances the power of the Republican party in Louisiana is completely shattered. Only about 35,000 whites have allowed themselves to be disfranchised along with the negroes, either because they do not value the ballot or because of neglect or carelessness on their part. The great mass of the negroes, illiterate and illiterate, have not registered at all.

In a recent discussion of the matter of purifying drinking water, Dr. George D. M. Davis, of the laboratory plant physiology of the United States Department of Agriculture, spoke on the subject of copper, in the forms of both metal and sulphate, as a bactericide. Efficiency, harmlessness and cost, he said, were the three cardinal points to be considered by a community troubled with water impurities, whether the pollution be vegetable or bacterial. He read letters from various communities testifying to the efficiency of the process, again cited scientific authorities as to the harmlessness of the solution, and explained that reservoirs holding 80,000 gallons had been treated at a cost not greater than \$50. F. W. Howe, in a recent article in Pearson's magazine, states that in the case of a Massachusetts town of about 35,000 divorced persons in Chicago, and they are the parents of about 40,000 children. A majority of the boys and girls committed to the corrective institutions of Chicago are sons and daughters of divorces.

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118 hours to every 100 persons in 1850 to forty-three in 1900. We are still large eaters of beef, how though here, too, there is a reduction of twenty per cent. from twenty-five beavers to 100 persons in 1850, to ten beavers in 1900. In 1880 the supply of eggs was so scarce that for each 100 persons, and in 1900 it reached 70 dozen. In the same period the supply of dairy products increased by more than threefold. The only dairy product showing a decrease is cheese; fifty years ago each person ate four and a half pounds annually; in 1900 the rate had dropped to one-half pound. Reducing all these figures to meat products, a comparison of consumption—estimated, is made in this city. The men have obtained an increase in wages, a half-holiday in the summer months and a guarantee that only union men shall be employed; the employers have gained, apparently, the great advantage of immunity from all labor troubles in the future. The great meat market, the cattle near the Shakshe in Manchuria lasted 10 days.

Fighting has been continued around Port Arthur, a fierce bombardment has been going on, it is reported without cessation for six days. A fleet of Russian war-vessels proceeding from the Baltic Sea, in passing through a group of British fishing vessels on the North Sea, about 220 miles from the English coast, fired upon several of them without provocation, killed or wounded several of the fishermen. This has caused great excitement in England, and grave apprehensions that unless it is immediately disclaimed by Russia, and an apology offered, very serious consequences will follow.

The people residing upon the isthmus of Panama complain that by the interpretation put upon the treaty negotiated a year ago their country is practically cut in two parts by the establishment of the tract from ocean along the course of the proposed canal as a Panama State. They want the United States to permit them to ship their domestic products across the zone duty free. They also ask that they may have access to the zone, their products for sale to the thousands of workmen soon to be employed there. They say that when the treaty was agreed to they thought they were to pass and forth over the canal zone as if it was their own country. On the contrary, they were treated as foreigners and have no privileges there whatever. Secretary Taft has been sent by the President to endeavor to adjust the differences on the spot.

A despatch from London of the 18th says: The view of Great Britain for an indemnity of \$3,750,000 from Tibetans appears likely to lead to a prolonged war. The British Government has refused to accept their inability to pay the indemnity within the three years first stipulated, and Great Britain has now proposed that the payments be made at the rate of \$50,000 yearly until the whole sum is paid the British retain possession of the valley, which is the key to Tibet. The nations are said to appear in the proposal of China's opposition to the ratification of the treaty is increasing.

NOTICES.

Bible Association of Friends in America.—The annual meeting of the Bible Association of Friends in America will be held in the Lecture Room of the Philadelphia Yearly Meeting, 140 North Sixteenth Street, on Fourteenth Eleventh Month 24, 1904, at 8 o'clock P. M. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, Secretary.

Westtown Boarding School.—For courses of persons coming to Westtown School, the steam train leaves Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1144.

EDWARD G. SNEYLEY, Supt.

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Cleared for Action.

Last week certain ships of war, in prospect of a foe which might have to be encountered, were ordered to have their "decks cleared for action." Every article on deck not indispensable for the business in hand must be out of the way, for if not a help it would be a hindrance to the movements of the men going for victory.

Just so when an army on land clears itself for action, every soldier rids himself of every encumbrance not of direct use for the battle. Baggage, reckoned among the hindrances of the march, would be fatally so of the fray. Hindrance was the name, "*impedimenta*," as the Romans gave to their baggage.

The church militant is held captive to its baggage in proportion to the paraphernalia of ritual, equipment, elaborate service, creed, artificial employments, or entangling alliances with the world and its selfish interests.

Accumulated rubbish, expedients useful as crutches of their day and ever afterwards as dispirited forms rusted into her being thought to be the church herself, means hindering the place of ends, superfluities fasten on as essentials till essentials are condemned as superfluous,—may make a deck that usurps more wind than the sails, a stowage of the hulk that leaves no room for the engine-fires to breathe. Yet obstructions of furniture are not a matter of olden times nor are innovations tacked on equivalent to the clearance of the deck,—but whatever old, new or old, is a non-essential to the execution to the captain's living word, a stone of stumbling and a rock of offence. Simplicity! The simplicity of the eye kept to its hidden aim, simplicity of the ear to hear the word of authority, simplicity of heart to be valiant to manifest simplicity of equipment for effectiveness

cleared of surplus, however showy, that bewilders; simplicity, the mark of perfection for the mariner of life's voyage and victory—the beautiful garment of salvation for the soldier of the cross, single to the one thing needful, determined to know nothing in the face of the world but Christ and Him crucified—simplicity is the condition of a church or a Christian cleared for action.

For "no man that warreth entangleth himself with the affairs of this life, that he may please Him that hath chosen him to be a soldier." "Every man that striveth for the mastery is temperate in all things." "If a man therefore purge himself from these (perishables, vessels of wood and of earth), he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared for every good work,"—cleared, indeed, for action.

Singleness to the witness for Truth—singleness of heart as unto Christ,—is the law of straightforward efficiency in the use of the weapons of our warfare which are not carnal but mighty. The simple life is the strong life, the illuminated life,—the life before which principalities and powers that serve as rulers of the darkness of this world, hide their diminished heads.

According to all the proprieties of our origin and profession, it should have been a Friend who had spread forth to the world the spirit of the simple life which in his own style was written by Charles Wagner, not always on the gospel basis of a Friend. It should have been a Friend who as a voice crying in the wilderness, even in the complex jungle of the modern superfluity of naughtiness, had voiced the simple life. We regret no Friend was found raised up for or responsive to that mission in a message speaking in this generation's own tongue wherein it was born. Yet we fear the average worldly conformity going on under the name of "Friends" has lost them their voice and testimony. But as to Charles Wagner's rendering of a concern ancient with us, its key-note has struck the popular, and even penetrated the fashion-sick ear of the times. His "Simple Life," we read, is "attracting more attention in New York than has been shown here to any book published in recent years. Thousands of people are reading the book, ministers are using it as a text for sermons and commending it to their congrega-

tions, and it is expected its good influence will be widespread."

May the wave thus started be more than a façade, and Friends as living epistles of the simple life by the single eye be made a body full of light, a permanent committee of Christ reinforcing the good work.

Clear the decks of sin and its decorations, "lay apart all superfluity of naughtiness," of ecclesiastical ostentation, of personal lust of the eye and pride of life; receive with meekness the inspeaking, soul-saving Word; clear the decks and clear the hulk, from stem to stern, from heart to topmast and all externals, of every defilement of flesh and spirit, and the banner of victory through Christ over self will be a formidable sign to all our soul's enemies and to foes of a purified church, to keep safe distance from a gospel ship armored with faith, and making war in righteousness by the deliveries and sword of the Spirit.

The Blood is the Life.

"The life of the flesh is in the blood" (Lev. xvii: 11). Christ gave thirty-three years of sacrificial life. His whole life was a conscious sacrifice culminating in its last drop on the spear-point at his cross; an atonement. "I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life" (Lev. xviii: 17). He himself says, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." This is contrasted in the context with the material "manna of the wilderness." It is a spiritual view of the whole life as typified by his flesh and blood. We are to embody his life on earth as though we had become flesh of his flesh and blood of his blood, his blood which is his life circulating through our flesh, ruling body, soul and spirit; by this we become at one with Him, realize the at-one-ment (see John vi: 48-58).

Christ gave a pure life, even to the last drop, for the redemption of man from sin—the pure for the impure, that we may see God (Matt. v: 8). The lesson is that we may so realize Christ's life in the flesh as to reflect his character, carry with us something of his light and love as a pure and attractive atmosphere known and read by men. The early Christians lived Christ, reflected Him. Paul said: "To live is Christ" (Phil i: 21). While the man Christ Jesus declared that his powers and words were all from God, the Father, he was obedient unto death, our example—the Bread of life and yet God manifest in the flesh.

H.

For "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 123.)

On the 12th of First Month, 1822, Joseph Elkinton notes in his diary that the chiefs and warriors had taken the preceding night some liquor from two of the natives who had been in the practice of keeping it for sale. On the 15th he writes: "One of the natives came to my dwelling early this morning, to inform me that it was the wish of the chiefs of both parties that I should attend their Council at Cold Spring; they had concluded to destroy the liquor that had been kept on the Reservation by the natives, and wished me to be a witness to it. I accompanied him; we reached the place, and after waiting some time, the Indians collected together in Council, the liquor that had been taken possession of by the chiefs was brought into the Council House, and after an address made by Robinson stating their views, the barrels were broken by an individual appointed for the purpose, in the presence of the Council, and the liquor cast away; some little resentment was apparent by one of the individuals who had kept the liquor during the speech of the chief, otherwise the Council was conducted in an orderly manner. It appeared to be the determination of the chiefs and warriors to keep liquor from off their lands, and they destroyed the liquor and burned the barrels in the Council House.

"After the liquor was destroyed, I was requested to write a letter to a neighboring justice of the peace, informing him of the transaction of the Councils, and what their determination was respecting keeping liquor from off their lands; also to write a few lines to a white man who keeps a tavern in the neighborhood requesting him to desist from selling liquor to the Indians.

"I told the Council of the satisfaction I had experienced in seeing the chiefs of both parties together, and both uniting in endeavoring to put liquor from among them, encouraged them to persevere in removing bad things from among them.

"Toward the close of the speech made by the chief relative to their conclusions, I saw the animated determination visible in him, which is so characteristic in him, or of the Indian, for, as he turned to the individual who had been appointed to destroy the liquor, he told him in a very determined manner that if he hesitated at all to do it, through fear or otherwise, he himself would attend thereto, for he did not intend that all their counciling should be for naught."

In the year 1821 and 1822 a difficulty arose between the white people living near the Cornplanter Settlement in Warren County, Pa., and Cornplanter and his descendants respecting the taxation of his land. As a gift from the Legislature of Pennsylvania, the old chief believed it was his own, and not subject to any demands of this kind, and refused to pay the taxes which had been assessed upon it, in common with the other real estate in the neighborhood. The dispute had run so high that a resort to force had been threatened, which the Indians were intending to resist.

In this situation of affairs the assistance of Joseph Elkinton was called for, who notes

under date of 21st of First Month, 1822: "Started this morning for Cornplanter's; was overtaken on the road by two of the chiefs, who were likewise going to attend the Council. Arrived at Cornplanter's, and the subject of taxes was soon taken into consideration; a number of the natives were present; many questions were asked relative to it.

"Cornplanter said that at the close of the Revolutionary War the Government had told him that Indians should be free and independent, and now the white people were laying tax upon them, and he believed it originated with those white people who lived in the neighborhood, or otherwise it was the doings of the present Government of Pennsylvania. I told him that it had long been a law of Pennsylvania that all freeholders should be taxed for their land, but that it had never been put in force against them until now, and I wished to know what he intended to do in the case. Much was said by many of the natives relative thereto; I told them it was a very important case, and it would not do to be trifled with. It was concluded that each one should give their views. I told them I would give mine, and after that should feel easy whether they united with them or thought different. I told them I believed it would be best to endeavor to settle the present demands, and petition the Governor to exonerate Cornplanter from paying any more in future; probably he might see fit to refund the present demand against them. I told them there was no doubt a company of white men would come and take their cattle by force if something was not done by them respecting it, and I felt very much concerned for their welfare, fearing war would take place between them and the white people, and if that should be the case, their situation would be a sad one.

"After I had mentioned my ideas, some individuals spoke to the case, and Cornplanter inquired if I would tarry all night; I told him I would if it was his request; he wished it, and said I could lodge with the white people, who lived hard by, and he would bear all expenses for supper and lodgings, and they themselves would have a Council, and see what was best to be done, and in the morning would inform me.

"Was comfortably accommodated by the white people, who appeared much pleased that I had come to endeavor to settle the difference."

"After getting breakfast," Joseph Elkinton notes, "went to Cornplanter's; he told me they had concluded to pay some tax, to gratify the white people, but would only give what they thought proper. I labored hard to explain to them the nature of the thing; that we had to accede entirely to the sum we were taxed with, and it would not answer to pay the thing that we thought proper. After a time the old man acceded, but said he could not pay before he received his annuity from Government. I told him I thought it would be best for him to go to Warren and see the constable and justice of the peace, and propose his views to them, and probably it might be settled. He said he was willing to go, and asked if I would write for him. I told him I was anxious that no difficulty should take place, and would accompany him if he wished. He was pleased with my offer, and we accordingly went on horseback. We saw the justice of

the peace and the constable, who had mustered a number of men to accompany on the morrow to collect the tax by force arms. Cornplanter made a speech to the two officers, stating that Indians had been called on before to cast into the tree of the white people, informed them of the cause of the Revolution, his interview with the Government at the close thereof, and much to similar import, and at length stated views to them relative to the proposed paying his taxes for this one time, was acceded to by the justice and constable. My mind much relieved, and in the evening the old man expressed his satisfaction the difficulty was settled." On the 27th of First Month Joseph Elkinton mentions: was informed by another native, in the evening of the morning, that at a late Council few of the chiefs of both parties, Cornplanter expressed himself much more moderate towards the opposite party from him than for some time been the case, as in respect to the education of their children, also in respect to their collecting together on First days; recommended moderation towards them; they did not interfere with the others' duties. He also remarked that many thought my being seen with Cornplanter at Conowingo had been the means of saving the lives of children, and the natives were now pleased with my being there. I told him I felt the difficulty had subsided, as was now the case, but as for anything I had done towards it, I considered it of little account, any further than that the natives might see that the white men had their welfare at heart."

Application was made to the Governor of Pennsylvania by Cornplanter that his land should be exempted from taxation, and on the 12th of Fifth Month, 1822, Joseph Elkinton writes that he had received a visit from Cornplanter, "who showed me a letter he had received from Government, which exempted him from paying taxes for his land, which pleased him. The old man appeared friendly and open."

(To be continued.)

LEAD ME UNTO THY HOLY HILL. — As soon as followed, I thought: "Why must we wait for some future realization of this glorious vision? Is there no peace possible here and now? God's hill only a thing to be looked for in the future?" And instantly the answer came: "No; God reigns now, and wherever He is seen and known there is His hill of rest and peace. Though I cannot see Him with eyes, He is here, if only I accept His guidance, yes, God the Lord guides us not only to dear future place but to the sanctuary of universal presence. He is everywhere, particularly He dwells in the hearts of children if they are humble and contrite. Surely that is a wonderful guidance! Now on the Holy hill to which He leads us, full of trust, of service, of sacrifice, of friendship! The hill of ever ripening knowledge, ever deeper love, ever truer consecration." — Floyd Tompkins.

Heaven is kind to the faithful heart,
And if we are patient and brave and calm,
Our fruits shall last, though our flowers die.
— D. M. Child.

PER PACEM AD LUCEM.

not ask, O Lord, that life may be
pleasant road;
not ask that thou wouldst take from me
ught of its load;

not ask that flowers should always spring
neath my feet;
ow too well the poison and the sting
f things too sweet.

one thing only, Lord, dear Lord, I plead,
and ere aught—
ugh strength should falter, and though heart
should bleed
rough Peace to Light.

not ask, O Lord, that thou shouldst shed
all radiance here;
e me but a ray of peace, that I may tread
Without a fear.

not ask my cross to understand,
ly way to see;
ter in darkness just to feel Thy hand
nd follow Thee.

is like restless day; but peace divine
like quiet night;
d me, O Lord, 'till perfect Day shall shine
rough Peace to Light.

—Adelaide Anne Procter.

The Protection of our Pigeons and Fowl.

The following is a law, righteous as far as
oes, for the protection of pigeons and other
and constituting the violation of its pro-
ons a misdemeanor.

"Be it enacted by the Senate and General
embly of the State of New Jersey: Any
sons who use a live pigeon, fowl or other
for the purpose of a target to be shot at,
er for amusement or as a test of marks-
manship or shoots at a bird as aforesaid, or is
arty to such shooting or leases any build-
ing, room, field, or premises, or knowingly
mits the use thereof for the purpose of
h shooting shall be guilty of a misdemeanor,
shall be liable to a penalty of \$60 for
h violation of this Act, and to an additional
alty of \$25 for each pigeon, fowl or other
shot at or killed in violation thereof; but
hing in this Act shall be held to apply to
shooting of game."

Others besides our New Jersey subscribers
y have occasion to be interested in the
owing article from the *New Era*, of River-
ton, N. J.:

A wise and just law, in the passage of which
ernor Murphy was personally active, was
ated at Trenton last winter, prohibiting the
oting of live pigeons for sport in New Jer-
y. Immediately after the passage of the
there was considerable talk about con-
ting it in an attempt to prove it uncon-
stitutional and the test shoot held recently by
o members of the club was the first step
in an effort to annul the law. Neither
these two persons are residents or property
ers in the vicinity of the club, which is a
l-known resort for sportsmen of New York
Philadelphia.

A letter of thanks, addressed to Governor
rphy for his activity in securing the pas-
age of the bill, was signed last June by resi-
ts of the Borough of Riverton owning real
ate in the neighborhood of the club grounds
regarding an assessed valuation of \$250,000.
ould seem eminently fitting that the wishes

of so large a number of persons, vitally inter-
ested in the welfare of the community in which
they live and own their homes, should have
proper consideration in this attempt to revoke
the pigeon law.

"In the two towns of Riverton and Palmyra,
with a population of about 5000, there are not
at present five active members of this club,
and the membership of the board of managers
is composed of men not residents of Riverton
—the latter having been the case for several
years. The management of the club is largely
in the hands of persons who have no financial
nor personal interest in the welfare of this
community, and who are not residents of our
State.

"A true sportsman will seek his game in
their natural habitat, the duck on the river,
the birds in the woods; not stand on the lee
side of a club house, sheltered from the wind,
and shoot at a dazed pigeon, thrown by ar-
tificial means from a trap.

"In the name of Justice and Humanity let
the trial have the full measure of real justice
for which the State of New Jersey has become
justly famous."

Trouble Made Beautiful.

Most of the shells of the oyster are pearly
in the interior; and as the true pearls are
merely morbid growths, they may produce
pearls of various qualities. The formation of
pearls is caused by the introduction of irri-
tating substances, such as grains of sand, be-
tween the mantle and the shell. The irritation
causes the animal to cover the obnoxious ob-
jects with layers of pearl, which generally
attach the foreign body to the interior of the
shell. The Chinese produce pearls artificially
by placing substances in the position just de-
scribed; and we have seen some shells to the
interior of which small metal images were at-
tached in this manner by the pearly secretions.
When we look at a pearl, we look at an annoy-
ance which has been ennobled. The oyster by
itself is of merely nominal value. But the
result of the oyster's own treatment of irrita-
tion in this world—the pearl—is something
"of great price." Apart from this, its pecu-
niary worth, the gem has a moral significance.
It suggests that trouble may be made beau-
tiful, and reminds us that among mankind some
martyrs are more remembered by the glory
which they invested in their sorrows than by
any other portion of their lives. Biography
has its moral pearls, which have been treas-
ured long after the creators of them have per-
ished, just as the material pearls are valued
long years after the oysters have been dis-
carded.—*Great Thoughts.*

To bear my share of ills
Without undue complaint;
In toiling on the hills
To lift them up who faint.

To spread hope where I can,
To give joy where I may;
To strive to be a man
Who shall be missed some day.

To do my best and know
That if my best must be
But little, the world's woe
Is not increased by me.

—S. E. Kiser.

For "THE FRIEND."

The Redemption of the Gang Spirit.

"Lynchings multiply, and in some instances
grow more atrocious. Last year they num-
bered 104, or two a week. This is amazing,
as well as of a horrid record for a nation that
boasts of its laws and of its humanity." Such
was the statement which appeared in "THE
FRIEND of the 1st of this (Tenth) Month. To
some of us, who have for years past seen the
results of a bad environment upon children of
tender years, it is not amazing to hear of the
breaking out of mob violence now here and
now there;—one might say, in the very strong-
holds of the peaceful living and peace-loving
members of the human family. Mob violence
can be traced to what is known as the "gang
spirit,"—which comes of the waste material
of neglected childhood;—the moral and phys-
ical wreckage floating here and there like
driftwood. That which is fed and fanned into
flame beyond the sway of law, and humanity—
it is lawlessness in its extremity of power!
Again and again we are shocked and startled
by some horror; but aroused public sentiment
subsides with the assurance that "better en-
forcement of law will prevent a recurrence
thereof." Enforcement of law comes after;
—in most cases, long after the trouble begins;
and does not reach the source from which the
supply is continually being replenished. In
THE FRIEND of last week attention was called
to the fact of "Removal of Criminal Propen-
sity by Surgical Operation," through a pro-
cedure of what is called the "Juvenile Court."
Enforcement of "law" need not have been
resorted to, to find the cause of the trouble;
had "humanity" reached the point of prac-
tical result in the prevention of criminal tenden-
cies by physical examination and treatment of
childhood showing symptoms of such "propen-
sities." Moral instruction, together with phys-
ical treatment, has much more of humani-
tarianism in both procedure and effect than
court trial and record. Friends, especially,
are better fitted to appreciate the significance
of these facts than those whose training has
been in different channels. The dignity of
law is upheld by Friends in peaceful living;
in the spread of peace principles by example;
(if further action is not open to them) by in-
culcating peace principles into the souls of
their children, and in the moral and physical
protection of their bodies. This is, in part,
the following of Friends—at least those deserv-
ing the name—by living up to the high
profession; but there is a broader opportunity
right at hand; in the community where con-
gestion has set its seal upon innocent child-
hood in an environment from which there are
few (if any) chances of escape. Some may
question the advisability of educating these
little ones "above their life station," but,
none can question the right and duty to give
them moral and physical protection, and in-
struction which tends thereto. Strikes of work-
ing people are fed by the "gang spirit," no
matter how "leaders" may strive to prevent
the evil. Excitement to riot is to be feared
wherever the lack of moral stamina (in other
words, self-respect in the individual) is the
predominating characteristic; hence the press-
ing need of inspiring it in young children—if
they are to be the "hope of the nation."

Not only peace, but temperance in all

things, can be moulded into the tender nature of the very young! Unfortunately they are not begun with young enough;—when the school age is reached the character is practically formed, and extra effort may count as naught. Sanitary homes are necessary to right living; and, it should be in the power of humanitarians of all religious sects, to unite in improving the environment of the poor and the degraded, not only by occasional visitation and investigation, but by permanent protection in dangerous localities; and care which must reach even the most neglected children before they are placed upon criminal record.

MARY HESTER GRUBB.

Tenth Month 10th, 1904.

How to Write.

Write what you think, rather than think what to write. Thoughts which kindle your heart will melt the hearts of others. Ideas that stir the writer will wake up the reader. Write facts. There are whims, fancies, and fictions in abundance. Tell what you have seen and know, rather than what you imagine or believe.

Write as fast as you can. Jot down your ideas anywhere with pen or pencil on a scrap of paper, and when you have time write them out more fully.

Lay your article aside for awhile and keep the matter in mind, and add anything you happen to think of, and after an interval look over your notes and manuscript, and re-read, re-write, interline, improve and condense the whole.

Write your articles carefully on one side of the paper, using small sheets, so that if you wish to re-write one, it will cost you little labor. Then read it over by yourself aloud, and mark every word that does not read smoothly, sound well, or exactly express the idea. Make needful changes, or re-write the whole again. Put in all quotations from the Scriptures in full, copying them unchanged from the Bible, for most of your readers will never stop to hunt the references up.

Write on smooth white writing paper, with a coarse pen that will make a plain mark, and use black ink, as black as midnight. Leave an inch blank at the top of the first sheet, and then write the title of the article, leaving an inch blank down the left side of the page; and where a new subject commences leave two inches blank at the beginning of the first line of the paragraph.

Write your title in fine letters at the top of each page, and number the pages 1, 2, 3, and pin or stitch them together at one corner. Keep the pages folded and smooth. Never roll them up but fold them flatly across the sheet.

Lay your work aside awhile, and then read it over. Correct the spelling, grammar, and punctuation. Put a capital letter at the beginning of each sentence and a period at the end. If you do not understand punctuation omit all other points, and leave them for the editor to insert.

Do not say, "I write in a hurry, please correct all mistakes." You have more time to correct them than an editor has, and if you have not made an article just as good as you possibly can, the editor may possibly burn it. Some people suppose that editors are employed

to correct manuscripts for blundering and lazy writers. This is a mistake; they are employed to keep such writing out of the papers.

It is said that Newton wrote his chronology over fifteen times before he was satisfied with it. Many articles by experienced writers are re-read, and re-written again and again. New beginners ought not to expect to do work with less pains than experienced writers.

Do not write poetry. Most who try do not know what poetry is, and poetic prose is far better than prosy poetry. Do not write long articles. This is an age of short stories and telegrams.

Never ask an editor to return a manuscript. Keep a copy for yourself. With scores and hundreds of letters piling up before him to be attended to, he has something to do besides hunting up old manuscript, received, rejected, buried, or burned up long ago. You think it is a very small thing to ask a busy editor to write a letter informing you of the fate of your last article; but suppose he had a hundred letters to answer and read, should he be obliged to read your manuscript which he never asked for, and then write a letter about it to the neglect of other and more important matters which demand his attention?

Do not be angry if your articles are rejected. Many persons have lived to wish their early writings had been burned up rather than printed. A cobbler's first pair of shoes are not likely to be in the best style, and it takes more skill and longer practice to write a good article than to make a good pair of shoes. There are a hundred times as many good shoemakers as there are good poets or authors. If you are not willing to work as hard to write an article as you would to make a shoe, do not expect to succeed as a writer, and if you cannot bear criticism and rejection, you are not fit for an author, and may as well know it at first.

Write plainly; make every letter distinct, especially all names of persons and places. Some tired printer has to set the type for every article, and all that is saved by using pale ink, poor paper, writing finely or cross-ways, to save postage, will cost the printer in toil and delay, fifty times as much money as you will save.—*The Common People.*

ON GUARD.—If you ever go to a fort, you will always find a soldier on guard. He is called the sentry, and it is his duty to see that no enemy enters the fort. If the sentry is caught off his guard, he may be put to death for neglecting his duty. This is necessary, for it is important that no enemy ever be allowed to enter the fort.

Every boy should always be on his guard, for there are enemies who are trying all the time to get into a boy's life. Some one has said that a boy should be ironclad in his whole body. His ears should be ironclad against impure words; his hands against wrong-doing; his feet against going into bad company; his eyes against bad books and pictures; his tongue against evil-speaking.

A boy who wants to guard himself against all these enemies needs Jesus Christ as his great Captain, and with his help, there will be no need to fear any foe, however strong.—*Boy's World.*

FOR "THE FRIEND"

Some Sinister Results of War.

The editor of *The Christian*, of Boston, giving some matter designed to illustrate Shuman's blunt characterization of war, alludes to an incident of the bloody struggle in the East which was lately told by Prince Radziwinski, an eminent Russian, who had just returned from the scene of the fighting. The account says:

"A party of six hundred Japanese had reached a position from which they could neither advance nor retreat, raised a white flag in token of surrender, but the infuriated Russians disregarded it and continued to fire upon them, while the Japanese in the meantime, at such a token of weakness, began firing at their own brethren, and finally under the combined fire of friend and foe, six hundred men sunk down in death. For four days afterward, fluttering handkerchiefs, raised in mute appeal by the wounded men slowly of thirst and starvation, were disregarded those inside the fort, because they dared not venture out to aid them. At length the hand ceased to move, and war had done its work. Tennyson tells of a certain 'Six Hundred' that rode into the mouth of hell at the Alaklava. No poet will describe the pitiable end of these six hundred Japanese, shot down by friend and foe; but the boys whose blood is stirred by reading, 'The Charge of the Light Brigade,' and who are encouraged to play war, and imitate armed camps, need to have a little of the horror of war brought home to them.

While it is true, as shown by the editor of *The Christian*, that the Japanese, particularly in the earlier conflicts of this war, had manifested a strong desire to deserve the opinion of the civilized world by their treatment of the wounded and the prisoners who fell into their hands, yet the publication of a number of later ferocious episodes such as the foregoing, would seem to give color to the saying that "mankind is only two days away from barbarism." Similarly, the above queries, while conceding that a large proportion of the young men who entered our army in 1861-5 were moved thereto by high motives, how it happens, if it be not through the process of moral degradation induced by indulgence in fighting, that when two or three soldiers are gathered together, we are likely to hear, in lieu of the former kind sentiments, the details of petty thievery or reprisal upon the enemy. This part of the subject is thus illustrated from home testimony very recently given:

"During the Grand Army Encampment, Boston in August," says the article, "an old soldier told the writer of an incident in the war of 1861-5, equalizing in horror any reported during the present conflict in the East. A soldier was thrown down, thrust through the body with a bayonet and pinned there, while in his struggles to escape his feet described a circular track in the dust all about him. He was left thus dead, and his comrades so found him: in the next battle he was neither asked nor gave quarter, but fought until they exterminated the company they believed to be responsible for the deed. And this was not in Manchuria, but in the United States of America. Who can tell how much of the present reign of lawlessness in the

uth, the horrible outrages of burning men
ve, or of hanging them and shooting the
ndant bodies, may be due to that war a
neration ago? The babes who then sucked
hated from their mothers' breasts are now
own to the stature of men, and seek to re-
enge themselves upon the negroes for the
milation and defeat of that awful struggle,
our civilization has gone back three hun-
dred years, and even governors of States en-
rage the brutal prejudices of mobs. War
no exaltation, but a debauch, from which a
ion even though victorious comes out with
seeds of weakness."

That which has just been quoted concern-
one of the reflex influences of what has
ever been spoken of as "a righteous war,"
ever there was any," receives apt corrobo-
ration in a letter which came to hand last
week. It is written by one who had been as-
sinated for years with his father in the pub-
lication of a religious paper in the South, al-
though he had served for awhile as payser
on a government naval vessel. He
writes:

Being thoroughly concerned on the subject
of Peace, at home as well as abroad, I have
year written three articles upon what
I deemed to me pertinent themes, but they have
been declined by official Methodist papers.
My belief, in bare outline, is that the South
is a race conflict in store; the negroes are
very bad, but they have been made so
by the whites' treatment of them. The negro
is said to be dishonest, and so it is, as
I am convinced; but I am also satisfied
that such dishonesty originated in their desire
even up? for what the whites had cheated
them out of. (Besides, the negro is truly an
active being). To my certain knowledge
the negroes are regularly defrauded through-
out the country districts of the South. There
are innumerable ways of cheating them, with-
out paying them a cent less than is promised
them. J. W. L.

Out from the joyous springtime
Into an endless spring,
Just as the young birds learned to swell
And the year's new birds to sing;
Just as the storms had lifted,
Just as being was sweet,
Into the veiled hereafter
Glided the willing feet.

Out from the love that holds her,
Swift to the tideless main,
With only a wave of the vanished hands
For the hearts that plead in vain.
Art said that the stream was narrow,
Dost mourn that the way was short.
That her bark obeyed the Pilot
And drifted down to Port?"

Out from a peaceful summer
Into a surer bliss
From the life that shows so plainly here
To a grander far than this;
Not one remembrance broken,
Not one old love to cease,
Out from the joys that waited
Into the waiting peace.

purpose may be righteous, but not as the way of its
fulfillment. John Woolman foresaw the end of slav-
ery "terrible things in righteousness." The war itself
terrible, awful, and not in the way of the Christian's
work, being as Isaiah says, as "every battle of the
war, with confused noise and garments rolled in
blood."

GROWING OLD.

Old,—we are growing old;
Going on through a beautiful road,
Finding earth a more blessed abode;
Nobler work for our hands to be wrought,
Freer paths for our horse and our thought:
Because of the beauty the years unfold,
We are cheerfully growing old!

Old,—we are growing old:
Going up where the sunshine is clear;
Watching grander horizons appear
Out of clouds that enveloped our youth;
Standing firm on the mountain of truth:
Because of the glory the years unfold,
We are joyfully growing old.

Old,—we are growing old:
Going into the gardens of rest
That glow through the gold of the West,
Where the rose and the amaranth blend,
And each path is the way to a friend:
Because of the peace that the years unfold,
We are thankfully growing old.

Old,—we are growing old?
Life blooms as we travel on
Up the hills, in the fresh, lovely dawn:
We are children, who do not begin
The sweetness of living to win:
Because heaven is in us, to bud and unfold,
We are younger, for growing old.

—Lucy Larcom.

The Use of Tobacco.

The efficacy of Divine grace in enabling one
to abstain from the use of tobacco is strikingly
illustrated in the following narrative concern-
ing the late Isaac W. Hampton, a glass blower
of Millville, N. J., who became widely known
for piety and zeal in the promotion of the
cause of vital religion. He had in early life
been addicted to many forms of vice, and being
of a very active mind and possessed of an un-
usually strong personality, he exerted a wide
influence upon others, especially his fellow
workmen, who, like himself, were walking in
the path whose course is downward toward the
chambers of moral degradation and spiritual
death. But having through the mercy of the
Saviour been led to see the end of the wicked,
he experienced such a change of heart as to
induce him to abandon completely his former
course and to endeavor to make known to
others the joys of salvation, which are made
known to those who by faith accept the prom-
ises of God in Christ Jesus.

So strongly was he addicted to the intox-
icating cup that for years he was rarely from
under its debasing influence, and its abandon-
ment was one of the first steps in the new life
upon which he now entered; though, as he was
wont to say, it was only by the grace of God he
was enabled to resist the temptation to drink,
which remained constantly with him. He was
also an inveterate smoker and chewer of to-
bacco, and although recognizing to the full
the necessity to the Christian of a life of self-
denial, he had for a considerable while after
his conversion regarded the use of tobacco as
harmless, until the following incident took
place. He was on the eve of departure for
New York, where he had engaged to visit
Water Street Mission, an institution for the
reclamation of fallen women, when the will of
his gracious Master was distinctly made known
upon the subject of his relationship to this
habit.

He had provided a number of cigars for the
journey, and while enjoying himself in the
smoking car the thought came, "What will
those Water Street Christians think of me, pro-
fessing the life of faith as I do, if they see me
smoking?" The thought was dismissed at first
as an unimportant one, feeling that it was the
approbation of God rather than man he was
seeking. He settled the question with him-
self by saying: "Nowhere does the Word of
God (Bible) prohibit the use of tobacco." Just
then occurred to his mind that verse in
Corinthians which says, "If meat make my
brother to offend, I will eat no flesh while the
world standeth, lest I make my brother to
offend." He took out his Bible and said,
"Clearly I have no right to wound the con-
sciences of my brethren in this matter; there-
fore I will not smoke before them, or let them
know that I use tobacco in any way." As he
turned the leaves of his Bible his eye rested on
that verse in the same epistle which says,
"Whether therefore ye eat or drink, or what-
soever ye do, do all to the glory of God." He
said, half aloud, while the cold perspiration
started out on his brow, at the thought of the
sin he had been ignorantly committing, "Had
I not better give up the use of it altogether?"
"But can I," he thought, "suddenly break
off a habit whose foundation was laid in boy-
hood?" The words, "My grace is sufficient
for thee," or, "If ye shall ask anything in my
name, I will do it," came into his mind and
decided him once for all. He threw his cigar
out of the car window and bowed his head in
silent prayer to God, asking to be delivered
from this sinful habit. From that time to his
death he never used tobacco again, and often
said to his friends that all desire for it was
then taken away.

Selected for "THE FRIEND."

Jane Pearson.

Jane Pearson, daughter of Jonathan and Jane
Gibson, was a native of Cumberland, and died
at Whitehaven at the advanced age of eighty-
one, in the Third Month, 1815.

It pleased the Lord, when she was young in
years, to work upon her heart by His good
Spirit, and to awaken her to a sense of the
importance of a religious life, and of the awful-
ness of eternity. She early loved to read the
Scriptures, and especially the New Testament,
and was deeply affected in reading of the suf-
ferings and crucifixion of our blessed Lord.
Her father dying when she was young, the
education of four surviving children devolved
on their mother, who manifested a pious soli-
tude and concern for them, by the care she
bestowed on their education. She was of a
lively turn of mind, and of warm and affection-
ate feelings, and in early life was strongly in-
clined to gayety, but submitting to the power-
ful operations of Divine love, these natural
propensities were, in great measure, brought
under its restraining influence.

In the year 1757, being then about twenty-
two years old, she was married to John Pear-
son of Greysouthen, a religious young man.
In the course of several succeeding years, she
passed through much secret conflict; her dis-
tress of mind was often very great, and the
provings of her soul very deep; but in due time
she was enabled to yield obedience to the power
of God inwardly revealed, and, in the year

1773, first appeared as a minister, very acceptably to her friends.

In the following year her husband was removed by death; this was a heavy affliction, and a few remarks in a testimony which she wrote to his worth may be unsuitably introduced here: "Oh, my loss is inexpressible! His kindness, his nearness in a religious sense, cannot be set forth by me; his compassion, his patience towards me, his condescension to my weakness in my infant state, cannot be penned. For indeed I had gone through various and deep provings; many weary years had passed over my head whilst I was under the preparing hand of my God." Not long previously to this event she had lost her two youngest children by the small-pox: five survived their excellent father, some of whom were taken away in early life, and the others at different periods after they grew up; but they all died before their affectionate mother.

Jane Pearson was diligent and exemplary in the attendance of meetings. Her ministry was sound and edifying, and though she spoke frequently, and sometimes at length, she was particularly concerned that she might not go beyond the pure openings of the Holy Spirit. She was deeply impressed with the solemn nature of public prayer; and her offerings in this way were remarkably powerful and fervent. In conversation she was lively, affable, and instructive, being endowed with an excellent understanding. She retained her natural cheerfulness to very advanced years, and her mental faculties were unimpaired to the last.

It will be obvious, from this brief memorial of her tribulated life, that she partook largely of outward affliction and conflict of mind; but through all, her faith continued steadfast, and she sought to place her whole trust in the mercy and goodness of Him whose ways are all in infinite love, and in wisdom unerring and unfathomable. He who had been the guide of her youth, and her support in seasons of great extremity, was at times graciously pleased in her declining years, both in her silent waiting before Him in religious meetings, and in her secret retirements in her own dwelling, to break in upon her with His life-giving presence; to grant her the evidence of His love, and an undoubted assurance that when the trials of time should terminate, she should be admitted to an inheritance incorruptible that faðeth not away.

Not many weeks before her death a friend taking leave of her, she seemed affected, and said, "Though I drop tears, I am not left comfortless. No; we have not followed cunningly-devised fables. I think what I feel might convince the whole world. Oh, it is marvelous! it is marvelous!" At another time she requested that her two granddaughters, being all the family she had, would not grieve after her; but would rather rejoice that she was released from all her sufferings. "For I believe," she added, "that at my dissolution, death will have no sting, nor the grave any victory."

On the 17th of the Second Month, 1815, being much tried with infirmity and pain, she said with earnestness to those about her, "Join with me in petitioning the Father of mercies to relieve me from my sufferings. Oh, that I had wings like a dove; for then I would flee away and be at rest."

Very early in the morning of the 20th her cough became troublesome and her breathing much affected. About this time she was thought to be exercised in prayer, but the words could not be understood. She quietly drew her last breath about three the same morning; and there is every reason to believe that she entered into the rest prepared for the people of God.

Science and Industry.

ONCE, at least, in each twenty-four hours nature gives us an opportunity to exhibit a most splendid faith; that is the time of sleep. Worry by night is more of a wickedness than any of us realize. Perfect faith abandons everything to God, self and burdens together. It is not possible at all times to lay aside our troubles with our clothes; but it is the normal thing to do. And it is a habit that we ought to cultivate.—*Bishop Brent.*

FROM A SINGLE INSTANCE, WHAT A HOST OF EVILS.—A few years ago says *Harper's Weekly*, a scientific person in Massachusetts imported some caterpillars that interested him, and kept them in a bottle, and one day the bottle tipped over, and some of the caterpillars escaped into the scientist's garden and presently stocked it with gypsy moths. To catch them and their descendants the Bay State has since spent about a million dollars of public money. They have cost it many millions of dollars beside in damages. The old method of fighting them was to find and destroy the cocoons. The State finally gave that up, much to the regret of many of its citizens. The bugs have since increased very much and carried destruction into the woods. It is now proposed to fight these pests in the latest style by breeding parasites which will attack them. That method is recommended by one Koebele, of Alameda, Cal., who tried it successfully in that State for white scale. The Massachusetts Forestry Association favors the experiment, which will not cost much, and Koebele will doubtless be invited to bring his parasites to Massachusetts and sick them on. The whole country is concerned in the experiment because a Massachusetts Congressman has invited Congress to declare the gypsy moth a national enemy and to appropriate \$250,000 to fight him. The parasite cure is a modern wonder and has been affective in cases of great moment. The experiment says it will not wipe out the gypsy moths, but will keep them down. The boll-weevil may presently be restrained by the same methods.

CIGARETTES LEAD TO CRIME.—That cigarette smoking has something to do with leading a boy into crime seems to be proven by the fact that of ninety boy criminals who were arrested and locked in jail within the last six months, all but two were victims of the cigarette habit. Those of the boys who were induced to give up the habit were reformed, and when released on parole, lived aright and did well. The few who could not be broken of the habit turned out badly when given a chance to do better.

These facts are contained in a report submitted to the Men's Union of W. C. Johnson the probation officer of the county jail, Kansas

City, who has charge of the boys in the and the boys released on parole. This recovers the six months ending Third Month W. C. Johnson says in his report that of ninety boys incarcerated in the jail in the six months, not one was at work or at school when arrested, and all but two were cigar fiends.

We sometimes hear boys of 12, 15 or 20 years of age, declare that they cannot give up cigarettes and often they have not sufficient energy or will-power to even make the attempt. Sad, indeed, is their fate; 1 weak-minded boys, slaves to this insatiable monster, the cigarette. This poison of nicotine finds its way all through the blood and gives it a very unpleasant odor. It injures the nerves of the heart, and thus vitiates its healthy action. This is called "bacco heart." In fact, tobacco is one of most virulent poisons in nature. A single cigarette dipped in hot water and laid upon the stomach produces a powerful effect mere absorption.

The youth who was smoking a cigarette near the monkey's cage took another one out of his pocket. "Would it do any harm, asked, "if I should offer him one of the?" "Not a bit," responded the attendant, "wouldn't touch it. A monkey isn't half as foolish as he looks."—*Chicago Tribune.*

OUR SOURCES OF SULPHUR.—An interesting report entitled "The production of Sulphur and Pyrite in 1903" has been prepared by Pratt for the United States Geological Survey and is published as an extract from the coming volume of "Mineral Resources."

The greater portion of the world's supply of natural sulphur is obtained from Sicily of this production the United States consumes by far the larger amount.

The sulphur imported into the United States is used chiefly in the manufacture of Sulphuric acid and in the paper trade, while that in France and Italy is employed for agricultural purposes. The increase in the Sicilian sulphur has stimulated the manufacture of sulphuric acid from pyrite and begun to cause a substitution of pyrite for natural sulphur employed in the manufacture of paper pulp. In a few instances in this country, sulphite paper mills are obtaining their sulphuric acid from smelters treating roasting pyritic ores. Up to the present the largest increase in the production of sulphur and its use in the place of sulphur has been in the manufacture of sulphuric acid for the fertilizer trade and for refining petroleum.

Dr. Pratt Devotes some space to a detailed list of occurrences of sulphur in Louisiana, Texas, Arizona, Nevada, California, Utah, Alaska. The deposits in Sicily, Japan, Mexico, Chile, Peru, and Spain are also mentioned. The countries that may become extensive sources of sulphur are Mexico and Chile. It is probable that the United States may have to depend on importing a portion of its sulphur consumed.

Considerable space is given to a description of the production, exportation, and importation of Sicilian sulphur and to a description of four methods used in Sicily in smelting sulphur ore.—*Bulletin of United States Geological Survey.*

How many errors are occasioned by the disposition of mankind to dogmatize in religion,—frame theories of their own, on points not fully revealed to us, and which we can never apprehend, until that solemn period when the veil shall be removed, and we shall know even also we are known. In the meantime it is part of the true believer, to receive, with humility, the mysterious truths of Christianity, to rest in the assurance, that what may appear to our finite understandings inapprehensible or even contradictory, will be found in perfect harmony with all the attributes and adorable perfections of God. But human wisdom is unwilling to wait; so, systems are proposed, and the simple truths are perplexed about that which it is little importance to them, individually, to know, whilst there may be some danger of neglecting those plain, practical, heart-searching truths, that ought to press on our most serious and attentive consideration.—Selected.

True to God who's true to man; wherever wrong is done the humblest and the weakest, 'neath the all-berobing sun, wrong is also done to us; and they are slaves most base whose love of right is for themselves and not for all their race.

—James Russell Lowell.

Items Concerning the Society.

From the limits of Poplar Ridge Quarterly Meeting, N. Y., Elizabeth Meckel, a minister, accompanied by her brother, Jesse Meckel, and by Martha and visiting some meetings in and about Philadelphia. And Ferris Halleck, with Rebecca Meckel companion, has been laboring within the limits of Muncy Monthly Meeting, Pa., on her way to its in and near Philadelphia.

We are sometimes asked what boarding place or there is in Washington suitable for Friends Christian simplicity. The following letter is received from L. C. Rines, of the Elmsire: confirmed on inquiry of a resident of that city: We being Christians, think it meet to seek your peration, working together to make known a all hotel where no liquor is sold and things are decently and in order. A clean abode with pleasant surroundings where ladies can sojourn in ease and comfort, at reasonable rates, 1408 street, N. W., Washington, D. C.

The Peace Association of Friends of Philadelphia do the country a service by publishing in a booklet of 46 pages Tolstoi's great Letter on the Japan-War, —a most impressive indictment of all war. There are signs of this producing its mark as an epoch-making message hristendom, proclaiming unto man its trumpeting, "Bethink yourselves!"

iso Noah Worcester's "Solemn Review of War," published nineteen years ago, is reprinted in the *Peace for Tenth Month*. This presentation of war is said to have aroused the Christian church as it had never been aroused on this subject. The result was the organization of the first peace societies in this country and in England. We re-mention of the Society of Friends as follows:

There are two sects of professed Christians in our country peculiar in their opinions respecting lawfulness of war and the right of repelling injury by violence—the Quakers and the Shakers. It does it appear from experience that their bearing spirit brings on them a greater portion of injury and insult than is experienced by people of other sects? Is not the reverse of this true in our country? There may, indeed, be some instances of

such gross depravity as a person's taking advantage of their pacific character to do them injury with the hope of impunity; but in general their pacific principles and spirit command the esteem of even the vicious, and operate as a shield from insult and abuse. How seldom, too, do children of a mild, forbearing temper experience insult or injury, compared with the waspish who will sting if touched? The same inquiry may be made in respect to persons of these opposite descriptions of every age and in every situation of life, and the result will be favorable to the point in question.

Should any deny the applicability of these examples to national rulers we will produce one example undeniably applicable. When William Penn took the government of Pennsylvania he distinctly avowed to the Indians his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these principles the government was administered while it remained in the hands of the Quakers. What then was the effect? Did this pacific character in government invite aggression and insult? Let the answer be given in the language of the "Edinburg Review of the Life of William Penn." Speaking of the treaty made by Penn with the Indians, the Reviewer says, "Such, indeed, was the spirit in which the negotiation was entered into and the corresponding settlement conducted that for the space of more than seventy years, so long, indeed, as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded never was violated, and a large though solitary example afforded of the facility with which they are really sincere and friendly in their views may live in harmony with those who are supposed to be peculiarly fierce and faithless."

IOWA YEARLY MEETING.—Held this year at Earlham, Iowa, commenced with a meeting for worship on Fourth-day, the 12th of Tenth Mo., and closed on the following Second-day. Although the attendance was smaller than on former occasions, harmony and love prevailed throughout the different sittings. Harry E. Moore, a minister, accompanied by his father, Clarkson Moore, both from Pennsylvania, were the only Friends in attendance with credentials from their home meetings; but quite a few were in attendance from different parts of the land belonging to other Yearly Meetings, whose company and sympathy was felt to be a strength. —*Stanger Mirror*.

Further Account.—At a Yearly Meeting of Friends held at Earlham, Iowa, by adjournment from the twelfth day of the Tenth Month to the seventeenth of the same, inclusive, 1904.

Clarkson T. Penrose, clerk, and James E. Gordon, assistant clerk. A meeting for worship was held in the forenoon, Tenth Month 12th, which proved to be a very satisfactory and tendering occasion. The dear Master condescended to be with the gathered assembly.

In the afternoon the Yearly Meeting convened to transact the weighty affairs of the church. Epistles were read from Canada, Ohio, Western (held at Sugar Grove, near Plainfield, Ind.), New England (held at Westbury, R. I.), and Kansas Yearly Meetings of Friends. An epistle from North Carolina Friends, who are striving to maintain the doctrines and testimonies and practices of Friends, as promulgated by George Fox, William Penn and others, was also read, although it was directed to the clerk of Iowa Yearly Meeting. The reading of these epistles, bearing, as they did, words of sympathy, encouragement and a desire that the waste places of our Zion might be built up, was felt to be both strengthening, refreshing and encouraging. A committee was appointed to prepare essays of replies to those Yearly Meetings with which Iowa was in correspondence; also one for the Friends of North Carolina, if the way opened for it.

During the consideration of the state of Society,

as shown by the readings of the queries and answers, excellent counsel was handed forth. Friends were encouraged to attend all their meetings, those held near the middle of the week, as well as those on First Day. It might take quite an effort on the part of some to do this, but Friends were reminded that King David would not offer an offering unto God that cost him nothing.

Respecting the training of children in plainness of speech, behaviour and apparel, a concern was expressed that it was just as important now as ever it was. Parents were encouraged to look after the literature in their homes. That there is so much issuing from the press of to-day that is of an injurious character, that those having the care of the youthful minds need to be on the watch.

The book committee for the distribution of the approved writings of Friends, were encouraged to faithfulness in this line of duty. The handing forth of even a tract, under the divine blessing, had been the means of changing a wild young man of the world from the broad way into the straight and narrow, that leads to eternal life.

Committees having the selection of teachers, both for the preparative and higher schools, were encouraged to be very careful in their selections; to secure those that were not only qualified to teach, but were good examples to the dear children in their every-day life.

The meetings for worship on First-day were felt to be seasons of Divine favor. On First-day afternoon the house was taxed to its full capacity, and some standing in the doors. Quietness and solemnity prevailed throughout the meetings. Salvation by Jesus Christ was proclaimed; that He was the Father, the truth, and the life; that no man cometh unto the Father but by Him, the true and living Vine; that there is no other name under heaven given among men whereby we may be saved, than by the name of Jesus Christ. The invitation to all, as expressed in Revelations xxii. 17, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," was revived. "Whosoever will," the invitation was as full as it could be. The parable of the prodigal was revived. That the love and mercy of our Heavenly Father was very great. All were tenderly and lovingly exhorted to repent, for we all have sinned and come short of the glory of God. There is balm in Gilead, and a Physician there.

The committee to prepare essays of epistles reported they had prepared epistles for all the meetings that they were in correspondence with; also one for Friends of North Carolina. These were read and approved. A few Friends were named to prepare a minute of the exercises of the meeting, if way opened for it, to be printed with the extracts of the meeting. They produced a minute which was satisfactory to meeting [but lack of space crowds it out of our present number].

The business of the Yearly Meeting having been transacted in much harmony and love, concluded to meet at West Branch, Iowa, at the usual time next year. T. C. H.

Later from a Correspondent:—Iowa Yearly Meeting was nearly as well attended as it usually is when held at Earlham. One feature of the meeting when held at West Branch being the increased number of Friends belonging to Hickory Grove Quarterly Meeting in attendance. Notwithstanding the truth of the above, Hickory Grove was by no means unrepresented, a goodly number of their members being with us, as well as several from other Quarterly Meetings, whose company and fellowship was felt to be a strength to the meeting. The company of these dear friends both in and out of meeting, and the satisfaction of sharing with them the blessings so freely bestowed upon us at this time, was felt to be mutual; and the joy at thus sharing them was enhanced thereby; and as the loaves and fishes handed to the multitude when

bled by the Master were more than sufficient to feed them all, so our mutual love is not weakened by extending it to others.

The vocal exercise of ministers in attendance was not so extensive as on some former occasions, yet it was characterized by a good degree of life, which was shown by the communication of one so remarkably fitting, and rendering complete that of another. This being the more remarkable when the fact is noted that one of the ministers (a dear old friend, whose earthly pilgrimage must be near its close) is almost totally deaf, so that she could not hear one word that was said. Yet her testimony was in full accord and fellowship with that of the other ministers.

The public meetings on First-day were well attended, and an interest in what was handed forth was manifested both by the orderly deportment in meeting and the numerous comments and inquiries afterwards. The periods of silence were also felt to be seasons of profit by many. The youth were earnestly and affectionately entreated to yield themselves to the yoke of Christ while in the morning of their days, and not to put off the Divine visitations, being assured that His yoke is easy and His burden light. The invitation to so yield themselves is extended to all, none being excluded; for "the grace of God which bringeth salvation hath appeared unto all men." The word spoken through the prophet is verified, "All shall know me, from the least to the greatest." We all have access to that which is within the veil, for our Lord and Saviour Jesus Christ, having broken down the middle wall of partition, has opened the way into that which is within the veil, where He ever liveth to make intercession for us.

Encouragement was extended to those who are tempted and tried, that they continue faithful, and yield not to the enemy. For as we overcome we grow in grace, and more strength is given and we become comparable to stones fashioned according to the purpose of the great Master Builder.

The faithful performance of the daily duties incident to this life, hourly looking to the Master, day by day, and hour by hour, for strength to surmount the obstacles that beset our path, is the best preparation for the life which is to come. The readings of the epistles brought our distant friends of other Yearly Meetings afresh to our remembrance, and these greetings of love and unity were felt to be of great value when put forth in the life. That this might be the case at this time was felt to be the concern of the meeting.

The consideration of the state of society occasioned deep exercise, the many deficiencies as shown by the answers to the Queries being cause for humiliation and heart-searching inquiries of, Is it I?

The subject of a guarded education for the youth continued to claim the earnest consideration of the meeting.

In taking a retrospect of the Yearly Meeting after the lapse of two weeks, the impression that perhaps remains most vividly on the mind is the entire harmony and love that prevailed throughout the sittings, unbroken by a single note of discord. This precious covering seemed to continue with us and follow us in a good evening to our homes during the week of Yearly Meeting. H. S.

EARLEHAM, IOWA, Tenth Month 26th, 1904.

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, and beat, and courageously,
And thou shalt find thy dream to be
A truth, and noonday light to thee.

—Ellen Hooper.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 30th ult. says: The Secretary of State, John Hay, has carried out the President's instructions relative to proposing a second Hague conference. The note not only contains the reassembling of The Hague conference for the

consideration of questions specifically mentioned by the original conference as demanding further attention, such as the rights and duties of neutrals, the inviolability of private property in naval warfare and the bombardment of ports by naval forces, but goes further by practically endorsing the project of a general system of arbitration treaties, the definition of contraband of war and the establishment of an international congress to meet periodically at intervals of five years.

The subway built in New York City for the running of underground railroad trains was opened for travel on the 27th ult. Nine miles of it are now in use, and the remainder of a total of fourteen miles, it is expected, will be ready in about three months. Starting at the City Hall, it runs in a generally northerly direction to 103rd street, where it bifurcates, one running easterly, the other northeasterly, passing under the Harlem River, and the other continuing in a northerly course to its terminus. It has been constructed under a crowded city, requiring the solution of such problems as those involved in the displacement of hundreds of sewers, many of them great main trunk conduits; masses of intricate and interlaced electric wires, gas, water and steam pipes, without seriously interrupting them. Quicksands, strongly flowing springs and long forgotten streams were frequently met with. Throughout it is lined with white tiles. Electricity is used in moving the cars.

Dr. Wiley, Chief Chemist of the Department of Agriculture, has declared that 85 per cent. of all whiskeys commonly used in this country were adulterated.

The report of the Commissioner of Education for the fiscal year ending Sixth Month 30, 1904, shows that 16,009,361 pupils, or 20 per cent. of the entire population of the country, attended the public schools during that year. As compared with the previous six years, this percentage shows a slight decrease in the number of pupils, as compared with total population. The cost was \$3.15 per capita of total population, and \$22.75 per capita per pupil. The report shows that last year 1,578,632 negro children were enrolled in the common schools for that race in the forty-four States and in the District of Columbia. The enrollment in 1877, the first year statistics were taken of the negro schools, was 571,506.

FOREIGN.—On the 24th instant the British Government sent an urgent note to the Russian Government respecting the attack by the Russian fleet upon British fishing boats on the North Sea. In addition to the demand for indemnity for the vessels and compensation for the wounded and pensions for the widows of those killed, the British Government will, it is said, demand an ample apology and assurances that other British shipping which may fall in with the Russian squadron shall not be submitted to similar treatment. King Edward received from Empress Alexandra herself a cable message expressing deep regret, and a practical acknowledgment that Great Britain's peremptory note will meet with a reply conceding every demand for apology for this act of aggression, compensation for sufferers and punishment of the officers responsible for what is everywhere conceded to have been a gigantic blunder. The settlement of such a problem as this case is regarded as by far the most important which would warrant them in believing that vessels of the navy were in the neighborhood and intended to attack them. The Russian Government has ordered the detention at Vigo, a port of Spain, of that part of the fleet which was concerned in the incident, in order that the naval authorities might ascertain what officers were responsible for it. This case is regarded as by far the most important which has yet been referred to the Hague tribunal. It is now believed that the Russians mistook their own torpedo-boats for Japanese vessels, and that, laboring under this delusion, they fired into their own vessels, injuring several, probably sinking one of them and wounding several Russian officers and sailors.

Fighting in the neighborhood of Port Arthur has continued, and also in the neighborhood of Mukden, between the Russians and Japanese. It is stated that Japan has taken steps to raise \$385,000,000 in order to prosecute the war with Russia.

Dr. Parker Way has lately published an article upon conditions in the Philippines where he had spent four months, summing them up as follows: "We have, in fact, destroyed the public buildings of the country; inflicted continuous crop losses during a period of six years; ravaged and burned large sections of territory; produced conditions leading to the death of most of the farm-toil and to a serious human and animal epidemic; brought foreign trade to an unprofitable condition by the tariff

legislation; inaugurated a tremendously expensive government for the benefit of foreign officials; established a partisan judiciary; crowded the prisons and deported or sent to the gallows the best and most patriotic of the native leaders."

A despatch from Paris of the 27th ult. says the report on the Anglo-French agreement relative to Newfoundland, considered by the Chamber of Deputies to-day, strongly approves of the agreement, and says: "It is chiefly important in putting an end to a serious difference between the two great nations. It is part of the general movement for a rapprochement and union between France and Great Britain. Too long have these countries been divided. The hour has come when both people desire conciliation and union. This convention is one of the pledges of the establishment of sincere relations. We are already happy that the two governments will continue the salutary movement until they have achieved a settlement of all questions still in suspense in Africa, Asia and Oceania."

An English engineer, it is reported, has discovered a process for manufacturing ozone by electrical discharge at far less expense than by ordinary methods. Ozone on account of its great oxidizing power, is well adapted for supplying oxygen to closed rooms, such as hospitals, shops, etc., for purifying drinking water, for the purification of sewage, bleaching of leather, treating oils, and other uses.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

George Sykes, agent, England, 17/2 5s, being 10s. sent for Joshua J. Asby, John Anderson, Robert Beal, Elizabeth Bellows, Richard B. Brockbank, Birmingham Friends Reading Society, E. and G. Brodribb, Stephen Cumberland, Thomas Francis, William B. Gibbons, William Graham, Rachel Hall, Joseph Hinde, Joseph Hamill Knowles, Elizabeth Knowles, Francis Kenner, Joseph Lamb, David McCauley, Asa M. McCall, George McCorhouse, August Marshall, William R. Nash, Gen. Pitt, E. M. Sonthall, J. H. Shield, Isaac Sharp, Jas. Stewart, F. B. Sainy, E. C. Thompson, Sarah Jane W. John H. Walker, William Williamson and E. K. Watkins and 5s for J. E. Sonthall.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Wanted.—A woman Friend, with experience, desired a position in a Friend's family as housekeeper or companion.

Address "A."

Office of "THE FRIEND."

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage train leaves Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents. Friends may be telegraphed to reach the School by telegraph, a West Chester, Phone 1144.

EDWARD G. SMEDLEY, Super.

DIED, at his residence, Haddonfield, N. J., on the twenty-first of First Month, 1904, MARY ELMA BALLING, widow of the late Joshua H. Ballinger, in the sixty-sixth year of her age; a member of Haddonfield Monthly Meeting of Friends. Her eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love Him.

—, at her home, West Branch, Iowa, Ninth Mo. 17th, 1904, LYDIA B. OLIPHANT, widow of William Oliphant, and daughter of James B. and Sarah Bruders, her eighty-third year. She was a beloved member of West Branch Monthly Meeting of Friends, to a woman of excellent judgment and superior mind, who was greatly missed by her many friends. She was a charitable disposition, ever ready to extend help to those in need.

—, at North Lewisburg, Ohio, Ninth Month 2, 1904, ELIZABETH W. YOUNG, wife of Dr. Edward C. Young, in her seventy-second year. She was a birth-right member and loved the quiet order of our worship. The value of the community seems to be, "A society that is not a band seriously afflicted and four surviving children mourn their loss. "Blessed are the dead who die in the Lord."

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SHALL particularly recommend to the young the people called Quakers, the writings of examples of faithful elders of that persuasion; the one, to inform their judgment; the other, to excite their practice. Education may lead to profess, but gives not strength to obey. Whence it is, that the posterity of men must unavoidably degenerate, unless they have recourse to their first principles, the foundation of your ancestors was the Light of Christ; a firm and unalterable basis. By illumination they regulated their thoughts, their words, their actions. Instructed by its precepts they renounced the pride, the pleasures, the lusts and vanities of the world, separated themselves from humanly-invented modes of worship, bore a faithful testimony against many errors and corruptions of their age, zealously reformed vice and immorality, were exemplary to their neighbors in holiness and righteousness, ordered their conversations accordingly, obtained a good report among men, and in the end were made partakers of the salvation of God.

Would you be the happy successors of their age, as well as Name? Follow the same. It will lead you in the same path, and save you when you turn aside to the right or to the left. It will teach you a reverent and religious regard to the testimonies which have been consciously borne and suffered for, and which point to its direction and guidance, you will never return to the follies and vanities which came out of. It will show you the emphasis of formal profession, and the necessity of inward and spiritual work of regeneration, to the purifying, through the blood of Christ, your consciences from dead works to the living God. Turn not your backs to the heavenly Monitor, which is with you, in you. "Know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."—Joseph

WORSHIP is the human soul in communion with God.

To Readers Not in Profession with Friends.

Ministers and members of other religious denominations are receiving THE FRIEND, who may think at times that our aim is to attack them and their position; when really, we are addressing the case of their imitators who are inconsistently operating under our name of "Friends," and so misrepresenting it. We respect the representatives of the churches of Christendom everywhere who, verily believing the tenets which they have been severally taught, consistently abide by them, and work earnestly under them, according to the light they have. We might not respect any of their members who should embrace our distinctive tenets, being with us in faith and testimony, and yet remain in organic unity with denominations professing to the contrary. So our readers belonging to other denominations will best respect "the jewel consistency" in us, and expect us clearly to represent to their minds what we stand for. And this is all that the world wants and needs of the Society of Friends—that it represent faithfully what it fundamentally stands for, as its contribution to truth in the church militant.

But the day is now upon us, of which we saw a prophecy quoted some forty years ago, when our contending for the faith and testimony once delivered to us as a people, should have to be transferred from outside our limits to within our own borders. Accordingly non-members will please not feel hurt if some family talk of ours being overheard by them, seems incidentally to hit them. And we are not faithful if we do not at times call in question their position also, directly. But let all our things, both ways, "be done with charity."

The Present-Day Turn of Christian Interest.

We apprehend it must be very noticeable to our readers that religious zeal is in the present day changing its mode of expression. Whereas it has heretofore taken form in devotional exercises, the propagation of doctrines, the yielding to rhapsodies, the proselyting of men to special professions of faith, or in various stated offices or spontaneous offerings of worship—now religious zeal is learning to take the form of social energy. Instead of cultivating the piety of our own souls exclusively in cloisters of outward confines or in

cloisters of the heart, it is urging us to step out among our fellow-beings in efforts to improve their condition. It lays its emphasis on the first and great commandment in terms of the second—testing our soundness in the one by our earnestness in the other. Its query is, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and its motto, "Inasmuch as ye have done service to the least of these my brethren, ye have done it unto me." It is held that "the first and great commandment" sums up the true *theology*, and "the second, which is like unto it," the true *sociology*.

We suppose that the terms *egoism* and *altruism* have been invented to express these two fields of Christian or moral life; and we believe that in effecting this turn of religious interest the Spirit of Christ is working a more healthy religion by bringing the pent up devotions of men out into fresher air, and enlarging their hearts to embrace not merely the salvation of themselves, but that of all whom He so loved as to give himself for them. "I have compassion on the multitude"—that was his spirit. The same is the spirit of his own on earth to-day.

We may well be in sympathy with the growing obedience to the sociological direction of Christ's Spirit, and believe that many non-professors though regarding themselves as ethical philosophers of altruism, yet secretly moved by the prevailing current blowing where it listeth, may be workers together with Him better than they know.

Friends, as foremost among the pioneers of such humanitarian movements, can never have a testimony against their members entering into benevolent and philanthropic enterprises, on the ground that these are benevolent. They simply ask that a member does not assume his commission merely from the ends in view, but that he look to the authority of the true and holy Witness, manifesting in the heart a conviction of his will for such a calling. They also ask for a care as to joining the ranks of associations of those who assume their marching orders on other principles, and whose modes of procedure would drag a Quaker member down from some of the principles of truth of which he is in himself convinced. What a little pampering of an accommodating Quaker with an office, in some of these associations,

it takes to make him throw overboard his Quakerism! And by this is not meant his sectarianism, but his owning the Witness for Truth in practice and testimony. Such compromises destroy the spiritual value of a Friend for the work of Christ in any association. It is not *intolerance* of other denominations that makes us hesitate to serve with them in many a benevolent organization. It is because we would have to waive, here one, and there another doctrine or principle, in order to conform with certain ways of theirs. Where there is no danger of this compromise, or where the member is so established as to maintain in love his testimonies for the immediate warrant of Truth on his performances, his association with others in good causes enhances their respect for loyalty to principle, and augments the weight of a Friend's influence as a co-worker with them.

The complaint that Friends are laying stress on *worship* rather than on *work*, is not well placed. The complaint should rather be that they are not worshipping enough—deeply enough, spiritually enough, constantly enough. Then would all their work be an expression of their worship, and a mode of it. Work would improve with worship and worship with work, where both are done as unto the Lord. Work with a divine inspiration is worship, and where it is converted into social energy, it is Christ still lifting up the poor, enlightening the dull minds, unfettering the slave, creating peace, healing diseases, making glad the wilderness and solitary place.

"He that believeth on me," said the Author and Finisher of true faith—not about me, but "on me—the works that I do shall he do also, and greater works shall he do, because I go unto the Father." Improving and reforming the bodily and social conditions of our fellow-beings, in which his works were so manifest in the days of his flesh, are not to be neglected because of the greater and soul-converting ministry of his Spirit more abundantly shed forth in his exaltation with the Father; but both the social betterment and greater still the spiritual regeneration of the world through Christ's disciples will be products and signs of the same quickening Spirit of our risen Lord.

To be a Christian, says a recent writer, means to attain that condition of soul that Jesus possessed in an overpowering sense. He is, accordingly, not merely a moral example. In the soul of Jesus was his intense consciousness of being the child of God. And for this reason we call Him the Son of God, for a soul that has nothing in it but God, is a child of God.

MAN is ever being drawn into situations where knowledge attained is powerless to guide, where the human soul must cry aloud for a living God.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 130.)

In the Tenth Month, 1822, three members of the Committee, viz.: Thomas Stewardson, John Cooke and Israel W. Morris visited the two reservations and had interviews with the Indians residing upon each of them.

Well aware of the dissensions among the Indians, these Friends were very desirous that whatever was communicated to them might have the effect of bringing the two opposing parties nearer together, and inciting all to pursue those paths of peace and righteousness which should render them a happy, industrious and prosperous people. In their address to them at that time, in a Council attended by the chiefs and most of their principal men on the Allegheny Reservation, they said, "Brothers: By the short speech from our friends in Philadelphia, which you have heard read, you are informed that we make you this visit with their approbation.

"Brothers: For a long time before we left home, we had heard there was some division of opinion amongst you on important subjects; and we felt a desire to see you all together, if haply we might be instrumental, through the aid of the Great Spirit, in bringing you nearer together.

"Brothers: We are all at times sensible of the motions of Divine Grace in our own hearts, condemning us when we do wrong; but when we live in love one with another, and do what is good, it makes us feel happy and comfortable; to this we have from time to time directed your attention, without requiring the observance of any forms of worship, such as singing, &c., which may be practised without making the heart better:—but an attention to this word of Divine Grace, as it proceeds from the Great Spirit, cannot fail of bringing us nearer to Himself, and its happy effect also is, to make us love one another and desire each other's welfare.

"Brothers: You ought to consider that the Great Spirit is, or should be, worshipped by all men in sincerity and truth; we should also well consider the effects produced by any particular mode of worship; if order and decorum are observed, and if those who attend return to their homes rather improved in good desires to walk with more circumspection in future, there is reason to hope acceptable worship has been performed; but if wantonness and riot are indulged, and in secret men and women promiscuously get together for vicious purposes, you would do well to reflect whether some reformation is not requisite; for you cannot suppose that your ancestors, in establishing a mode of worship, ever expected it would degenerate into such licentiousness.

Brothers: In speaking our minds thus plainly, it is with a hope some of your wise men will endeavor to make such regulations as will put a stop to such practices.

"Brothers: You are of one nation, and should live together as brethren; and when subjects which concern the general welfare require to be considered, you should meet together, and not separately, as we are informed you now do.

"Brothers: We have heretofore told you of

FOR "THE FRIEND."

a bad practice which some of your Nation have been in; that is, husbands separating from their wives, and wives from their husbands and going to live with others; no good man woman can do so, and it is time you put away such an evil from amongst you.

"Brothers: We are informed some of you think, notwithstanding what you have from me in writing, that we intend to make a claim part of your land for the services we have rendered, and are rendering to you; now, brothers, you must know the land you live on is your own forever, if you continue to live upon and do not sell it; and you must also know that we never can make any good claim to part of it, because if you or your child should be so unwise as to dispose of this reservation, you can only do so to the pre-emptive holders—therefore no claim can be made your land by us."

In addition to the above the Friends gave them good advice in reference to clothing and cultivating their land.

On the conclusion of their address, the Friends requested to have time for a conference amongst themselves, and appointed the next day to reply to it. At that time their chief, a Black Snake, one of those who opposed introduction of schools, first delivered to Friends the sentiments of the party whom he represented. Said he, "You spoke your sire to us that we should be one nation, people of one mind; and after you left us, remained together and became a little united than we had been, but not altogether as we wished to be. We informed those who favor the missionaries, You are our relatives, let us be as one people; if you will remain from amongst us and hold to the Quaker way, we ask no more; we will then be a people of one voice; to this they have not entirely assented, but have promised they would have a missionary among them, but would continue to meet by themselves and have their own people to exhort them. We have considered the advice of our friends and the of our own people, and we of this party concluded not to keep the Sabbath day. We understand your advice to be kind to one another, and attend to business that we may be a prosperous people; this we will endeavor to take hold of, and teach our children to do— and we understand we should be tender to our wives, and that they should be like the ways of the white people; in this respect also we intend to take your counsel, and respecting such among us as drink, to exhort them to it; but we of this side do not right to have our children taught to read; we do not yet see right. We of this side are glad of having you among us, and we only cline taking one article of your advice. I am now more than twenty years since I have been among us, and when we have received any of our children to improve in learning, we think they have also become more careful, therefore their learning has not been beneficial; and they also are apt to be proud, which we think is also against it; things give us great fear of what may happen after come upon us, if those who do not unite with us have their children taught; they will outwit and defraud us of the little land we have left, almost so small that we can only walk with our feet. But we have heard

that we should meet together in Council consider the affairs of the Nation; to this have both parties agreed, and we are thus nearer than before you spoke; and further, have agreed to look peaceably at each other; and we will not interfere with them in education of their children; this we have agreed to, and shall not interrupt them in school learning over the river on your side.

After he had concluded his speech James Ineson, also a chief and a firm advocate of instruction of their children in schooling, rose and expressed the views which he and his associates held in regard to these subjects. He commenced by saying, "Brothers, our friends: We are once more together in the permission of the Great Spirit, through whose providence we are yet preserved in health. We feel rejoiced that you have seen fit to come so long a journey, quite from Philadelphia, to see us. We feel rejoiced and thankful for this. Now, friends, we beg of you to pity our situation—when you come to see how much effect your language has had on you will see we are poor Indians. It is years since you were here, yet we remember your language to us at that time; you told us you were men of your words, not fearful of showing your faces, so you then told us." After commenting upon the wish of the President of the United States that their children should be educated, he continued, "Brothers, we feel always glad to see you; you speak such language as we are disposed to hear, because we believe you feel it from the heart, and we depend upon and have felt reliance in you.

"We understand also the situation of our children; that the title is in ourselves, and it cannot be taken from us without our consent. We are determined to pursue the education of our children, in the hope they will be benefited by it. We do not yet know fully how to cultivate our lands and raise crops of grain; we are yet to improve in this knowledge; and there is an additional inducement to have our children educated, thinking particular times necessary to plant and sow, and our children, in education, will obtain this knowledge, and do for themselves. As you heard awhile ago, those opposed to us will not observe the Sabbath day; our friends, the Quakers, have a regard to that day, and we think it good to observe it also, and bring up our children in observance of it. Thus you see our situation; we will not, on our side, give up the Sabbath day; we are strong in our minds to observe it, and they are strong in their minds to observe it. If we could but see alike in this, there is nothing else to keep us separate; you see our difficulties; we feel anxious that we might be blessed to see as one, but we have not yet come to this, though we are more united than we were before, having agreed to unite in Council on public affairs. Brothers, our Friends: We are distressed in this situation; we wish to have these things righted; and we wish you to assist us to come straight; and we wish to advise from time to time with our true friends who live beside us, what may be for our good. Our minds, the chiefs and warriors of this party, have agreed never to have a missionary for a teacher; never shall we be amongst us, but we will keep the Sab-

bath day, and some of our own best men shall teach us on that day. We wish you to know we are pleased with the two Friends you have placed beside us; we intend to keep near them, and keep the chain of friendship strong. We now desire your welfare, and pray for you against to-morrow, understanding you then think of leaving us on your return. We hope the Lord in his mercy may protect us all, and that you may be preserved to get again to your families in health—and we desire to be remembered to Friends in Philadelphia—and we send our best wishes to the several Friends, men and women, that have dwelt amongst us; we hope the Lord may protect them, and we return our thanks to our friends in Philadelphia that feel interested for our welfare."

In a visit which James Robinson paid to the Friends the same evening, he expressed himself more fully than he had done in the Council, saying, "In the Council to-day we did not say all that was on our minds, being careful lest we should hurt the feelings of any. We pity our old chief [Complanter], seeing the situation he has got into in withdrawing very much from what he formerly thought right; but our minds are firm in the intention to pursue the education of our children, and to hold to the same principle which we have all along received from you; but we are tender of him, not saying much to him. But we intend to hold to keeping one day in the week, and that some wise man among ourselves may then instruct our children and teach them how to act. We look to you in full confidence, seeing you keep to the laws Christ made when on earth, living in love. To look back to our grandfathers, we cannot say any of them were favored with the light we see through Christ; and again, when we examine the Indian ways, and compare them with your ways, we see no foundation there to build on. But in Christ we see a light whereon to build a foundation. The Indians will worship an image or a dream, therefore we feel short in fully uniting with them, which will prevent our being entirely one people.

"We feel desirous you should know we are very much pleased with the Friend you have sent to live near us, we are fully satisfied with him, believing he does all he can for our interest, and we wish you to feel fully satisfied with his conduct amongst us. We think of all you have laid before us for our welfare, and are anxious our young women should learn to sew and spin, and our young men to labor, before we are taken from them by death. You know we have had many difficulties and troubles in endeavoring to fulfill the wishes of our friends, but we intend steadily to pursue your counsel, and in no wise give out. This is our determination. Some that set out have withdrawn, and therefore have not experienced the benefit they might have done, but I am bent to pursue your advice. Even our agent, (alluding to Parrish, the agent of Government), has advised us to fulfill your wishes. I have considered all the things you have mentioned to us. I have by me a writing, drawn by Joseph at my request, setting forth my determination never to be separated from my wife by any cause but death; and this writing I intend to keep by me."

The agent of the Indian Committee on the Cattaraugus Reservation was withdrawn in

1822. The visit and the advice of the Friends appears to have had a favorable effect. A few months after their return home, Joseph Elkinton and Robert Scotton wrote, "The division that has been amongst the natives for a long time, we think is rather in the decrease, as both parties has of late met together to consult upon the business of the nation." Among the difficulties the Indians had to contend with at this time was the trespassing upon their timber lands, and the cutting and removal of timber for sale by unauthorized persons, both Indians and whites. In order to put a stop to this, ten of the principal chiefs addressed a petition to the judges and court of Cattaraugus County early in 1823, requesting that any person thus trespassing after a certain time shall be prosecuted according to law therefore; in it they remark, "The reason that we have written to you respecting our timber is because we have not been able ourselves to prevent trespasses on our own land by our own people, as well as white men, for notwithstanding the white people are acquainted that it is against our wish to have the timber taken off by them, they pay but little attention to our conclusions, and therefore we thought we would apply to you for your assistance therein." They also complain that "four buildings or shanties have been put upon our land in which white people stay, notwithstanding it is pointedly against the laws of New York for white people to reside on our lands," and further state, "We have also found that difficulties arise amongst us by white people farming our fields on account of the land belonging to us in common, and we wish henceforward for white people not to farm Indians' land on the shares." This appeal to judges and court of Cattaraugus County for the protection afforded to the Indians by the laws of New York, furnishes a striking illustration of the rapidity with which the settlement of that region by white inhabitants had taken place; and the change produced upon the condition of the Indians thereby consequent upon the grasping after their possessions by the whites. The three young Friends who had located upon the Allegheny reservation in 1798, are stated in a recent History of Cattaraugus County to have been the first white men who had made a settlement within what are now the limits of that county, yet within 25 years from that time, the tide of population from the East had so spread into and beyond it, that a numerous community were then living in the neighborhood of the reservations; individual rights to property had been established, and a system of judicial districts and legal procedure been adopted intended to extend over both whites and Indians a responsibility to the law, and which to a greater or less extent had attracted the confidence of the chiefs, who then in accordance with ancient customs, still held the reins of government amongst their people.

(To be continued.)

This is peace :

To conquer love of self and lust of life;
To tear deep-rooted passion from the breast;
To still the inward strife;
To lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech and stainless days;
These riches shall not fade away in life,
Nor any death dispraise. —Edwin Arnold.

Public Opinion.

What is public opinion? It is your opinion and my opinion and the opinion of every man who has speech with his fellows. Public opinion on great questions needs to be educated. The conscience of the average man must be developed until the conscience of that man is as sensitive to wrong as the conscience of the best man. If in this nation the spirit of pride and passion and persistence in our individual rights predominates, then the spirit of pride and passion and persistence in our own rights will predominate in the nation. I do not myself think that the spirit of persistence in our rights, pride in our rights and passion for our rights does predominate. But at times, in our impatience as a people, in our want of self-restraint as a nation, I think it comes perilously near predominating. We are not worse than were our forefathers; indeed, I like to think, and with good reason, that we are juster, kinder in our instincts and in our intentions than were they, but we have greater temptations to pride and national arrogance, consequently it requires upon our part a larger amount of moral restraint, a finer sense of our corporate responsibilities. This being so, how can we help instill into the American youth a keener sense of corporate duty? How can we make the civic and national conscience more sensitive to wrong? Along what line shall we move in order to create that proper public opinion that shall lessen the rude persistence of personal rights at the expense of other people's happiness and welfare?

We must begin in the nursery. We must try to influence our children while their minds are still in the plastic and impressionable stage. The elements of patriotism must be learned in the home. "The elements of patriotism, which are gratitude, unselfishness and responsibility, ought to be taught before the child is able to comprehend any larger unit than the family to which it owes allegiance." "Gradually as the child's horizon enlarges and it sees the family but a unit in the wider one of the town, and the town itself but a unit in the more comprehensive unit, country, the child, grown to boy, can be taught in numerous ways his relationship to his native land."

A child's paper presented a picture of an old man showing a boy a gun beneath which were written the words, "Teaching Patriotism." That picture well illustrates the pernicious notion, as has been truly remarked, "that patriotism is somehow necessarily connected with the idea of killing."

The popular picture of George Washington is that of a soldier, seldom that of the statesman, the President, the father of his country.

One would have to search far and wide throughout this land for statues of any dignity to Otis and Morris and Jefferson, to Chief Justice Marshall and Alexander Hamilton. Yet they, and such as they, were the real makers of our Constitution. One can easily find statues to General Andrew Jackson, and to I know not how many brigadier generals and major generals and lieutenant generals. In our national capital you cannot well make a child believe that the Patriot of Peace is as much entitled to admiration as the Hero of War, when on every side, in squares, parks and circles, he sees splendid statues dedicated to the man on horseback.

The fact is we have before us in this new effort rightly to educate our youth in ideas of patriotism a difficult task. It is nothing less than to transfer the emphasis in poetry, in song, in story, in biography, in history, in art, from war, with its false glamour, to peace and the nobler victories and achievements which belong to peace. We are not going to be successful in this task, start as conscientiously as we may, if in the family, directly or indirectly, the boys are taught that "it is more serious injury to themselves to suffer an injustice than to inflict an injustice." Yet much of our common home teaching is of that description. Our boys come home sad and weeping. Johnnie or Charlie has pitched into him, as he says, "thrown him down, muddled his hat." What is the first advice of an indignant parent? "Why don't you stand up for your rights? Why don't you hit Johnnie back when he hits you?" Thus is the seed sown in early life for a strenuous insistence on rights, or even worse, an insistence on revenge. This seed is watered and tended and made to grow by the kind of so-called studies which we compel our child to engage in, the history and literature of the Greeks and Romans, the reading of Homer, Xenophon's "Anabasis," "The Doings of the Gods on Mt. Olympus," or, almost as bad, the history of the American Revolution written in such spirit as induces one to suppose that fighting for liberty is the first essential to the obtaining of individual freedom.

A rough set of robbers, cut-throats, thieves, a licentious code of life in vogue among them, is the company into which we usher our children when we introduce them to Achilles and Queen Dido, and Medea, and Alcibiades, and to the passionate and revengeful gods and goddesses of pagan days. The boy of ten or twelve has not yet the idea of evolution—cannot understand that the heroes and heroines, once admired in a primitive age, should not be admired and imitated to-day. Why then learn about them, if it is best not to know of their ways and deeds? he might answer.

Another mistake we make with our children is in allowing them to use opprobrious names when they speak of men and women of other nationalities. "Oh, he's only a Dutchman!" "I wouldn't have anything to do with him, he's a Jew." "Look! There goes a rateater!" "Watch that Dago!" Such expressions descriptive of Germans, Israelites, Chinese and Italians are used every day before parents without the slightest rebuke. Is the boy or girl who grows up with a contempt for a Chinaman or a German likely, in later years, to treat Germans, Chinese, Italians with that proper courtesy which is due to all God's children?—*Thomas Van Ness.*

We are indeed, weak, unstable creatures, but God is faithful, who is able to establish us and keep us from evil.—*Maria Fox.*

Recalling His sweat as of blood,
His moanings at midnight outpoured,
His back with deep furrowing ploughed,
His grief from His Father's own sword;
His going forth unto the Hill.
His giving Himself to be nailed—
Recalling—what heart but shall thrill
To sing of the Love that prevailed?

—*Thomas Lewis.*

MY GRANDMAMA.

Grandmama wears a soft gray gown;
It's silky when I smooth it down
I hope I'll wear a soft gray gown
When I am old like her.

Grandmama's hair is snowy white;
It always sparkles in the light.
I hope my hair will be as bright
When I am old like her.

Grandmama's smile is very sweet;
My papa says it "can't be beat."
I hope my smile will be as sweet
When I am old like her.

Grandmama knows I love her well;
I love her more than I can tell
I hope little girls will love me well
When I am old like her.

—*Eva March Tappan*

A Place for Everything.

"If you'll learn by the time you are eight to put things in their places when you put them out of your hands, you shall have nice, new silk dress."

So said Mother Dows to her daughter Marion. To have a silk dress, a new silk dress, was the rosy dream of Marion Dows's ambition. "I am nine years old now," she said to herself, "and in nine more I shall be eighteen. I think in that time, if I try hard, I can form the habit of putting everything in its place."

But, if things are to be put in their place, there must be places for them. So Marion made a special bag, and hung it in one special place for her knitting work, which hitherto she had laid down anywhere where she happened to be. Now she always knew where her knitting could be found; and it was easier to take a few steps, indeed quite a number of steps, to put it in place, than to hunt everywhere, high and low, when it was in its place. Then she made a place for her work-box, and was careful to put her scissors and thimble and needle-book back into a box when she was done using them. Little by little she formed the habit. When she came in from church, she put her hat and gloves in their places, instead of laying them on the sofa or bed or some chair, and when she went out on the street she didn't have to wait for them a moment. As time went on, she noticed where this article and that, which did not belong to her was kept, until, if one in the family was at a loss to find where he or she wanted, Marion would be appealed to; and she rarely failed to give the desired information. By the time she was eight she had formed the habit her orderly mother had so much wished she should form. And she had grown so capable in some ways that she was able to earn the promised silk by teaching. Of course, this dress lasted a long, long time; but Marion rarely looked at it or wore it. It was thought of the morning her mother had promised it to her, and the words would come back, "When you put anything out of your hands, put it in its place."

Marion has been a housekeeper on her own account for forty years, and, of all the lessons taught her by her mother, this of putting things in their places is one of the most valuable; for, if we put ourselves in the right places, and all our belongings in their appropriate places, we are quite sure to escape a thousand evils and secure everlasting good.—*New York Advocate.*

FOR "THE FRIEND."

Is it Unlawful Under the Gospel Dispensation.

BY C. A. STANTON.

the teaching and spirit of Christ is to bring all, of all nations, together in the bonds of mutual brotherhood. "Return not evil for evil," and so prove yourselves children of your Father which is in Heaven. God is no respecter of persons, but would that all men should come to the knowledge of the blessed truth; we reap as we sow, individually and nationally this is true. It is often said that though an evil, is an evil that cannot be aided in the present state of the world, and the conclusion may serve to quiet the consciences of many whose feelings revolt at the real realities of war.

Let us examine the correctness of this conclusion, that war is unavoidable. Has the trial ever been made and found to be impracticable. It is to be regretted that no instance of a purely national character has ever occurred to test the practicability of the principles for which we plead; an unreasonable reliance upon Omnipotent arm for protection and defence. There is, however, a case to which we may refer of a strong character, and sufficiently unusual for all the purposes of our argument. Pennsylvania, it is known, was settled by men who believed that Christianity forbade war for any and every pretext, and they acted in strict accordance with this belief. They tried themselves in the midst of savages. They were surrounded by men who knew nothing of written treaties, or the obligations of sacred religion; by men who were addicted to war in its most sanguinary and revolting forms; and yet for more than seventy years, up to the time that the government of the colony passed into other hands, they enjoyed uninterrupted peace. The settlers of Pennsylvania, relying upon Divine protection, placed themselves in the midst of these savages without the means of resisting aggression, and even savage magnanimity felt appeal, suppressed the war cry, and permitted them to possess the land in undisturbed peace. What a lesson to Christian nations!

How painfully, how instructively does the condition of other American colonies contrast with this! We will not attempt to portray it, to refer you to the blood-stained pages of colonial history. War on whatever plea of necessity is unlawful under the Gospel dispensation. Let us make our appeal to those inspired records which as Christians we profess to accept as a revelation from God. If these sentiments prevailed universally among professing Christians and were fully observed in practice, the fulfilment of prophecy, and the reign of the Prince of Peace through Christendom would no longer be objects of speculation and doubt. We invite the professors of the Christian religion, and especially those who are looked upon as its expounders, to a very serious and unbiassed consideration of this subject. The prophets in foretelling the coming of the Messiah, and describing the nature of his mission, set forth Him in the character of the Prince of Peace; "of the increase of his government and peace there shall be no end." It is declared that "He shall judge among the nations, and rebuke many people; and they shall beat

their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

This strong and unequivocal language clearly indicates that it was the will and purpose of the Most High that war should be eventually abolished. Then how can the followers of the Prince of Peace entertain that spirit which engenders war? If we recur to apostolic language as it is presented in the epistles to the churches we shall there meet with injunctions, exhortations and treatises in strict accordance with the precepts of their Divine Master, "Be not overcome of evil, but overcome evil with good. See that none render evil for evil to any man; but ever follow that which is good both among yourselves, and to all men." Does not this include nations also? "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written vengeance is mine; I will repay, saith the Lord." If Christianity forbids those passions which engender war, and which are fed by it, and without which it cannot exist, it follows inevitably that Christianity forbids war; how could language be painted more strongly prohibiting the indulgence of the spirit which induces war? Is it not unusual to attempt a justification of war by referring to the wars of the Jews; they were under the dispensation of the law of Moses. It can be shown that the two dispensations are very different. Holy men, even during the continuance of the legal dispensation, predicted under the influence of the Holy Ghost that the time would come when nations should cease to lift up sword against nation or to learn war any more.

Now in the fulness of time when an angel was commissioned to announce the advent of the promised Saviour, the announcement was accompanied with a rapturous song from a multitude of the Heavenly host praising God and saying, "Glory to God in the highest and on earth peace good will toward men." In harmonious agreement with the language of prophecy and the ecstatic song of the angelic host, were the life and ministry of our Lord and Saviour. The law of the preceding dispensation admitted the principle of retaliation—"an eye for an eye and a tooth for a tooth." Christ the Prince of Peace adverts to this the express purpose of placing a prohibition upon it: "But I say unto you that ye resist not evil: But whosoever shall smite thee on thy right cheek turn to him the other also."

While those under the law were allowed to hate an enemy, Christ's command is, "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father which is in heaven."

With a hope of enforcing our views upon this subject, and for the purpose of showing that they are neither wild nor visionary, we here offer the sentiments of persons respecting it who lived at different periods of time, and were eminent for their piety or learning: Richard Watson, bishop of Llandaff, asserts that "war has practices and principles peculiar to itself which are abhorrent to the benignity of Christianity." Edward Hyde, Earl of Clarendon and Lord High Chancellor of England, says that war introduces and propagates opin-

ions and practices as much against Heaven as against earth. It lays our manners as waste as our gardens and habitations; and we can as easily preserve the beauty of the one as the integrity of the other under the cursed jurisdiction of drums and trumpets." William law, a pious minister of the Church of England and well known as the author of a "Practical Treatise on Christianity," avers that there is not a virtue of Gospel goodness but has its death-blow from war.

The British poet Southey, notwithstanding he had eulogized the heroes of his native land, was constrained to speak in terms of high commendation of those who refuse to fight, and he declares that the prohibition of war by our Divine Master is "plain, literal and undeniable."

Now should not all who are seeking to promote the present and eternal welfare of their fellow men, unite in one great and untiring effort to abolish, to banish from the earth this cruel, demoralizing and destructive scourge?

Will it not be admitted that the views and the practice of the earliest converts to Christianity, living as they did near the time of its Founder and under the teaching of the apostles or their immediate successors, are entitled to great influence in deciding this momentous question? and they establish the fact that the early Christians not only insisted that they were forbidden to fight, but that they manifested their sincerity in offering up their lives, rather than violate what they deemed an injunction of their Divine Master.

A few cases may here be cited: Maximilian, a Roman youth, on being brought before the tribunal to be enrolled as a soldier, refused, saying to the Proconsul, "I am a Christian and cannot fight." On being told there was no alternative between bearing arms and being put to death, he promptly and firmly replied, "I cannot fight, if I die." He continued firm to his principles and was led to execution.

The primitive Christians not only refused to enlist as soldiers, but those in the army who embraced Christianity immediately abandoned the vocation without regard to consequences. Marcellus, a Roman centurion, on becoming a convert to Christianity promptly resigned his commission, declaring that having become a Christian he could serve no longer. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration." He continued firm in his refusal and suffered death on that account. Cassian, who was notary in the same legion, on embracing Christianity resigned his commission, and firmly adhering to the sentiments avowed by Marcellus, like him was led to execution. Martin, another Roman, who was bred to the profession of arms, on being converted to Christianity, abandoned the army, saying "I am a Christian and cannot fight." Tertullian in speaking of a large portion of the Roman armies after Christianity had been largely spread over the world, expressly assures that "Not a Christian could be found among them." Justin Martyr and others furnish conclusive evidence that the Christians of their day bore the most ample testimony to the incompatibility of war with the religion of Jesus Christ, and that many of them sealed their testimony with their blood. Clement, of Alexandria, speaks of Christians as followers of peace, and

says expressly that they used none of the implements of war. Lactantius, another early Christian, alleges that "it can never be lawful for a righteous man to go to war."

Will not all Christians fully agree that war is a grievous violation of the principles of our holy religion? It will not be denied that the precepts and injunctions of our blessed Lord are binding upon individual believers. It becomes, then, an inquiry of the utmost importance, and we commend it to the mature and solemn reflection of all. By what human authority, by what human tribunal, can a community be absolved from the observance of those Divine laws and injunctions which are acknowledged to be binding upon its individual members?

If it be said that Christianity exonerates nations from these duties which she has imposed upon individuals, we ask for the ground upon which the assumption is based. If human authority may suspend one law of God, why may not the same authority exercise the same power in regard to every other law of our all-wise Creator? What right have we to hope for eternal life, if knowingly and habitually we violate his commandments? "If ye love me, keep my commandments."

SPRINGFIELD, O., Tenth Mo. 2nd, 1904.

Not Remembered, Yet Not Lost.

Bishop Hoeskyns, an old time writer thus encourages those readers and hearers who, though earnest in their desires, yet sometimes fall in their efforts to keep in memory the lively oracles: "I have heard of one who, returning from an affecting sermon, highly commended it to some; and being demanded what he remembered of it, answered: 'Truly, I remember nothing at all; but only while I heard it, it made me resolve to live better; and so, by God's grace, I will.'"

There is a story to the same purpose of one, who complained to a holy aged man, that he was discouraged from reading the Scriptures, because he could fasten nothing upon his memory. The old hermit bade him take an earthen pitcher and fill it with water. He then bade him empty it again and wipe it clean, that nothing should remain in it. This being done, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so though thy memory retain nothing of the word thou readest, yet thy heart is cleaner for its very passage through."

To the above may be added the following, of later date:

"What a sermon we had last Sunday!" said a poor woman, who kept a small shop, to a neighbor.

"What was it about?" asked her friend.

"I don't remember," she replied.

"What was the text?" she then asked.

"I cannot quite think," was the reply; "but I know that when I got home, I took and burnt up my bad bushel."

We want more of these sermons that make people burn up their bad bushels, and destroy their rascally weights and measures; and a memory that saves enough of the sermon to revolutionize and reform the life, will serve an excellent purpose, even if it does not retain all the gracious words that reach the ear.—*The Armory.*

TO-DAY, IF YE WILL HEAR HIS VOICE.

Listen to the Exhortation of the Dawn,
Look to the Day,
For it is Life, the very Life of Life.
In its first course lie all the Verities
And Realities of your Existence,
The Bliss of Truth, the Glory of Action,
The Splendor of Beauty.
For Yesterday is but a Dream,
And To-morrow is only a Vision,
But To-day,
Well lived, makes every Yesterday
A Dream of Happiness,
And every To-morrow a Vision of Hope,
Look well, therefore, to the Day—
Such is the Salutation of the Dawn.

FOR "THE FRIEND."

The Beautiful is the Splendor of the True.

This aphorism of Plato was quoted and ably enlarged upon by Pere Hyacinthe in his three celebrated lectures in the Cirque d'Hiver in Paris in 1878. Here is a seed thought. Now, there is no character that can compare in beauty and symmetry with that of Christ. He was the splendor of the true Truth itself. His spiritual life was beauty, transcendent, if not transcendental.

Artists have shown the beautiful Nazarine lad, the wise boy before the learned men of Jerusalem. Born of the Holy Spirit his thoughts had the life-giving breath of the Holy Inspiration. This, his inbred power, Christ promised to his followers in every hour of need, the right word in the right time and place, the apt expression. Poetry has been defined as the expression that no change can improve. Our poets are spoken of as our prophets. Tennyson, Wordsworth and all true poets accept that they cannot command at will the affluents. Wm. H. Seward was one of those thinkers that denied to man the creation of ideas—original thought.

The Holy Spirit gave to George Fox, when a young man, a sight of the medicinal properties of minerals and plants. He thought of healing diseases of the body, but was called to minister to the souls of men. Plato believed that poetry, prophecy, and the high insight are from a wisdom of which man is not a master. He declared also that no man could see celestial beauty in its full brilliancy and live. God shut Moses in "a cleft of the rock," and covered him with his hand. "Thou shalt not see my face, for man shall not see me and live." God made all his "goodness pass before" Moses (Ex. xxxiv: 17-23). True beauty, true goodness, true justice, true love—that God is.

Christ's character as it unfolded was beautiful under the limitations of his humanity—unalloyed, transparent beauty in degree, the beauty of the Son of God in the flesh—spiritual, or soul beauty; all children and all childlike, unprejudiced people were attracted and were happy, rejoicing in his presence and love. True womanhood ministered to him. The beautiful qualities, attributes and offices of Christ will unfold more in all coming ages as his true church unfolds. There is a great advance in this from the Gospel according to Matthew to that according to John, the beloved.

Art, science and philosophy never will outgrow the splendor of Truth in its beauty, as it will, by the illuminating power of the Holy Spirit, be more and more seen in the fuller

light coming to the record of Christ in the Bible.

The last act at the Supper was a beautiful simple object lesson. "If I then, the Lord and the Teacher, have washed your feet, also ought to wash one another's feet" (J. xiii: 14.)

What the World Owes to Quakers.

How many among the tens of thousands people who travel by rail every day know they owe the introduction of the "iron horse" into England to the Quaker? Not many, it is presumed. Yet it is an incontrovertible fact, nevertheless. Stephenson, of course was who actually built the first locomotive and he was no Quaker; but it was Friendward Pease, of Darlington, who found money for the preliminary experiments, who later on financed the first line—that between Stockton and Darlington—ever built British soil. Afterwards Friend Ellis, of Leicester, started the now mighty Midland. Friend Bradshaw inaugurated a "gu" to tell the public when and where the train started, and their destination. And Friend Edmundson, foreseeing that the cumbersome method of "booking" each individual passenger, continued from coaching days, was to be quickly superceded by some more rapid and effective system, set to work and developed the railway ticket, and invented the machine for stamping it.

When the Quakers first became a power on the land there was no such thing as totalstinence. Beer—good beer—and plenty of it was held to be essential to the welfare of British people. So the Quakers, with their accustomed enterprize and energy set to work to brew good beer, and plenty of it; and result was the growth of such world-famous malster firms as the Walkers, the Allens, Ratcliffe, the Hanburys and Buxtons of Stafford, and the Barclays and Perkins of Scotland. Afterwards temperance reform was forced to the front. The Society of Friends came to believe that brewing was a most illegal trade, and they quietly withdrew from the business. They also looked round to some other beverage which might in time be popularly with beer and supplant it. They found it, or thought they found it, in cocoa, and Friend Cadbury of Birmingham, Friend Fry of Bristol, and Friend Rowntree of York founded the cocoa factories which still bear their names and are conducted by their descendants.

Friend Bryant stuck a bit of phosphorus at the end of a silver of wood, and showed Friend May. The great matchmaking firm of Bryant & May was the result.

Friend Reckitt invented a blue for ironing a good color to white clothes after they had been washed, and laid the foundation of a large fortune.

Friend Huntley thought that an improved cake might be made in the little round home-bakes, the Quaker housewives were to bake, and that there were elements of commercial success to the idea. Friend Pugh thought so, too. And between them they started at Reading a tiny bakehouse which blossomed out in time to the vast business of Huntley & Palmer.

When the question of bringing Cleopatra

de from Alexandria and setting it up in don was first mooted, the objection was ed that no engineer could be found bold enough to tackle the task of lifting the mighty olith. Friend Tangey undertook the job, successfully; and afterwards Friend Dixie ed it on its pedestal by the banks of the mes.

was Friend Elizabeth Fry who started on reform in England, visiting, fearless alone, the frightful "women's ward" Newgate, though warned beforehand that savage inmates would likely tear her limb limb. Many of this noble woman's imate descendants are occupying important tions in Britain to-day, among them being Theodore Fry, the well known politician, head of the great iron manufacturing firm heodore Fry & Co., Limited, Sir Edward the famous ex-judge of the Appeal Court, Louis Fry, M. P., for the Northern Divi- of Bristol.

tain's Banking system was the wonder enry of the world a century ago, and that as so was due almost entirely to the Quak- Overend, Gurney & Co., was a Quaker. So is Barclay, Bevan and Co., the found- of the firm being a direct descendant of Robert Barclay, the "Laird of Ury" imalized by Whittier, the "Quaker poet." itish farmers never had an enduring plow- until Friend Ransome of Ipswich made one of "chilled" iron, thereby laying foundation stone of yet another greater business. Friend Abraham first found the secret of casting in iron, from the h, and the huge foundries at Coalbrook- result from three generations, were result.

ue porcelain, as the world is now under- , was not made in England until about middle of the century before last, when ad Cookworthy discovered the china-clay stis of Cornwall.

end Lister became a doctor, and was fied at the deaths in hospitals after opo- ns; so set to work to find a remedy. The result was that greatest discovery of the antiseptic surgery, and plain "Friend r" became first "Sir Joseph Lister," and ward "Lord Lister."

in Bright left the world better than he it, both morally and socially. So, too, r. Birkbeck, the inventor of mechanics' utes; Neal Dow, the temperance reform- and William Edward Forster, of Education fame. All these were of Quaker stock. The Italian Marquis of Mortida, the famous ist, was once plain Thomas Hanbury, er and chemist.

Robert Fowler, who was twice Lord May- of London, came of Quaker ancestry. So, did Sir Walter Scott; Lord Macaulay, whose mother was a member of the sect; Sir r. Rawlinson, the decipherer of the Egypt- uniform inscriptions; Sir Samuel Cun- , the founder of Atlantic Steam Navigation; r. Lyndhurst, the great lawyer; Bolton, who ht the steam-engine of Watt into gen- use; Dr. Tregelles, the Biblical scholar; am Lincoln, America's martyred Presi- Doctor Birch, tutor to our King Edward and Sir T. Fowell Buxton, the indom- and fearless champion of the slave.

after all, our material debt to the Quak-

ers, immense though it is, is insignificant when compared with our moral one. They were the first "passive resisters," and through and by passive resistance—real passive resistance they won for us, in great part, the civil and religious liberty we now enjoy. The sufferings of individuals were frightful. Even women were not exempt. Mary Clark, the wife of a respectable London Tradesman, was publicly flogged, and that in the most savage manner conceivable. Mary Fisher underwent "many grievous scourgings and indignities." Mary Dyer was hanged. These were the "Three Marys of Quakerdom." But they are types only. There were hundreds, nay, thousands, of others—martyrs every one of them.—From "Pearson's Magazine."

Standing Behind His Message.

Under the above title an editorial in the *Presbyterian* on the true ministry contains paragraphs as follows:—

It is a ministry in which man is nothing and Christ is everything, in which the preacher is lost in the gospel, and in which God is conspicuous as the Source and Life of every message that should be always coveted by the Church. She has witnessed her brightest and most glorious periods when the pulpit has been radiant with the splendor of Calvary and the brilliance of heaven's enlivening fire. Revivals of religion have followed, sinners have been converted, saints have been edified and progress has been made along all the lines of Christian work. On the other hand, when Rationalism has gotten possession of the minister, when philosophy has become his dominating power, when genius has been in the ascendant and has dazzled the pew, when "topics of the times" have been the pabulum upon which the people have been fed, when secularism has crept into the sacred desk and essays upon subjects of a public character have been the rage, and when formalism and ritualism have taken the place of the Gospel homily, she has suffered greatly as a spiritual and saving agency. Man has then enthroned himself in God's seat, and worldliness, man-worship and time-serving have crept into the membership and the religion of Jesus Christ has been more of a name than a reality.

To-day there is a special call for less of man and more of Christ in the pulpit. There is a craze for popular preachers, or men who can tickle the public ear, fill the pews and cause things to "boom." All sorts of methods are employed to draw the crowd. Anything is deemed legitimate that will win recognition and make a church the centre of interest in a town or city. Committees scour the land for the available pulpit star. Big salaries are voted to those who can preach in the most approved sensational style and with the greatest magnetic power. No wonder, under these circumstances, so many ministers are led to think more of themselves than of their Lord; more of the themes that are to be found in daily occurrences, or that are suggested by the latest excitement of the day, than of those which come through a spiritual study of the Bible, and more of how they can elucidate and enforce their points by pyrotechnic displays of rhetoric and the flashlight illustrations of the hour than by Scriptural arguments and similes which bear the stamp of the divine imprimatur.

Ministers are affected by their environments, and are liable to the temptations and allurements which beset them. They hear so much of a preaching demanded by the spirit of the age and are so pressed by the competitions of the churches that many of them feel that they must adjust themselves to existing conditions, or lose their grip upon the public, and so they often descend to means which their love to Christ and souls disposes them to forego. But they should remember that they are amenable to God, not to the people, and that it is theirs to exalt God, His Word and the cross of Jesus Christ at all hazards. Those who are faithful to their mission may not be advertised so much in the dailies, nor make such flaming bids for an audience, nor get such flattering "puffs," yet they go on steadily, from year to year, in their work, moulding character, starting holy and beneficent influences, upholding a pure Gospel, glorifying God and building their congregations upon enduring foundations. It is not only one's duty, but his best policy and greatest honor, to plant himself behind his Lord, and move forward to the conquest of the world in Christ's name.

Items Concerning the Society.

James Henry Tucker is said to have visited neighborhoods of Philadelphia, on his way home to N. Dartmouth, Mass., from Kansas Yearly Meeting.

In Philadelphia Quarterly Meeting, on the 7th instant, members who attend meeting at Haverford, Pa., were granted the re-establishment of a Monthly Meeting for themselves, to be held in Haverford Meeting-house. Its members, probably some 120 in number, will be set off to Haverford Monthly Meeting from Western District Monthly Meeting of Philadelphia. This, with that at Lansdowne, makes two new Monthly Meetings set up in Philadelphia Yearly Meeting within the year.

Persis Halleck and Rebecca Mekeel were at West-town School last First-day, and attended Philadelphia Quarterly Meeting on Second-day; at which meeting Thomas Whitson was present, presiding by Birmingham Monthly Meeting for service in that and in Caln Quarterly Meetings. Zebedee Haines was also present, having held a large appointed meeting the afternoon before at Mount Laurel, N. J. William C. Allen, John M. Watson and others also engaged in religious labor in the Quarterly Meeting. Two men ministers were liberated to visit the women's meeting under religious concerns.

In California, and here in South Africa, I have frequently found it necessary to explain the term, "A member of the Society of Friends," by use of the better known phrase "a Quaker." The former is often supposed to apply to some friendly or secret society, and therefore does not, in such cases, carry with it the dignity and respect of the latter. Perhaps this idea, or lack of knowledge, belongs mainly to Episcopopians and others who do not usually read Nonconformist literature, but the fact remains that in out-of-the-way places the name "Quaker" is often better understood and appreciated than the name "Friend."—*Letter in the London Friend.*

Notes in General.

It is stated that of the versions of the Bible now in common use numbering 478, nearly all, 456 have been made by missionaries.

It is said that women will lose salaries of \$30,000 in New York City alone by the new Roman Catholic rule which puts them out of the choirs.

"The gospel of St. Matthew" is now issued by

the American Bible Society in a Syriac dialect that is declared to be nearly the same as that spoken in Palestine in the time of Christ.

Over eighty denominations now recognize the Christian Endeavor Society. There are now over 3,822,300 members of the Society and a million and a half in societies bearing other names.

The old John Street Methodist Episcopal Church, known as "the mother of Methodism" in this country, and the oldest Methodist church in the United States, celebrated its 136th anniversary last First-day in New York City.

Pope Pius X. is fond of sitting for his portrait, and since his election has posed for over twenty oil paintings of himself, and for about thirty bronze and marble busts. He has besides granted sittings to a number of photographers who have taken him in a hundred or more different poses. The pope is not easily pleased in the matter of a portrait, however.

Home as a School of Lies was under judgment by Dr. Witmer at the Bucks County Teachers' Institute, who spoke on "The Imagination and Children's Lies." "Sometimes," he said, "children's falsehoods are not lies, but simply the result of an untrained imagination. The first lesson which a child receives in prevarication originates in the home, where adults overstep the bounds of truthfulness to meet social conditions."

A paper has a story of a boy and his sister who came to the polls determined to "vote for their Pa." A local artist sketched on a blackboard an outline of the two children, with this inscription: "Voters, attention! Please vote for our Pa, so he won't go to Saloon!" In vain did the other side try to dampen the enthusiasm. The children triumphed, and the prohibition bond was elected by thirty-two majority. And so Jimmie did vote for his pa, and won.

"On the Princeton side of the field the scene was pitiful. Several of the players were heart-broken, while F., the Tiger captain, cried and moaned like a person in agony."

This is taken from the New York *Sun's* report of the football game on a Seventh-day in which Annapolis defeated Princeton, the 1903 football champions. Within the last half dozen years it has come to be the highest form of athletic etiquette for the captain of the defeated team to leave the field in tears, and accordingly F. is no more to be blamed than many of his predecessors for following the fashion. But we submit to any healthy non-collegian who has not been bred in the present over-emotional athletic era whether such doings are not babyish, silly and truly unsportsmanlike, says the *Independent*.

The aborigines of Africa are divided into tribes. They are distinguished by their physical features, as well as by certain tribal marks and differences of dialect. Unity is almost impossible on account of tribal animosities which cause constant feuds, that make seriously against the prosperity and growth of the country. Continual tribal wars in the interior have resulted in the depopulation of whole sections and in the extermination of thousands of families. Africa is the most thinly populated of the continents, there being only thirteen persons to the square mile. Liberia is never without tribal wars. The natives are always fighting, to the detriment of the country. Gold, ivory and cattle, which formerly came to the markets of Monrovia, have been diverted into other directions because of better protection to life and property.

The *Methodist Protestant* in a recent editorial says what we could repeat for our own Society: "That which distinguished Methodism in the past and gave it its power among men, was its hostility to anything that savored of worldliness.

It did not follow the fashions of society for the reason that such things interfere with the activities of religion and weaken the influence of piety in the estimation of others. They shunned worldly amusements, because they were a menace to a consistent Christian life. When a man or a woman leaves Methodism to get into a more fashionable church, it is not religion they are after, but the gratification of an unworthy ambition. Membership in some particular church is a prerequisite to get into a certain class of society, then the society is not worth the church it demands as an entrance fee, and the church has veered sufficiently from the simplicity there is in Christ Jesus that it has lost its character as a saving, religious force. It may be a pleasing, religious club, but it is not a church of Jesus Christ."

SUMMARY OF EVENTS.

UNITED STATES.—The cabinet of President and Vice-President of the United States of six different political parties to be voted for on the 8th inst.; namely, those of the Republican, Democratic, Prohibition, People's, Socialist and Socialist-Labor parties respectively. In twenty-seven States a Governor of the State is to be elected.

A dispatch from Washington of the 1st, says: Secretary and Ambassador Jusserand to-day signed a treaty providing for the settlement by arbitration of any possible disputes between the United States and France. The treaty is drawn on the lines of the Anglo-French arbitration treaty. It must be acted on by the Senate of the United States before it becomes operative. A dispatch from Paris says:

The news of the signing of the arbitration treaty between France and the United States in Washington to-day is received here with the warmest expressions of approval, particularly in Government circles. The treaty is regarded not only as a strong bond between the two republics, but also as an important extension of Foreign Minister Delcandé's series of peace treaties.

A dispatch from Washington says: Negotiations have been initiated for a treaty of arbitration between Germany and the United States.

In a recent address Judge Alton B. Parker said: "We hear much from time to time and from many different quarters about the necessity of being prepared for war. This demand is so insistent that the citizen is sometimes tempted to ask whether, after all, it would not be more timely and more helpful to humanity if we should consider the other question of being prepared for peace. So far as periods of time are concerned, it has an importance entirely disproportionate to that demanded by the present."

"During the 121 years which have passed since independence was achieved, we have been engaged in foreign wars during only four of them—the remaining 117 having been found at peace with our neighbors. If arbitration had then been recognized as a policy, we might have eliminated those four, and the disparity between the years of peace and the years of war certainly admonishes us where our interest lies."

Dr. H. W. Wiley, of the Agricultural Department, has lately stated in regard to certain chemicals used to preserve articles of food from decay, &c. Borax and boric acid are regarded by most experts as the least harmful of the so-called preservatives usually employed. Whether this is a true view of the matter or not remains to be determined by subsequent experiments. It is evident, however, from the results of experimental work that the miscellaneous and premeditated use of these antiseptics in food is reprehensible. It is evident that eating small quantities of borax is not, occasionally, would not prove of any lasting injury to the ordinary citizen in good health, but the weak and feeble must be protected, and it is entirely within the grounds of reason that even a very small quantity of an antiseptic of this kind would prove very harmful to a disordered stomach.

A special train carrying President Oscar G. Murray, of the Baltimore & Ohio Railroad Company, and party has lately made a run over the Chicago division, of 131 miles, in 126 minutes.

An air ship called The California Arrow, has lately been on exhibition at the St. Louis fair grounds, and has made several successful ascensions which it appears have been well received under the control of the aviator. It consists of a cigar-shaped balloon with a gasoline motor propelling revolving blades.

An electric locomotive built for the New Central Railroad Company, has lately been tried on a four mile track, and without coaches attained a speed of seventy miles an hour. With six coaches the locomotive reached a speed of fifty-five miles an hour.

On account of complaints respecting the purity of air in the recently opened subway in New York, Mr. August Seibert has made a scientific investigation. Eighteen per cent. of oxygen, he says, is the low amount of oxygen that air can contain without poison those who breathe it, and air containing 14 per cent actually dangerous.

In all twelve tests were made, and these were varied by the several classes of the investigation. At eleven of the twelve stations the average percentage of oxy was slightly above 12. At the City Hall loop station was 17 per cent. During the five days in which tests were made the surface air was dry and cool, showed a percentage of about 20 parts oxygen.

Seibert adds: "I have only examined the air in the stations or platforms, never inside the trains themselves, where quantity of oxygen would vary so greatly in proportion to the number of persons in the car. I am convinced, however, that on any of the express cars at the end of minutes the air contains less than 11 per cent. of oxygen, and that the quantity rapidly decreases in direct proportion to the length of the ride."

During the first 24 hours it was opened, it is said 350,000 persons traveled upon this underground. Some cases of sickness are reported supposed to be due to the want of pure air and better ventilation.

FOREIGN.—A dispatch from Port Arthur, says: "The Japanese fleet has been made up."

Russia and England are completing plans for an investigation of the recent firing upon British fishing vessels in the North Sea. It has been agreed that the Commission of inquiry shall meet in Paris, and the first session is expected to be on the 16th inst. It is stated the Commission will be composed of British, American, Russian and French admirals, one from each of these four to select a fifth admiral.

A despatch from Edinburgh says that the members of the Free Church have taken steps to put in operation the decision of the House of Lords, giving them control of Free Church property. The members of the Free Church will be composed of the Free Church with a notice to and hand over all the church property, including Abershall, three colleges, at Edinburgh, Glasgow and Aberdeen, all the missions abroad and the church buildings, mansees in Scotland, numbering 1100 and valued at £600,000.

NOTICES.

Wanted.—A woman Friend, with experience, to fill a position in a Friend's family as housekeeper or companion.

Address "A,"
Office of "THE FRIEND."

Westtown Boarding School.—For comfort of persons coming to Westtown School, the stage meets train leaving Philadelphia 7.16 and 8.18 A. M. 2.50 and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114a.

EDWARD G. SMEDLEY, St.

Friends' Library, 142 N. Sixteenth St., Phila.—Open on week-days from 9 A. M. to 1 P. M., and from 6 P. M. to 6 P. M.; also on evenings in which Friends' Mutual Lyceum meetings are held, from 7 to 7.45 P. M. Books as follows have been added to the Library: D. S. C.—Journey to LaSalle and Central Tibet.

HALL, G. S.—Adolescence and Psychology ** (2) KRIEHL, H. W.—Schwefelfelder in Pennsylvania.

LAWSLEY, EMILY—Maria Edgeworth.

MORGAN, G. C.—Life of the Christian.

REED, C. A.—North American Bird Eggs.

STEVENSON, M. L.—From Saranac to the Marquette.

SARGENT, D. A.—Lives, Struggles and Power.

STORY, A. R.—Story of Wireless Telegraphy.

DIED, on Tenth Month 17th, 1904, in West Chester, Pa., SIDNEY TEMPLE, in the sixty-fifth year of his age. He was a member of West Chester Particular Annuity Monthly Meeting of Friends, and until a few illness of over a year's duration was faithful attendance of his meetings. On record and on his last day he underwent a surgical operation, he was heard to say: "Thou will keep him in perfect peace whose name is stayed on thee, because He trusteth in thee." He was on his dear Savior, who was enabled to realize the "That it was not by works of righteousness which have done, but according to his mercy God has given us the washing of regeneration and renewing of the Ghost."

THE FRIEND.

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"No Message."

return from labors in a distant locality accompanied by an excuse from writing originally, on the plea that there is "no message," an excuse that should oftener have been heeded, when instead of a message there has been only a permissible or possible topic. The great slaughter of meetings for Divine worship also is going on, because possible topics are taking the place of Divine messages. And because where the carcass is there the eagles are naturally gathered together, they may feed on human discourse rather than on the inspeaking Word of life,—the multitude of the gathering eagles is popularly accepted as the testimony of Life. But these are not to be mistaken for the doves of the Spirit flying to their windows, which are prominent in the day when "the isles wait for Him," "the Spirit of the Lord God is upon his messengers, to preach good tidings unto the isles." (Isa. lxi: 1, 8, 9.)

A picture of a scene in Philadelphia has been publicly criticised because in the foreground a messenger boy is represented as running, an action too unusual to be credible. Messengers are required to account for their time they occupy in delivery. And as the king's business requires haste," or no delay on the way, the runners are likely to be entrusted with the more messages, the more the record they have gained for promptness. If so our running on a message to be delivered has so quickly been succeeded by another to be written, it is this: that the further the people depends upon their faithful waiting and prompt execution of the messages of the Word of life, withersoever they lead us.

We have done much at saying: "No messengers, though many runners

may run." Now it must equally be said: "No messengers, no message." For if the Society of Friends is losing its message to the world, it is for lack of bearers of it. This involves the bearing of the cross on which the message is nailed.

And if one asks, what is the Society's message, the answer is, "As for thee, it is thy message." Only as each one apprehends that for which he is individually apprehended of Christ, does he spell in the living epistle of our testimony the word that he was to fulfil. And the make up of the faithfulness of all is the message which the Society carries. There is no more need to say, "What shall this man do?" And no more right to say, "What shall the Society do?" when thou dost not plant aright thy share in the message or testimony of truth given to thee to execute. How thy part shall fit in to complete the message for our day, must be left to the living Messenger of the Covenant to arrange in its own place of emphasis.

His word for all of us as disciples is, "As thou hast sent me into the world, even so have I sent them into the world." But He came into the world, he declared, that He might "bear witness for the Truth." And "every one that is of the truth heareth my voice." There is no excuse but that every one should find his message. It is oftener learned little by little through obedience in little things, till the message is rounded up full of the increase of God. There is no one who is not designed for a messengership to the world, and to be himself the message that he stands for.

Wherever we may live as members scattered or gathered, it is idle and idleness to say, "No message!" We shall stand accountable for the message which we should have been and given. And of those who are vigilant and diligent to fulfil their course, the language is, "They are messengers of the churches, and the glory of Christ."

In Quakerism, the blessed experience of the forgiveness of sins was not to be assumed to have taken place merely because one had repented and believed, but was to be the subject of the clear testimony of the Spirit to the seeking soul. The transaction was with God; and the other party was to hear from Him, and know that "the Spirit Himself beareth witness with our spirit, that we are the children of God," before professing regeneration.—W. P. Pinkham.

Priests, Preaching and Ordinances.

BY RICHARD CLARIDGE.

The testimony of truth is not simply and indefinitely against all priests, preaching, and ordinances; for, first, we believe in Him "who is a Priest forever after the order of Melchizedec (Heb. vii: 21); the Apostle and High Priest of our profession, Christ Jesus (Heb. iii: 1). And we also own all such Priests as are made by Him, spoken of in Rev. i: 6 and v: 10, "Priests of God." All that have received the holy unction, all who are anointed and consecrated unto God. Those lively stones that are built up a "spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ; a chosen generation, a royal priesthood, an holy nation, a peculiar people, that show forth the praises of Him that hath called them out of darkness into his marvellous light" (1 Pet. ii: 5, 9). But we cannot own those priests who are neither called of God, nor do derive their authority immediately from Him; but being called and ordained by men, who derive their succession through the papal line, do go forth and preach by virtue of a mere human call, power, and authority, teaching for doctrines the commandments of men, and making merchandise of their own imaginations, divining for money, and preparing war against those that cannot put into their mouths. These are the priests which we do not own and cannot own, because the Lord owns them not, neither have they any ground for their order and function in the writings of the New Testament.

Dr. Whitaker, Regius Professor at Cambridge, in his answer to Campanian the Jesuit says, that this name "priest" "is no where in the New Testament accommodated to the ministers of the gospel;" and that "Christ left a ministry, not a new priesthood to them."

And in reply to Duraeus the Jesuit, he asserts, that "seeing the gospel gives the name of priest to none but Christ in its proper signification, but by a common use of that name calls all Christians priests, the papists do absurdly and very wickedly in claiming that peculiarity unto themselves, which is equally granted to all Christians."

Dr. Fulke, speaking of the word priest says, "It is commonly taken to signify a Sacrificer, such as is *Hiericus* in Greek and *Sacerdos* in Latin, by which names the ministers of the gospel are never called by the Holy Ghost. After this common acceptance and use of this word (priest) we call the sacrificers of the Old Testament and of the Gentiles also; because the Scripture calls them by one name, *Cohanim* or *hieries*, we thought it necessary to observe that distinction which we see the Holy Ghost so precisely hath observed. Therefore where the Scripture calls them *presbyteroi*, we call them, according to the etymology,

elders and not priests; which word is taken up by common usurpation to signify the sacrificers of Jews, Gentiles or papists; or else, all Christians, in respect of spiritual sacrifices. And although Augustin, and others of the ancient Fathers, call the ministers of the New Testament by the name of *Sacerdotes* and *Hieries*, which signify the ministers of the Old Testament; yet the authority of the Holy Ghost, making a perfect distinction between those two appellations and functions, ought to be of more estimation with us.

"Christ alone remains a priest forever; and that we may not derogate from Him, we give the name of *priest* to none of our ministers, says the Helvetic Confession."

The preaching we plead for is from the immediate openings of the Spirit of Truth, according to the Holy Scriptures; and therefore we wait upon the Lord in silence, with our minds gathered and retired to the manifestation of His Spirit in our hearts, from our own wills, wisdom, reasonings and studies, that we may receive from Him before we open our mouths in testimony or declaration unto others. This is pure, primitive, apostolical preaching, and the contrary thereunto we disown, in all who ever they are, and with whatsoever arts or devices they endeavor to set themselves off, to palliate their usurped, and consequently unwarrantable and fruitless ministry.

The ordinances we contend against are only the traditions and inventions of men, in things pertaining to God, His worship and service. For this is that which we ought to have special regard unto in all articles of faith to be believed, and in all acts of worship to be performed, namely, *That they are of God and Him only*. For if there is any thing of human mixture in faith and worship, neither that faith nor worship are truly divine. They must be of God, or cannot be justly entitled to that appellation.

By human mixture, I mean the figments and devices of men, in their adding to or taking from, or blending with the institutions and appointments of Christ. As for instance, Prayer is an ordinance or institution of Christ; but if men shall undertake to pray, either by a precomposed form of their own, or of others, or by extemporary help of mere memory, or any other natural or acquired abilities, they offend in one or other, if not in all the fore-mentioned particulars. The like may be said of preaching, singing, and any act of worship whatever, wherein man's carnal will is the chief spring, and his natural will the principal director of the motion.

But it may be asked, how we may pray, preach, sing, etc., that our prayers may be heard, and our preaching and singing may be acceptable to the Lord?

I answer, when we perform these actions by the immediate inspiration and assistance of His Holy Spirit, who thereby taught and enabled his people in all ages and generations past, and is high and ready to teach and enable us now so to do, as we in faith and humility wait upon Him.

And blessed forever be his holy Name, a remnant have had a large experience of his divine power and presence in that respect, and can give in their testimonies, that immediate revelation was not confined to the apostolic age, but that God, who changes not,

is the same that he ever was, according to the measure of his divine Gift, to all that truly believe and humbly wait for his spiritual appearance.

FOR "THE FRIEND."

To All Young Friends.

One paragraph in the very readable article, with the above caption, in THE FRIEND of Tenth Month 29th, has occasioned some uneasiness in the mind of the writer.

"We are, as a religious Society, no longer secluded and apart from other sects; from our babyhood we study, play and make friends with children whose parents belong to other denominations—and it is well that it should be so"—it is good that the great universal Church of Christ should be knit together, even by the hands of little children." We are aware of the delicacy of the point involved in this declaration. We appreciate how desirable it might be for the "great universal Church of Christ to be knit together" in Him. But it seems to the writer, questionable if the Church of Christ has been, or in the nature of the case can be "knit together" in Him, by the hands of little children, in *social intercourse*. From observation extending over many years, my opinion is that the tendency of this mixed companionship for our young children, is to draw them away from Friendliness, and to a form of worship more attractive to our human nature, more pleasing to eye and ear, with less of self-denial and cross-bearing in it, until the "knitting together" is generally into the fabric of some other denomination, to the loss of our own.

I would not have us too exclusive. We do not want to say, either by words or actions, "Stand by thyself, come not near to me, for I am holier than thou." God has placed us among our fellow-men, and has given us opportunities to maintain before the world the Truth as we profess it. Herein lies our mission; and how shall we be best equipped for it? Not, we fear, by indiscriminate mixing with others. We may remember the words of the prophet Hosea of old, "Ephraim hath mixed himself among the people." Strangers have devoured his strength, and he knoweth it not."

Our interests, and the welfare of our religious Society, are closely connected with the vital question of the education of our children.

Appreciating this, the Society of Friends long ago established and has maintained its own schools, in order that our children might "study, play and make friends" with children of its own membership; and many of us can testify to the wisdom of this plan; whereby we were sheltered and shielded from many harmful things that abound in the world, until our impressionable minds were somewhat matured, and we better able to appreciate and understand the doctrines and principles of our profession. Were this care more general and more pronounced in our Society to-day, would we not be more deeply concerned to guard our children, especially in "babyhood" and early childhood, from indiscriminate "making

friends" with children of other denomination or of no religious profession at all?

We are so greatly influenced by our associates, by our environment, that, often unconsciously, but none the less surely does it influence tell upon our lives and the lives of our children. There are, no doubt, instances where this social mingling together results others being drawn toward Friends; but the general trend of the childish mind, under circumstances, is toward the more fashionable, the more showy, the more popular forms of worship and religious observance.

Quakerism is, in its ultimate analysis, a religious theocracy, and were we as faithful our Israelitish prototype of old was commanded to be in instructing the children of Israel what beneficent results might accrue to Church?

"And these words which I command thee this day shall be in thine heart; and thou shalt diligently teach them unto thy children, thou shalt talk of them when thou sittest in thine house, and when thou walkest by way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.)

The writer is a lover of children and abundant faith in the keen insight and the rect intuition which often leads them to a direct judgment where older reason fails.

But let us not needlessly expose them to temptation. Let us throw around them every protection, every safeguard that a deep loving concern can devise, by religious environment, by careful association, and by keeping close to them ourselves in affectionate, sympathetic, watchful and faithful attention to their daily needs, spiritual as well as temporal. Under such influences with the Divine blessing, our precious children will develop more quickly into those strong symmetrical Christian characters that adorn the profession and make and win others to the faith of our fathers.

JESSE EDGERTON

BARNESVILLE, O., Eleventh Month 7th, 1904.

WHEN A RELIGION IS GOOD.—To the question "Is my own religion good and how I know it?" Charles Wagner says: "A religion is good if it is vital and active, nourishes in your confidence, hope, love, a sentiment of the infinite value of existence if it is allied with what is best in you, what is worst, and holds forever before the necessity of becoming a new man; makes you understand that pain is a deliverance if it increases your respect for the consciences of others; if it renders forgiveness more fortunate less arrogant, duty more dear, than the beyond less visionary. If it does these things it is good, little matter what its name; ever rudimentary it may be when it fills office, it comes from the true source; it is you to man and God."

WHEN any matter is trusted wholly to will of God, and the hand of human guidance is in no way put upon it, there can be no rest, for nothing is being cherished save what will be done."

Be swift to love, O heart, be slow to hate. While thy love tarrieth it may be late, Too late to cheer and bless the soul next T'oo late to lead it to the life divine.

* The editor is relieved to have our contributor's qualification of this concession which had not caught his attention.

It is and has been in neighborhoods where it makes no evident difference in point of spirituality, whether they imbibed the savor of non-members or of members resident there.—Ed.

FOR "THE FRIEND,"

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 139.)

Joseph Elkinton and Robert Scotten translated to the Committee Ninth Month, 1823, communication from two of the Indian chiefs to be favorable to the efforts which were made to improve their condition, that contains much information respecting them at that time; portions of which were included by the Committee in their report to the Yearly Meeting in 1824. The following passages are taken from this communication: "Brothers, Quakers, it was the wish of the chiefs and warriors, generally who are favorable to your being amongst us, that we should now address you, so we wish you to consider this as the voice of us all. We have taken a general consideration of what is doing for Indians by missionaries and Quakers, and we at Allegheny disposed still to cleave to your precepts; wish you to continue your labors amongst and instruct our children, as they are the sons who will shortly have to take the reins of government amongst us. We shall rejoice to see individuals of our children grow up and their hearts be upright, as the hearts of our fathers, the Quakers, are. We know that the book is taken for a criterion by both missionaries and Quakers [The Scriptures of the Lord] and there is one difference in the manner of your performing worship: the missionaries sing and you do not. We anxiously desire that our children may feel gratitude flow from their hearts to the great Spirit daily for the favors bestowed, as you do."

"A number of us rest from our labors on the First day of the week and meet together to worship and have one or two of our best men to give us advice at such times. Brothers, the Quakers, at Philadelphia, old men:—people are pleased that we feel inclined to adhere to you as our friends. You Quakers do not lie, for the President before came amongst us, told us that he had a good people, who were Quakers and did not and whatever they said dependence might be placed thereon. You have told us you did not want land we left, you did not want our money, neither were you seeking our skins when you came amongst us, and we believe, because whenever you have visited us, you have still left your papers stating such things, in our possession."

"Brothers, the Quakers, make your mind up, for we shall endeavor to have your advice attended to, and we become a useful people and we much wish that our children may become valuable citizens. We believe the real hearts of Indians having dwindled away to almost nothing, has been by their irregular and improper conduct, and sufficient attention not being been paid to the marriage agreement, that, which we desire may no longer be the case amongst us; we are anxious that our people should be orderly and feel gratitude flow from their hearts daily to the great Spirit for favors; we also wish you to know that our fathers, who now live beside us, we love and have every choice of, and hope they may long continue with us. Ever since Joseph Elkinton has been here, your desires for us in various respects, such as schooling, industrious habits,

etc., have been repeatedly told us by him, and we think great improvement has been made by us in the several respects. He has attended faithfully to the school, whether few or many scholars, and that branch has been progressed in by our children. We have never yet seen him act amiss. We love him much and hope he may continue long with us, as he is now acquainted in great measure with our language and has often been a mediator when difficulties have arisen between any of the bad white people and our nation, and since Robert Scotten has come amongst us we have never seen him act incorrect, and believe him to be a very good man, and hope they may both tarry with us. We wish you may make your minds entirely easy about your two people who are amongst us. We wish you to know, Brother Quakers at Philadelphia, that we have placed one of our people under the direction of Robert Scotten to learn the wheelwright trade, and we also wish you to know as individuals come amongst us from you for to instruct us, that we shall use endeavors to have our people profit thereby."

In order to consider the Indian women in habits of industry, premiums had been offered to them by the Committee for raising and spinning flax, and considerable work in this line had been done by several of them. In the Fourth Month, 1823, a sub-committee was appointed to consider what could be done to further the improvement of the women, who reported that if a small family could be employed on the farm at Tunesassa, who by example and otherwise could instruct them, it might answer the end designed. A few Friends were accordingly named to take steps to procure the services of suitable Friends for this purpose. A request from one of the chiefs, that they might have a woman Friend to instruct their daughters, was also received about this time.

While these efforts were being made to obtain a suitable family, Joseph Elkinton returned to Philadelphia with the expectation that he should feel released from further labor among the Indians at this time, but in a few weeks after his return, information was received from Robert Scotten that an unhappy circumstance had taken place in the reservation by which the minds of the two parties among the Indians had become much agitated, and that those Indians who followed the advice of Friends thought they were not safe in living among the others, and proposed to move to the Cattaraugus or Buffalo Creek Reservation, and also that the offers made to the Seneca Nation to remove from New York State to the westward had been so far accepted, that some of their people were to go to the new location to reside there during the winter, in order to become acquainted with the soil and climate. Upon receiving this information, Joseph Elkinton felt best satisfied to return to Tunesassa and resume his endeavors for the improvement and benefit of the natives there. He was able to inform the committee in conjunction with Robert Scotten, under date of Ninth Month 21st, 1824, that "the division amongst the Indians appears very much subsiding, and there is little probability of their accepting the land at Green Bay. Those who appeared most desirous of so doing are very quiet about it latterly."

Second Month 17th, 1825, Joseph Elkinton notes that Elizabeth Robson, (a minister) from Liverpool, Jane Bettle, from Philadelphia, and Solomon Lukens, companions to her, arrived at Tunesassa. Having previously heard that they desired to have meetings amongst the Indians, Joseph Elkinton had made arrangements therefor.

On the 20th, Joseph Elkinton notes:—Went to Cold Spring this morning, where we had a large meeting; perhaps one hundred and twenty or forty Indians and a number of white people collected. A very exercising time, indeed. Elizabeth Robson sounded some close doctrine in their hearing, which I interpreted for her, after which she appeared in supplication.

On the 21st, according to her request, Elizabeth Robson held another meeting at Tunesassa, at which there were probably from forty to sixty Indians, a lively season, both in testimony and supplication. Encouragement flowed sweetly, and, I trust, it was a strengthening season to some present. After the close of the meeting and before we separated, Robinson came to me and said I must interpret a few words for them to Friends, because they felt so thankful, to which I assented. Blue Eyes made an address to Friends expressing long the thankfulness they felt for having had the opportunity, and desired their preservation on their journey. Considerable more was said, not here noted.

On the 22nd, Elizabeth Robson feeling concerned to have a meeting with the white people in the neighborhood, it was concluded to hold one at P. Tomes', over the river. Information was given, and in the afternoon we had a pretty general collection of white folks at meeting. Elizabeth was much favored to minister to their peculiar states, even in a very remarkable manner sounded an alarm amongst them. In the evening Friends visited the school, much to their satisfaction, I believe.

On the 23rd, Friends prepared for the prosecution of their journey, toward Ohio and Indiana. Before they left us encouragement flowed from Elizabeth, which was tendering, after which they bade Robert Scotten farewell. I accompanied them part way on their journey, the roads being so difficult for travel in this country; I did not feel easy for them to set out alone. Rode to Lears' tavern, where we put up, a distance of perhaps twenty-one miles, and were favored to get along as comfortably as could be expected.

On the 25th, I parted from my dear friends, one of whom mentioned a few words to me, which were as a cordial to my spirit.

(To be continued.)

THE truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—Wm. McKimby.

The world wants men—large-hearted, manly men; Men who shall join in chorus and prolong The psalm of labor and of love. The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth; To clutch the monster, error, by the throat; To bear opinion to a loftier seat; To blot the error of oppression out, And lead a universal freedom in.

LET US BE PATIENT.

JOSIAH MOODY FLETCHER.

Let us be patient with our lot,
And hopeful of the morrow,
Remembering there liveth not
A soul exempt from sorrow;
And even should the cruel hand
Of Poverty oppress us,
Its griefs we better can withstand,
If hopeful hearts possess us.

Contentment cometh not from wealth,
Nor ease from costly living;
The best of blessings, peace and health,
Are not of fortune's giving;
A happy heart dependeth not
On fortune's fickle treasures,
But rather seeks a lowly lot,
Content with simple pleasures.

The ways of God are just and wise
To every living creature,
In every ill there underlies
Some compensating feature.
And when the lowly feel the rod
Most sorely on their pressing,
Full often is the living God
Most lavish in his blessing.

A Summary of the Doukhobor Situation.

BY FRANK YEIGH.

Nearly five years have passed since the strange migration of the Doukhobors from Southern Russia to Canada. Never before had a whole tribe or sect left their mother land and journeyed, in touching faith, six thousand miles to find and found a new home where they would be free from prosecution. When these Russian "Quakers" landed in St. John, New Brunswick, public opinion was divided as to their suitability as settlers. They were admittedly poor, having been assisted in their passage by Friends in England and the United States, and they were as admittedly ignorant, only four per cent being able to read or write. They held in addition strange views as to their attitude toward government authority, such as a determination not to bear arms—a belief that had caused much of the prosecution to which they were subject in Russia.

After a five years residence in Canada, it is interesting to note their condition and the progress they have made. The verdict thus far is a more favorable one than was thought possible in 1899. They are fast losing many of their antiquated Russian ideas and prejudices and becoming correspondingly Canadianized. At first the men refused to comply with the law as to taking out homesteads individually; now they are doing this to a large extent, thus removing one of the grounds of complaint against them. The credit for this and many another change in their attitude is due to Peter Verigen, an ex-Siberian exile, who reached Canada a year ago and who was recognized at once as their leader, as he had been in Russia before his exile. Shortly after his arrival, he set a good example by sacrificing his long Russian-grown beard and exchanging his Russian clothing for the Canadian article and style. Thus the tailor transformed him in an hour into a sturdy western Canadian, so far as outward appearances went. He came on the scene soon after the fatuous "pilgrimage" of a few hundred deluded peasants, and was thus able to exercise a restraining influence far

more effectually than any government official, of whom they were distrustful. Their opposition to the use of animals in any form had died away and they are buying the best of horses and cattle. To-day the Doukhobors own three steam threshing outfits and some portable saw-mills, they are buying the most up-to-date harvesting machinery, they are improving their homes and their villages, and in many other ways showing satisfactory progress. Educationally, a goodly percentage of their children are attending schools, some being taught by Quaker teachers, in buildings erected by the Doukhobors. Religiously they are welcoming an ever increasing number of missionaries. Many of the men work on railways, and others among them have taken contracts for railway construction direct from the railway companies. The farmers are rapidly improving their agricultural holdings and can secure unlimited credit from tradesmen, such is their reputation for commercial honesty. A recent government report says: "The Doukhobors of Saskatchewan are good people and have good horses and cattle and grow good crops." Another report: "In the Swan River country they have made remarkable progress on their farms, and have purchased hundreds of good horses and a large number of binders and mowers."

Such are some of the evidences that these foreigners are bidding fair to become good settlers and good citizens, and that their children will speak English and gradually absorb Anglo-Saxon ideas of life and government.—*Free Methodist.*

OUR hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active people who have conquered adverse natural conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome. Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms among the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempest and grows the tougher and more glorious by the conflict. Strength becomes beauty when love consecrates it to service.—*Exchange.*

Shrink not to do the little thing;
With praise of such does heaven ring;
Shrink not to speak the little word
Of kindness oft the sweetest heard;
Shrink not the smallest mitre to give;
If 't is your best, God will receive.

—*Apples of Gold.*

FOR "THE FRIEND."

Watchman, What of the Night?

In the ocean of the eternities, what is the latitude and longitude of primitive Christianity as George Fox sought to revive it?

Its somewhat distinctive features were: the Headship of Christ, the universal priesthood of believers; silence as worshipful, surrendering the religious activities to the direction of the Holy Spirit, the gift of Christ; the solemn obligation resting upon all the Christians to be implicitly obedient to the intimations of the Holy Spirit, not only in the times of public worship, but at all times everything in teaching or practice that do not harmonize with the spirit and expositure of the Holy Writ is to be condemned, to avoidance of everything that doeth or make a lie.

Broadly stated, are we not as a church militant drifting away from the just standard features? Instead of a theocracy we are a monarchy. Like the nations around we* adopted a one man leadership. Instead of a free circulation of the Divine Spirit through the whole body spiritual, and all standing "minute men," ready promptly to obey or exercise the various gifts, we* have a program and the actors preordained, silence becomes a thing to be avoided. In some cases the call is for trained, man-made theological intellect and reason are exalted, the immediate and perceptible guidance of the Holy Spirit as a gift attainable by all is ignored if not denied.

Now it is an axiom with historians the present is the sure outcome of the past—it is built upon past events. We must accept that the soil had been prepared previously for the present crop, or it would not have sprung up into widespread luxuriance here and in England.

Let us rehearse the matter. How far do an accountability rest on the whole Society of Friends, and has not the good Father waited on the theocracy for much more fruit and more loyal obedience? Has the cry gone for kings like the nations around?

First, as to the Headship of Christ, has been Head over all to his Church and people. George Fox said: "We are nothing, Christ all." Have not too many dropped corporate responsibilities upon the Select Meetings? meetings for worship as well as for business have the higher seats been looked for the control, instead of Christ and the Holy Spirit He promised?

Secondly, what proportion of the membership have been faithful to the universal priesthood of the believer that they were a part. Has the silence been made a live, worshipful reverent silence by each one prayerfully seeking in his own heart to worship God in spirit and in Truth? Christ said that the Father sought such to worship Him. Did not a major part of the Society throw away right to be kings and priests? Were we accepting a temple worship by proxy, a priesthood of the few instead of filling up

*Our contributor may properly say "we" for organizations where his experience has lain. But there yet of the "seven thousand in Israel" steadfast in faith, members and bodies who do not propose for themselves that it shall be "we" that are thus separated from Quakerism.

as minute men, ready cheerfully to do that the Spirit called from any disciple? Lord loves a cheerful giver. primitive Christianity restored all become kings and priest, Christ's headship is acknowledged by all—the guidance of the Holy Spirit accepted at all times and by all. "We are king, Christ is all." "Ubi Christus, ibi caesa." H.

Principle and Business.

We are told, says the Chicago *Evening Post*, considerable surprise was shown by officials of the Navy Department on the receipt of a letter from a Quaker leather-maker of Philadelphia, which ran after this fashion:

Replying to thy inquiry for the price on us for the Navy Department, we would say as members of the Society of Friends we advocates of peace and feel it more consistent with our principles not to attempt to make money through sales to the War and Navy Departments. We are naturally glad to do so, and would say it is purely a question of principle with us."—[J. E. RHOADS, PHILA.]

most of us can understand the surprise of navy officials. It is by no means a com-occurrence for men to put principle before business. In the vast majority of cases, it comes to a choice between the two, and we do not suffer seriously.

But what we do not all seem to understand is the real motive which dictated the forgoing reply. We know that a man's principles, his religion, ought to be superior to every other thing. We know that they should govern in business as well as in his home and in the church, that they should be as strong and as firm on Monday as on Sunday. And we also know that this ideal condition is not what we call general.

But we take it for granted that the Quaker leather-maker refused to bid on belts for the navy for no reason other than the one stated—that he could not believe that war is an unnecessary evil and at the same time make money out of war or anything connected with or intended for war.

Now, we may not agree with this. We may wonder that man not a good citizen who refused to sell supplies to the army or navy of his country. We may believe that he should be insured and not praised for having principles or beliefs greater and bigger to him than his army or the navy.

But surely we can admit that it was a noble, praiseworthy thing in this day of commercialism, of industrial strife, of the reign of expediency, to find a man whose principles are not for sale. We may call this man foolish, or unpatriotic, or anything else we please, but we cannot call him insincere.

The supreme test of principle, of religion, in the market. There the eyes of the people are upon us, there we are judged. We are measured by what we practice, not by what we preach. The religion, the morality, the principle that does not accompany us into the market of trade and barter is not worth holding or teaching.

There are few severer tests of character than that of choosing between principle and

FOR "THE FRIEND,"

"It Is As It Is."

"Is it well with thee, is it well with thy husband, is it well with the child, and she answered, It is well;" nevertheless the child was dead.

How oft we are wont to consider all is well—"it is well," and so many may be deceived, it may be that it were hidden; the prophet said, "the Lord hath hid it from me." There is a witness within undeceived and undeceiving, a Light, "whereunto we do well to take heed." A light shining in a dark place, if allowed to shine, the whole becomes light. Is there any little nook and corner left, any little reserve? Then the whole has not become light. Any assumed condition or position, or the old nature, or the spirit of self, or the world, or modern sentiment, then the Lord does not reign. "Be ye clean that bear the vessels of the Lord." Can there be any taint of the vessel or the oil of the vessel be effected thereby? Then the vessel cannot say, "thus saith the Lord," for there will be death in it, for any thing of the flesh cannot live, and if the vessel cannot truthfully, wholly say, "thus saith the Lord," then at its own peril says it aught.

This covers all the religious sentiment and profession, rules and regulation. It is comfortable to the flesh to fall short of this, in whatever different measure may be the condition of each one, and take up with a false rest. The enemy attains more in one than another according to their willingness. How desirable to think still "all is well," when in reality the child, the new creature in Christ Jesus, is dead or so dwarfed that the Life is hard to discern. Yet how persistently there is a holding to the condition, apparently more firmly than the children of Light, "for the children of this world are wiser in their generation than the children of light."

It is as it is! Is all well? The Lord cannot be deceived, and the honest witness in our own heart cannot be. Blessed be his holy name, there is a way provided to those who want to know the revelations of his Holy Spirit. "He came unto his own, but his own received him not." How could it be? his and yet not know him, not receive him? and yet true it is. There are times and ways, appearances in which the Lord presents himself, too lowly, humbling and unacceptable to his professed disciple, and so he fails of the promise, "as to as many as did receive him to them gave he power to become the sons of God." Finally the woeful language becomes ours by condition, "Alack, master, for it was borrowed!" The gifts a qualification, his holy spirit but borrowed, loaned to us, misused, abused, it becomes no longer fit for use, and though there will be an effort, a struggling laboring effort, to go forth as formerly, yet as with Samson it can not be.

"Sell all that thou hast." "He was found sitting at Jesus' feet, clothed and in his right mind." Oh how precious! And then as the language is applied, "It is as it is," how could it be better? It is Truth and verity, spirit and purity, and though none recognize it, yet the Lord owns it, and "where I am there shall ye be also." The dying testimony of James Naylor seems pertinent and a precious legacy:

"There is a spirit which I feel, that de-

lights to do no evil, nor to revenge any wrong, but delights to endure all things, in hopes to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness; its life is everlasting love unfeigned; and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth; who through death obtained this resurrection, and eternal holy life."

CYRUS COOPER.

SALEM, Ohio, Tenth Month 16th, 1904.

It is a mistake to assume that a change in theology is change in religion. Changes in theology may sympathetically effect changes in religion, but quite marked change in theology may lead to only slight changes in religion. Theology is a mental concept, and religion is the obedience of the heart and will to God.

The demand for a reasonable religion is frequently made, which clearly is a demand for a religion of the reason, a religion level to the reason, and that seems to be equivalent to a logical theology. Religion and a system of religion are quite distinguishable. A system of religion is creedal, while religion is experimental. Theological unrest must be distinguished from religious unrest, and opposition to theology as taught must not be accounted as essentially irreligiousness. The best and most Christian of men reject a considerable part of the theology of a few generations ago.—*The Examiner*.

ONE does not know the Book until his own inner life responds to and appropriates this subtle influence in which it was written. We have much to learn in learning how to understand the Bible. Words at their first and highest are only symbols, and they bring no vital message until spiritual insight penetrates beneath the symbol to the spiritual reality for which it stands.—*The Watchman*.

When I am dying,
How glad I shall be
That the lamp of my life
Has burnt out for Thee.
That sorrow has darkened
The path that I trod,
That thorns and not roses
Were strewn o'er the sod;
That anguish of spirit
So often was mine,
Since anguish of spirit
So often was thine.
My cherished Rabbini,
How glad I shall be
To die with the hope
Of a welcome from Thee.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

HOPE ON.

Hope on! the darkest night will pass,
The morning break in gold and gray,
And ev'ry stream far heaven will pass
When it is day!

Hope on! grim winter sure will go,
Glad spring return with gold and green!
And earth will bloom again below
A sky serene.

Hope on! what though the way seems dark,
The doubts will fade, the troubles end,
And pressing onward to thy mark
The path will mend.
For, though it fail thee, hope will keep
The heart at rest, the spirit bright,
And ever thus the soul shall leap
To new delight.

—Charles W. Stevenson.

"To them that love God, all things for good work together."

To those who love themselves, all things mutually repel each other, and work apart, whatever happens.

When the different segments of the same circle cannot be made to match up, the center is afloot.

When the various elements of the same reform are helping one another forward, the train is express and on the main line. When they are shunting back and forth, banging and splintering, they are side-tracked with a switch engine and there is no train at all.

Things that are done for the love of God work together. They need not, and they do not, have the same form. They need not, and they do not, speak the same language. Endless differences of opinion may divide them theoretically; countless shades of definition may perplex them; accents, emphasis and ratios may elude them, but at the point where opinion, speech, definition, accent and discussion condense into work, they are, like the American Union, one and inseparable.

Self-love is the snare of the reformer. Opinion is a pride-breeder, and sometimes puffs up one so that, in biblical phrase, it repents him that he has made the reform, and when one comes to think of himself as a creator, he gets too big to mix, too inflated to be useful.

It was no accident when Jesus put for the first beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The great victories of character are simple, but they are not cheap and easy. It takes good stuff to be uplifted and yet "poor in spirit."

Many a man of good ability and good intentions has got to be a low-lived truant self-seeker because he lacked the nerve in the beginnings of success to face himself and grapple until the daybreak for a spirit of humility—that is to say, of charity, generosity, breadth, honesty.

Party-love works the same way, more insidiously. Many a clear-eyed, patriotic editor, years ago, saw his party turning to the base uses of a boss and the political vermin that breed upon a boss, and thought it all over

and—kept still for the sake of harmony, and lost his best chance to serve his country, and got an office and got rich, and was little when he might be big.

The love of God, that is to say, the centralization of mind, heart and strength on the eternal sources of things, as opposed to temporary symptoms, expedients is the glory and the power of the reformer. So organized, he escapes the foolishness of trying to follow the cross lights and babel noises of the passing hour, and uses his arithmetic for better purposes than the calculation of chances.

This, too, saves his work from becoming a petrified method. This, too, saves him from bigotry and uncharity. This too, makes him broad, adaptable, available. This, too, saves him from fainting or rebelling at the terrific but inevitable loss of power between the fire-box and the wheel of progress, and prepares his mind for the great gulf fixed between theory and practice in this unfinished world. This, too, gives him quietness and confidence while he learns to labor and to wait.

The pathos of existence is oppressive at the best, but this waiting is the sweat-box that tries the temper of us all. Prophetic souls see visions that are so impossible to be realized in their time as to seem ridiculous to the crowd. Later, some Sinai-climber carves the same visions into a law, and then the struggle comes to give the law breath of life in what we call civilization. The vision is so far it seems mere figment. The Sinais seem to rise from the plain, sheer and unscalable. People and priests alike pervert and disobey the law. But all the while there is a stratum that is *doable*. This level all who love God find.

This conviction is not new to *The New Voice*, but it became preeminent exactly two years ago when its editor (John G. Woolley), quit the platform and came to this office to announce the doctrine of this editorial, empty the inkstands of their gall and vitriol, and break the pens with which mistaken zeal was trying to tattoo "the body of Christ" with the trademark of the Prohibition party.

We had not, and we have not, weakened nor relaxed a single muscle of our energy in favor of the views for which distinctively the paper has stood from the beginning. There has to be an organization standing for the last word of reason, science, and religion against the legalization of the beverage liquor traffic for money. But we have seen clearly and do see more and more clearly, that the party requires some agency more flexible than itself, in order to muster and utilize the working prohibitory sentiment of localities. With the high pitch of its voice, and the rigidity of its contention, it is not a good hand at making the most of motley crowds of local "temperance" people. It is the best of teachers, but the worst of truant officers.

The cure for this is not in hauling down our colors, and trying to be something else, or something easier; but it is in a more cordial and effectual co-operation with the working parts of which our party is, or should be and could be, the organized whole.

The weakness of our party in practice is that it has no work for the humble man to do at the place where he is, except to push the propaganda. Too often he does not hurt the saloon there. Too often he hurts the

church there, by refusing to help it to do the best it knows or understands. And too often he hurts his own influence in his own community, not by trying to do the impossible for nothing is impossible—but by refusing to help the possible because it is not *all*.

The cure for this is for our people everywhere, while they keep pushing the propaganda, to work with their neighbors at the then-and-there-achievable. Local option is not a doctrine, but a fact. The people of a given locality have the option, under the law, or in spite of the law, to permit the saloon. We must extend the option to prevent the saloon, and this is only possible local co-operation in practice, to the full extent that principle will allow, passing over lightly as possible the interlocutory backlogs in calm and confident anticipation of the first decree, "Thou hast been faithful over a few things, I will make thee ruler over many things."—*New Voice (Editorial, Ninth Month 22nd, 1904.)*

TREACHERY AT THE TABLE.—After quoting many kinds of recipes from a large number of popular Cook Books, *The New Voice* comments as follows:

Note the conspiracy of the cook books force alcohol into every pantry and upon every table. "A glass of sherry," or "a glass claret," "a half-pint of brandy," "a tablespoonful of rum," "a gill of whisky," "other like ingredients may go into any one numberless cakes, puddings, pies and sauces while whole soups are made of wine.

This is certainly a remarkable phenomenon of advanced civilization. Here is a powerful drug, capable of producing and actually producing, numerous diseases, and worst of having an insidious power, like opium or hashish, to create a destructive appetite itself—an appetite that is universally admitted to produce more poverty, crime, disease, sorrow and degradation than any other sin cause. Where that appetite is established woman is everywhere the chief sufferer, rectly in her own life and indirectly through her children.

Yet here is woman offering this fascinating and deadly drug to trusting guests and own cherished family at her own table!

Will not future ages wonder at such a record of barbarism in this? What would an American say to having opium served with his meal in China, or hashish in Turkey?

It will be urged in apology for the cause that the quantity of liquor in one dish is great, that much of the alcohol evaporates in the cooking, so that often there is little except the taste. In fact a recipe sometimes prescribes brandy, gin, or rum "enough to taste."

Even supposing all this were true, yet the question recurs, is it well to foster a taste for a powerful narcotic that according to level-headed statesmen like Gladstone, "produced more misery than war, pestilence and famine combined."—and to do this for amusement and entertainment?

Home is the last refuge of character. goodness or temperance falls there, it is everywhere and altogether. Woman is priestess of purity. When reverence for is gone, little reverence is left for anything.

an or divine. We are fighting a battle national, social and individual life against destroying saloon. When woman brings her home and sets upon her table the very gods that work the ruin in the saloon, the stuary is violated. The young man who met at her board the odor and the flavor the various wines, the brandy, whisky, gin rum called for by the cook-books can no longer feel any horror of these in the on. The saloon can only offer a greater utility of the very same things. Each ministry woman sets the sanction of womanhood and the seal of the sacred of home upon the deadliest evil of modern civilization.

Cheerfulness While at Work.

Employees can often make their situations better, get more salary, and win promotion by being cheerful and bright, besides having a happy, pleasant time themselves. Emory tells how this worked in her own case:— I started out to my work one morning, determined to try the power of cheerful thinking for I had been moody long enough. I said to myself, 'I have often observed that a joy state of mind has a wonderful effect on my physical make-up, so I will try it upon others, and see if my right thinking can be brought to act upon them.' You I was curious. As I walked along, more resolved on my purpose, and persistent that I was happy, and that the world was waiting me well, I was surprised to find myself up, as it were, and my carriage became erect, my step lighter, and I had the sensation of treading on air. Unconsciously I was smiling, for I caught myself in the act of it twice. I looked into the faces of the men I passed, and there saw so much trouble, anxiety and discontent, even to peevishness, my heart went out to them, and I wished I could impart to them a wee bit of the sunbeams I felt pervading me.

When I arrived at the office I greeted my bookkeeper with some passing remarks, and for the life of me I could not have made it under different conditions; I am not naturally cheerful; I immediately put us on a pleasant footing for the day—she had caught the reason. The president of the company I was employed by was a very busy man, and much hurried over his affairs, and at some remarks he made about my work I would ordinarily have felt quite hurt (being too sensitive by nature and education); but on that day I had determined that nothing should mar its brightness, so I replied to him cheerfully. His brow cleared, and there was another pleasant footstep established, and so throughout the day I was allowing no cloud to spoil its beauty for others about me. At the kind home where I was staying the same course was followed, and where, before, I had felt estranged and wanted of sympathy, I found congeniality and warm friendship. People will meet halfway if you will take the trouble to go halfway.

Now, my sisters, if you think the world is treating you kindly, don't delay a day, say to yourselves: 'I am going to keep it bright in spite of the gray hairs, and, even if I do not always come my way, I am going to try for others, and to shed sunshine across

the pathway of all I meet.' You will find happiness springing up like flowers around you, you will never want for friends or companionship, and, above all else, the peace of God will rest upon your soul."

Sunny people dispel melancholy, gloom, worry and anxiety from all those with whom they come in contact, just as the sun drives away darkness. When they enter a room full of people where the conversation has been lagging, and where everybody seems bored, they transform the surroundings like the sun hurrying through thick, black clouds, after a storm. Everybody takes on a joyous spirit from the glad soul just entered. Tongues are untied, the conversation which has dragged becomes bright and spirited, and the whole atmosphere vibrates with gladness and good cheer.

This power to scatter sunshine, and to radiate gladness and good cheer, everyone should cultivate.

There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its doors to you. A cheerful disposition is a fund of ready capital, and a magnet for the good things of life.

Ruskin says: "Do not think of your faults; still less of other's faults. In every person who comes near you, look for what is good and strong. Honor that; rejoice in it; and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes."

If you make up your mind firmly that you will never again speak unkindly of any one, and that, if you cannot find anything good in them, and cannot see the best side, you will see nothing and say nothing, it will make a wonderful difference in life for you. You will be surprised to see how soon everything will respond with a message of joy and peace. Your vinegary countenance and cynical remarks will be cast off as an ugly mask which has been hiding your real, wholesome, happy self, and the blessings of human experience will be yours.—*Success.*

Items Concerning the Society.

On First-day afternoon, the 6th inst., the sequestered old meeting house at Mt. Laurel, N. J., was the scene of an occasion of marked interest to many Friends of that section; being that of an "appointed" meeting for worship, held at the request of Zebedee Haines, a minister from New Garden Monthly Meeting, Pa. The half of the house occupied was filled with people from the immediate and adjacent neighborhoods; at least five Friends' Meetings being represented in the congregation. The company assembled in a manner that seemed to indicate that they had been drawn thither under a sincere desire for their soul's good, which probably gave rise to the marked solemnity which was observed throughout the meeting. The vocal exercises were introduced by a fervent supplication for the inbreathing of the Holy Spirit upon the people, that the various individual states might be reached, and closed with the repetition of what seemed the joyous refrain throughout their course "Jesus Christ, the same yesterday, to-day, and forever!" The doctrine of whose saving grace, in its various phases, had been pow-

erfully and lovingly declared in the main testimony of the occasion. The countenances of many, as observed at the close of the meeting, indicated that hearts had been affected, and, let us hope, covenants renewed with Him who has been declared to be a covenant keeping God. The inspiration derived from the meeting was felt to be one of hopefulness, especially for the young, many of whom went forth at the close of that beautiful autumn afternoon, to renew their life on the morrow with the deeper sense of responsibility and the quickened zeal which had been imparted by the message of the hour to their individual souls.

W. L. M.

The following account is received of the North Carolina Yearly Meeting of Conservative Friends assembled at Cedar Grove, Woodland, Northampton County, from the 26th ult. to the 31st inclusive. The meeting for Ministry and Oversight convened on Fourth-day afternoon the 26th, followed by a General Meeting on Fifth-day. The Yearly Meeting for business had its sessions on Sixth, Seventh and Second-day following with Meetings for Worship first; and on First-day three Meetings for Worship. That in the forenoon was much crowded and overflowing, and that in the afternoon was for young people and the one at night was in the Baptist Meeting House. The gospel stream of living ministry flowed sweetly and much excellent counsel was handed forth through the different sittings, and young and old were tendered together. A noticeable feature throughout was the interest manifested by young Friends. We were tenderly admonished not to look to man, but to put our Trust in the Lord. There were several ministers from other Yearly Meetings with companions present and Friends from a distance and the meeting issued twelve minutes of acceptable attendance. Three Epistles were received from other Yearly Meetings to whom, and to four others on the American Continent an Epistle was sent. The Queries and Answers were read, also, the Unanswered Queries and Advices, a Representative Meeting appointed, and committees on Education, Book and Tract, Peace, Finance, Temperance, and all the business transacted in much unity and brotherly Love, waiting on the Lord for guidance and counsel, to whom Glory, Honor and Praise alone belong. The meeting adjourned to meet again next year at same place on the second Seventh-day in Eleventh Month.

M. O.

Notes in General.

A grand prize was awarded to the publishers of the Standard Dictionary by the Commissioners of the Louisiana Purchase Exposition. Also, a gold medal to the publishers of the Webster Standard Dictionary.

One of Prime Minister Balfour's fine statements: "Those great national struggles which, though now and again they might be necessary, always left a deplorable mark, and always retarded the progress of humanity and civilization."

In 1816, Dr. Channing in a sermon preached to the Congregational ministers of Massachusetts on war, said: "Let us prove that courage, the virtue which has been thought to flourish most in the rough field of war, may be raised to a more generous height and to a firmer texture in the bosom of peace."

A native trader from Timbuctoo, visiting Bathurst, took home a card with a Bible text written in Arabic upon it, and on his next visit to Bathurst he purchased an Arabic Bible, which excited great interest among his countrymen who listened to the contents of the book. As a result eighteen copies of the Arabic Bible purchased by the Foreign Bible Society have been sold to him for his countrymen.

The London *Examiner* states that up to Ninth

Mo. 22nd, 31,690 passive resistance summonses have been issued, 1140 sales have been made and 33 resistors have suffered imprisonment. R. J. Campbell and other prominent ministers are among the most recently summoned. At Dr. Clifford's house two solid silver presentation trowels were seized under a distress warrant. Albert Spicer, J. P., has also had goods distrained upon. J. H. Jouett's microscope was seized and will be sold.

ESSENTIALS for CHURCH UNION are thus tersely expressed by (1) *The Churchman*, and (2) by the Bishop of Liverpool, respectively:—

I. The great purpose of re-union is to subordinate the secondary and the accidental to the fundamental and essential teachings of Jesus Christ. Concordant work can go on with the widest divergencies of practice.

II. Re-union must exclude no Christian body in which the fruits of the Spirit are manifest.

Queen Alexandra administered a severe and richly deserved rebuke to the gambling set among the aristocratic ladies in London society, when she refused to attend the Epsom races on the day specially famous as "ladies day." Her absence robbed the occasion of its interest and eclat, and was a source of consternation to the assembly of ladies. It is said further that the Princess of Wales is in entire accord with the Queen in this matter, and that her absence was for the same reason.

The University Extension Society sends us announcements of a series of lectures to be held at Fifteenth and Chestnut streets, Philadelphia. Such of them as it is proper for *THE FRIEND* to announce are:

A lecture by Carleton Noyes, of Harvard, on "Literature as the Interpretation of Daily Life," Second-day evening, Twelfth Mo., 12th.

A lecture by Henry Vandye, of Princeton, (which is not unlikely to be treated from a right standpoint) on "The Moral Law in Art," Third-day afternoon, First Mo. 30, 1905.

A course of six lectures to be given on Third-day afternoons, beginning First Mo. 10th, by John Cowper Powys, of Oxford University, on "Representative American Writers."

The season will close with a course of six Third-day afternoon lectures, beginning Second Mo. 21st, by Gray Crelton Lee, on "Spain and France in North America."

The following is sent to us by Lawrence F. Flick, M. D., president, 325 Pine St., Philada.:

The Free Hospital for the Poor Consumptives has been compelled to go in debt twenty-five thousand dollars for a power house and an administration building for the White Haven Sanatorium. These additional buildings were needed, and will enable the institution to do better work. They will also add thirty-two beds to the capacity of the institution, which up to the present time has been one hundred beds. Since its establishment three years ago, the White Haven Sanatorium has treated 876 patients. Admission to the White Haven Sanatorium is free, and strictly in the order of application and registration. In many cases the Society even supplies clothing to the poor who are admitted. The results of treatment have been excellent and compare favorably with any produced in the world. At least 75 per cent. of the patients admitted are restored to a condition of physical health.

It has been the policy of the Society to keep out of debt. In pursuit of this policy I am now trying to raise the twenty-five thousand dollars for which we have fallen behind. I appeal to you for assistance in this matter. I deem you must take note of the advanced position which Pennsylvania occupies in the crusade against tuberculosis. Kindly give me such assistance as you can and as

will show your sympathy for our cause and for the poor whom we are endeavoring to help.

SUMMARY OF EVENTS.

UNITED STATES.—The late election resulted in the choice of Theodore Roosevelt for President by a very large majority. Thirty-one States out of the forty-five have chosen officers favorable to the candidates of the Republican party, and it is announced that they will receive a greater number of electoral votes than have ever been given.

The House of Representatives of the 59th Congress will be controlled by the Republicans, about 242 members, out of a total of 385, belonging to that party. In the Senate there will also be a large majority of Republicans.

The President has declared that under no circumstances will he be a candidate for or accept another nomination for the Presidency.

A very severe storm, accompanied by rain, snow and high winds, swept over the Atlantic coast on the 13th instant. This is said to not have been equalled at this period of the year since 1885.

A Pennsylvania Railroad train lately ran over Crestline, Ohio, to Port Wayne, Ind., a distance of 131 miles in 113 minutes.

By the Annual Report of the Auditor for the Post Office Department it appears that the deficit in the postal revenues during the last fiscal year was \$5,579,492.

Dr. Henry Kraemer, professor in the Philadelphia College of Pharmacy, has been conducting experiments with copper sulphate and metallic copper as germicides of high efficiency against the typhoid fever and cholera bacteria that infect drinking water in centres of population where filtration has not yet been turned to practical use. The proportions have been a strip of copper three and one-half inches square to every quart of water. The strips were first cleaned with pumice. The reduction in disease-bearing micro-organisms in the period was between 75 and 90 per cent. and thus the high germicidal efficiency of such a simple instrument, as copper foil ought to make a successful appeal to those who find the process of boiling their drinking water too troublesome to undertake, in spite of the repeated warnings of the highest medical authorities, not only in Philadelphia, but wherever copper is used for drinking water. For actually polluted water. For myself, I am going to use the copper foil in the drinking water at home.

Encke's comet has been seen through the large telescope in the observatory at Washington. The path it is pursuing is said to be that which was predicted for it upon its return.

A despatch from Washington says: Secretary Hay has received assurances from Great Britain and Mexico that they stand prepared to negotiate arbitration treaties with America on the lines of that recently concluded between France and the United States. Consequently the State Department will proceed at once to complete the whole fabric of treaties, so as to have them ready for submission to the Senate when it meets again.

Preliminary returns to the Chief of the Bureau of Statistics of the Department of Agriculture on the production of corn in 1904 indicate a total yield of about 2,453,000,000 bushels, or an average of 26.7 bushels per acre, as compared with an average yield of 25.5 bushels per acre as finally estimated in 1903, 26.8 bushels in 1902, and a ten-year average of 24.2 bushels. The preliminary estimate of the average yield per acre of potatoes is 110.4 bushels, against an average yield of 84.7 in 1903, 96.0 bushels in 1902, and a ten-year average of 81.0 bushels. The preliminary estimate of the average yield of 1.54 tons in 1903, 1.56 tons in 1902, and a ten-year average of 1.35 tons.

A despatch from St. Louis of the 11th says: As the result of a scientific experimental balloon ascension made to-day from the aeronautics concourse on the West Fair grounds, the practicability and accuracy of wireless messages could be received, both as to altitude and distance, were satisfactorily tested. More than twenty messages were transmitted from the World's Fair wireless tower.

It is stated that experiments have been carried on at the Electric Experiment Station, Amherst, Mass., which show that electricity has very marked effects on the growth of both seeds and plants. Seeds of several kinds of vegetables were planted in insulated boxes, where they were subjected to electrical currents of various kinds and intensities. The result showed that an alternating current of low intensity was the most effective stimulant, increasing the growth in some cases as much as thirty-seven per cent.

FOREIGN.—The Japanese General besieging Port Arthur has offered terms of surrender to the Russian garrison.

The bombardment is reported to have lately been increased, inflicting great damage, and that the besieged were in sore distress.

A despatch from London of the 10th instant says: Russia has refused to entertain overtures made by Japan to end the war in the Far East. Though a failure of effort has given rise to a widespread belief that a war of attrition is opened for intervention. The United States, Great Britain and France are expected to take the step. While Russia has refused to accept a direct proposal from Japan, it is thought that representations made to these Powers might succeed. There is a prevalent belief that President Roosevelt will take the initiative.

A despatch from St. Petersburg of the 13th instant says: Russia is facing a great internal crisis, which, in the minds of intelligent Russians, overshadows in importance all questions relating to the war and foreign politics. New, broad and liberal movement seems not only in the way, but gaining momentum daily, and the best feature of it is that it is entirely divorced from any radical revolutionary propaganda. Prince Mirsky, the Minister of the Interior, has given the impetus to the movement but has done so against the most powerful influence. The Russian policy as regards Finland, if not reversed, has been greatly ameliorated, and the Finnish National Diet will meet next month. Prominent Finlanders, who under the Czar's regime received permission to return to their own country or to go abroad if they desired to do so. The oppressive activity of the police throughout the empire has been largely relaxed; banishment by administrative order has been abolished; hundreds of political prisoners have been released. The Jews have received assurances of a dawning of a brighter day, and the method of treating student demonstrations has been radically changed, suspicion being substituted for Cossack charges.

A bill for the separation of Church and State has been introduced into the French House of Deputies. Under order from the Premier, the officials of the Government in the various departments have so strictly forced the law in regard to religious association that six congregations of monks now remain in France, these are daily expecting expulsion.

In a recent speech in London the Foreign Minister declared that it is impossible to conceive of a more terrible punishment than the remorse of a Ministry who, loss of temper or desire of popularity, brought upon a country "the scourge and calamity of needless war." It is his hope that the Russo-Japanese war may "give stimulus to the existing desire for some less dangerous method of adjusting international differences." He also said, "That great statesman, John Hay, recently remarked that war was the most futile and fallacious human folly."

The action of the British Government in referring consideration of the attack of the Russian war vessels upon fishing vessels in the North Sea, to a special popular excitement, is an evidence of great calmness and self-control.

A despatch from Copenhagen says: The Danish Government will accept President Roosevelt's invitation to participate in a second Peace Conference. The Government considered it particularly desirable to have a personal meeting of the President and the Danish King. The Danish Government declared, is glad of the opportunity to enter into a treaty.

A despatch from St. Petersburg of the 9th says: Distinction to join the troops for Manchuria is noticeable in the south of Russia is becoming general throughout the country. Riots have occurred in a place consequent upon the effort to send the forces to the Far East.

A severe earthquake occurred in the island of Crete, on the 10th instant, by which 78 persons were killed and more than 150 houses were overthrown.

NOTICES.

Westtown Boarding School.—For copies of persons coming to Westtown School, the steam trains leaving Philadelphia at 7.15 and 8.15 A. M. and 7.15 and 8.15 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, S.

MARRIED, at Friends' Meeting-house, in West Pa., on the fifteenth of Ninth Month, 1904, FRANK M. GOODWIN, of Greenwich, N. J., and SUSAN S. FOSTYRE, of West Grove, Pa.

THE FRIEND.

A Religious and Literary Journal.

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No. 140 N. SIXTEENTH STREET, PHILA.

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FRIENDS' CITY HOME.—In another column we found an account of the Friends' City Home Association of Philadelphia. It was understood by its promoters that the first would be a hard one to pass through. Now that the commendable enterprise is on its feet and under full headway, its managers will feel much encouraged. Here a home of excellent social life are found by young people who are earning their livings in the city. A household of this class it is a privilege to be a member of, and their relatives at any time may well feel grateful for the moral protection afforded those whom the paternal home no longer covers.

Recruiting for the Pulpit.

We have seen something of committees of Yearly Meetings going about among subordinate meetings to "stir up spiritual gifts,"—a practical aim being to rehabilitate the ministry. Now the same object of endeavor is pressed after in other denominations. We told of an important conference held this month at the Vendome in Boston, because of marked falling off in the number of college students seeking to enter the ministry. A number of prominent educators, editors and clergymen of the leading denominations took part in the discussion, and set on foot what is intended to be a series of conferences to be held in the principal cities of North America, to encourage young men to study for the ministry.

These men might seem to have looked to a wrong set of universities for the source of supply,—or to have forgotten the transcendent University of all,—that of the Universal and Saving Light and Spirit of Christ, which raised up all true Apostles and ministers in the beginning. Let them set the college students and others upon being led by the

Spirit of God, and without once saying "minister" to them, they will get as a harvest seven-fold more than all that human leaders can stimulate to choose the ministry for themselves. No man can truly take this function unto himself, but he that knows what Divine calls are unto himself, through heeding them in little things and larger, as they come. The University of Spiritual Obedience, that is the training-school of Christ which is the school of supply, for a ministry which is his.

The Courtesy of the Truth Transcends the Conventional.

On three grounds that minister was correct who, thinking we had applied for the use of his meeting-house (which we had not) for a Friends' meeting, sent reply that Friends would not allow a Methodist minister to conduct his manner of worship in one of their meeting-houses, and why should they request the loan of a Methodist place of worship to preach in?

Within the scope of *retaliation* his position was deemed by us as entirely consistent; also on the ground of interchange of courtesies, where *courtesy*, or reciprocity in goods manufactured on the same basis, is the highest law governing a case; thirdly, on grounds of *fidelity to a trust*, where funds to erect a building were bequeathed or contributed by former donors for the inculcation and maintenance of the doctrines, tenets and ministry of that special church. The letting in of that which might be a diversion from some of the positions of Methodism, might well seem to be unfaithfulness to a pecuniary trust. We are prepared to respect such a view, both as to their meeting-houses and ours.

But as some of our members are at times a little bewildered on the score of *courtesy*, when propagators of other creeds or views, who would have given us a hearing in their meeting-houses, are yet not granted recognition in the ministry under our roofs built for a radically different ministry, we are willing to call their attention to this radical difference. So far as the ministry is concerned, the other denominations stand on the same basis together, acknowledging the same manner of call to its exercise, the same qualification, the same line of preparations, the same human discretion of times, themes, teachings, com-

position, prearrangement, predetermination; coupled with regulation to fixed hours for its exercise whether under a sense of the witness of the Spirit or not—hoping indeed for the assistance of that Spirit on general principles, but not depending on realizing His authority as a *sine qua non* for submitting to speak a message, or to pray, or to praise.

Now a Society that is built, and a house that is built, for a testimony to the spirit of prophecy as the only true basis for the exercise of public ministry—and at moments not at our command, but of the immediate openings of "the true and holy Witness,"—that Society disowns itself and its meeting-house from its one legitimate position in Christendom, when it recognizes the validity of the lower and human plane of public discourse for the ministry it consents to stand for and sit for. Its houses also, its property also, was bequeathed or designated for its unique position and exclusive testimony for the ministration of the Spirit, and for no other. To admit its use otherwise, is a diversion of a trust. It is not because the proffered preacher might be a Methodist or a Presbyterian—it would be still worse if he operating in their principle of preaching claimed the name of Friends—it is not because of the sectarian name, that we would have no spiritual right to acknowledge by public position him as a gift in the ministry; it is because by placing representatives however able, of a stated and concocted ministry, whether they be labelled Friend or other, in the place dedicated to the prophetic order of ministry, we misrepresent what the Society of Friends stands for.

If now we were on a common basis of ministry and worship with others, there might be no higher law than that of common courtesy to govern interchange of opportunities.* But where courtesy would call for a waiver of the higher Truth and fundamental principle, Truth must be in dominion above courtesy—though never above Love. The Truth, in the love of it, is the divinest courtesy which a restored Quakerism could manifest to the churches of Christendom, in its keeping to that platform from which it can say to them all, "Friend, come up higher!"

*Among bodies holding our name and the same ground as regards worship, reciprocity of houses is on one side barred by special doctrines, while through latitude of creed it is not barred on the other.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 147.)

In the Third Month, 1825, Joseph and Abigail Walton, members of Fallowfield Monthly Meeting, and Mary Nutt, a member of London Grove Monthly Meeting, offered their services to the Committee, which were accepted. The latter had particularly in view the instructing of the Indian women in the arts of domestic economy. A letter was sent by the Committee to the Indians introducing them, and bespeaking for them a close attention to the advice which they might give them, and expressing the hope that their women and girls would improve the opportunity thus afforded them of acquiring a knowledge how cleanly, economically and comfortably to conduct their household affairs. In this letter the Committee thus earnestly express themselves to the Indian men: "Brothers, we are your true friends and speak plain to you. Should you let the present opportunity pass without improving it, it will be very discouraging to us. You know it is now many years since we have been urging you to exert yourselves for your own and your children's good, and we think it is high time that you should open your eyes and act like wise men; had you attended to this important subject as you might have done, by this time you might have had your land in such a state of cultivation that beside affording you comfortable livings, would have enabled you to have sold cattle and grain in abundance, and you might have clothed yourselves with articles of your own manufacture and supplied yourselves with all other necessary things."

There was at this time an increasing pressure brought to bear upon the Indians to induce them to part with more of their land; on the other hand they were strongly urged by Friends to look towards a division of them, at least of the Allegheny Reservation, and to hold it in severalty as a means of keeping possession of it. The Friends at Tunesassa wrote, under date of Seventh Month 7th, 1825: "An interview was obtained with Red Jacket by one of our number some time since, and it was strongly recommended to him to use his endeavors to have the Allegheny Reservation divided into severalty; he so far acceded to the measure as to say he would mention the subject at the general council for consideration, but we have understood that it was not done by him publicly at that time."

"Several of the natives appear anxious that a partial division should be effected if a general one cannot be obtained, so that they and their children might be secured in the permanent possession of their farms. It would be very desirable if something could be done that would prove advantageous to them in regard thereto, but a peculiar difficulty exists on account of a part of the nation being so unwilling to have it divided."

They also inform the Committee at this time that the Agent of the United States Government, in a late general council of Indians held at Buffalo, stated that the pre-emption holders [The Ogden Land Co.] were very desirous to obtain their land, and it was his advice that they should dispose of their several reserva-

tions, with the exception of the one at Buffalo and one at Allegheny, and that all the Indians should settle on these two reservations, which "would have a tendency to satisfy the pre-emption holders." A few months later they wrote that the Indians had become much alarmed because of information they had received, that if they were not disposed to sell their reservations, "the pre-emption holders would take possession of those parts of their lands which were not occupied by Indians;" and they also say: "We have been informed bribes have been offered to different individual chiefs to induce them to use their influence to have some of their present reservations disposed of." In view of these circumstances, the Committee express in their report to the Yearly Meeting in 1826, their belief "that the situation of these poor people is at this time in various respects peculiarly critical." A few weeks later, in an address to the Indians dated Fifth Month 4th, 1825, the Committee recommended to them, in order that their land may be secured to themselves and their posterity and not be subjected to the danger of a sale by a few individuals, that they should agree at a general council, that in addition to the consent of all their chiefs, the "consent of a majority of the nation should be necessary to make any contract respecting your lands or any part thereof." The important safeguard here proposed was not adopted, however, until years afterward, when sad and costly experience had taught them its value. After abolishing the government by chiefs in 1848, a provision was inserted in the Constitution of the Seneca Nation then adopted, declaring that in addition to the approval of three-fourths of the legal voters, the consent of three-fourths of the mothers of the nation should be requisite to give validity to any agreement for the sale of their lands.

In the meantime, the efforts of the pre-emption holders to obtain a cession of some of their reservations were continued, and in Eighth Month of the same year, 1826, were successful in inducing the Indians to relinquish nearly one-half of their lands. This purchase included the Canadea Reservation, on the Genesee River, containing 8,800 acres; a part of the Buffalo Creek Reservation, containing 33,637 acres; a portion of the Tonawanda Reservation, containing 33,409 acres, and a strip of the Cattaraugus Reservation, containing 5,720 acres; in all 81,566 acres. For this the sum of \$48,216 was to be invested, and the interest on it, about \$2,500, was to be paid them as an annuity. In mentioning this transaction to the Committee the Friends at Tunesassa wrote, under date of Ninth Month 6th:

"The chiefs have but recently returned from Buffalo, and we have already heard of some dissatisfaction having been expressed by some of the natives on account of the land having been sold and money received by the chiefs."

This important event in the history of these Indians not only produced feelings of dissatisfaction and discouragement to them, but affected the minds of the Committee with similar sentiments, as is shown by the following allusion to it in their report to the Yearly Meeting in 1827: "As relates to the general improvement in agriculture, etc., we have little to communicate; the circumstances attending

these people at this time not being calculated to encourage them to exertions of this kind. As since our last report the Seneca Nation has been induced to part with very large bodies of their lands in different places to the pre-emption holders, and it is to be feared that this may be a prelude to their parting with the remainder at no very distant day. Notwithstanding this and other discouragements which have occurred the Committee have persevered in their attention to the services required by their appointment, believing that by continuing to do so, so long as there remain any prospects of benefit to these poor, injured people the object contemplated by the Society will be best promoted."

The dissatisfaction of a part of the Seneca Nation with this sale resulted in a visit to Washington by Red Jacket and Captain Johnson, who had an interview with John Quincy Adams, then President of the United States in which they stated that the treaty was fraudulently obtained. The President communicated this statement to the Senate, who upon consideration refused to ratify it by a vote of 12 to 20. But, on the fourth of Fourth Month 1828, that body adopted the following resolution in explanation of their action, viz: Resolved, "that by the refusal of the Senate to ratify the treaty with the Seneca Indians, is not intended to express any disapprobation of the terms of the contract entered into by individuals who are parties to that contract, but merely to disclaim the necessity of an interference by the Senate with the subject matter." The President shortly afterwards appointed Richard M. Livingston, of Saratoga, N. Y., to examine into the matter, who met the Indians in council at Buffalo in the Sixth Month, 1828, and in the following month made a report of his examination to the authorities at Washington. Nothing, however, appears to have been done to stop the operations of the bargain and sale. Nearly sixty years afterwards, the Seneca Nation brought a suit law to recover possession of these lands, chiefly on the ground that the treaty had never been formally ratified. This suit was finally decided in 1891 by the Court of Appeals, which held that the transaction of 1828 was a valid one, and that the Indians could not therefore either recover possession of these lands or an additional pecuniary equivalent.

In a letter to the Committee dated in the Twelfth Month of this year Joseph Elkinton remarks: "The continuance of the school upon its present plan we consider a very important part of the concern amongst the natives, the children have an opportunity not only learning their books, but likewise of becoming acquainted with the manner in which we cultivate the ground."

In the Fifth Month of this year Mary Nutt arrived at Tunesassa in company with Joseph S. and Abigail Walton, and on the fourth of Seventh Month she opened a school to instruct girls in sewing, spinning, knitting, etc. A number who were present at the opening was but 6, yet more afterwards came, and in the Sixth Month, 1827, the Friends reported that since the commencement of the school the scholars had spun tow and flax for 176 yards of cloth, wool for 53 yards, 78 cuts of sewing thread, had knit 49 pair of stockings, 11 pair of mittens, and made 12 straw hats.

Robert Scotten was engaged at this time in structing the boys in the use of tools, particularly those used by wheelwrights.

Joseph Elkinton, in order to promote the vancement of the natives in industry and agriculture, about this time encouraged the formation of a society among them, known as the Aboriginal Agricultural Society of Allegheny, and assisted them in preparing a constitution and by-laws to govern it; thirty-four the Indians met at the organization of the society, and most of them paid a small sum to treasury, which was to be used in awarding premiums. The following is a list of some of the premiums: Any member raising 60 bushels of rye in one year to receive \$2, the same amount to be paid to any one raising 250 bushels of corn, or 200 bushels of flax, or 60 bushels of spring wheat, or shearing 30 pounds of wool from his own sheep in one year; to any one building a frame barn 30 feet by 40 feet with suitable stables, etc.; \$5 premiums are also offered to those who raised a certain amount of hay, cleared, fenced and prepared 100 acres of land, those who digged a well 15 feet deep, etc. This Society was disbanded after an existence of less than three years.

In the latter part of Eighth Month, 1825, Joseph Elkinton and Joseph S. Walton visited certain natives on their farms in order to advise and instruct them in regard to sowing seed wheat, etc., recommending them to sow in the fall of the year, instead of the spring they were generally in the habit of doing. The Friends found most of those they visited willing to accede to their suggestions, though referring their former methods. In these interviews they had the opportunity also of speaking upon other subjects in which they could exercise an influence upon them for good. One visit, an Indian of about thirty-six years of age, informed them that about two years previously he had gone on foot from Allegheny to Buffalo, a distance of about seventy miles in one day.

Some statistics were obtained from different individuals in regard to the amount of their land, their crops, number of animals, etc. An examination of these shows that of eighteen persons inquired of, the average number of acres under cultivation was from seven to eight. The number of cattle, including oxen and cows, belonging to each farmer was from four to five, and of hogs and pigs, about seven. The census returns for 1890 show that there were one hundred and twenty farmers on the Allegheny Reservation at that time who cultivated on an average about 24 acres of land each, and together owned one hundred and thirty horses. Each farmer had on an average from three to four head of cattle and one to two swine apiece, and produced thirty-seven bushels of potatoes, fifty-nine bushels of corn, fifty-nine bushels of buckwheat, together with flax, oats and hay.

(To be continued.)

BEGIN the day in a spirit gathered unto prayer, and "many burdens will slip away and many dangers will be averted that might have overtaken us," but for this drawing to and from the throne of grace.

"It will rest thee to pray,
Then forward, for daylight is fleet."

Letter from James Parnell.

To my Dear Friends, Brethren and Sisters in the City of London (1655).

To ye translated ones my love from the Life doth flow; you that are translated and renewed in heart and mind, you that are separated and redeemed from amongst the children of this world, and the pollutions and abominations that they live in; in whom the works of the new creation, wherein dwelleth righteousness, are established; who are beautified within, who are adorned within, who are comely within, who are purified and cleansed within by the precious blood of the Lamb, with whom you are crucified, who are in Him, who have put on the wedding garment, and are admitted to the table of the Lord, and are partakers of the Holy Union.

Oh, ye blessed of the Lord, ye babes and children of the Most High who dwelleth in purity and reigneth in majesty, who has established and set up His throne in your hearts, in you is my joy and great delight; yea, I remember you when ye were tender and springing up, but by waiting upon the Lord you have renewed your strength, and the more is my joy made full in you, and ye are made precious in my sight; ye that are inward Jews of the heart, cruciform, redeemed from kindreds, tongues, languages and people, who are come to the Heavenly Jerusalem there to worship the Father in spirit and in truth, whom He hath chosen to bear His Holy Image which hath been so much defaced in this world, and in you to exalt and glorify His name of Holiness amongst the heathen, and them that know Him not, now in this day, wherein He is visiting the earth with judgment and with mercy and with a mighty power to call to an account the inhabitants of the earth: And blessed are ye that have hearkened unto His voice; ye shall sing and rejoice when others shall weep and mourn and howl; though amongst them your portions are scoffings, scornings, mockings, deridings, backbitings, revilings, persecutions, stripes, imprisonments, yet have you learned to account these as riches, who know the Comforter within you, and your Redeemer to live with you. I do rejoice in all these things, being now made partaker of them. I am not unknown to you, my voice ye know of old. Oh, how do I long to see your faces, but in that I am straitened for a time. My life is bound up in many of your hearts, which makes me I cannot forget you; my spirit cannot be separated from you though my body is kept in strait bonds. But the straitness will be broken when He hath perfected His praise in them, who is my only Keeper and Supporter.

O ye simple doves, who sit without guile in your mouths! how I am ravished with the love of you, when I behold you in spirit! you that have given up unto the death, to the famine, to the sword and to the fire, and have patiently submitted unto the Father's will and willingly sacrificed up your darling; your faith is unto you imputed for righteousness; and the God whom you have trusted and believed in, will make you rich in Him and give you substance incorruptible and an inheritance that never fails; in measure you can set to your seals of what is written unto you.

But some have hearkened unto the evil spirit, which hath brought evil tidings of the Good Land, and such have turned back into Egypt

and joined with the magicians thereof to harden Pharaoh's heart against the innocent and filled the mouths of the heathen with blasphemous speeches. But let them go on; he that is filthy let him be filthy still; for He cometh quickly whose reward is with Him, to give unto them according to their doings. But all things work together for the good of you who stand in the faith, who are not moved with the winds that blow, nor the storms that come against you, who eye the hand of Providence in all these things, which bringeth good out of evil to you-wards, who abide in the Truth and stray not.

So as you have tasted, felt, known and experienced of Him, so trust ye in Him and remain in your sure confidence which is begotten in you by His word. And be ye as lights in the dark world both by word and by conversation that in all things ye may be approved by the Father in your consciences, as faithful and obedient children, every one in your calling, wherein you are called, that the price thereof you may obtain in the end of your race. O lift up your heads and look up to the Father, and see how He has tendered you, and how His love has been tendered towards you all along, who hath not left you without instructors and nursing-fathers, who have watched over you with tender care. In much love and tenderness I am drawn forth towards you little ones, which springs from the Root of the Vine because you bear my Father's image.

Long have I waited to write to you, and lately I had an opening of you which caused me to visit you with this epistle, for ye have been oftentimes in my remembrance though I could not write; and now you must read me in that love which tongue cannot express, and in that epistle which is written in your hearts without either paper or ink by the immortal Word of Life, and there my name you will know.

So, the Lord God Almighty, the Keeper of Israel, overshadow you, and in His holy presence keep you pure and innocent, that you may pour forth His praise in the earth and shine as the sons and daughters of Zion, into whose blessed protection I you commit, and do lie down with you, who am a sufferer in outward bonds by the will of man for the Innocent Seed's sake, but at liberty with the Faithful, who am called JAMES PARNELL.

Written from Colchester Castle, Eleventh Month 12th, 1655.

LOVE BITTER THAN FORCE.—The highest human victories are moral. To use the fist is the triumph of the physical man, to conquer and use the brain is the victory of the intellectual, but to bring every thought and feeling and fancy of the soul into enduring captivity to the obedience of Christ—this is the best, highest and last conquest of the moral man.—Thomas C. Easton.

THE CHURCH AND REFORM.—There have been times in the history of the church when she has wrought mightily in great reforms, but the dominant characteristic of the church to-day is timidity; her dominant policy is to be as noncommittal as possible and her aim to keep out of trouble as far as possible. So long as that attitude is maintained the church will never have any force, no reforms will be effected.—Lorimer.

Selected for "THE FRIEND."

George Fox as a Minister.

BY WILLIAM PENN.

I. He was a man that God endued with a clear and wonderful depth; a discernor of others' spirits, and very much a master of his own. And though that side of his understanding which lay next to the world, and especially the expression of it, might sound uncouth and unfashionable to nice ears, his matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more weighty and instructing it appeared. And, as abruptly and brokenly as sometimes his sentences would seem to fall from him, about Divine things, it is well known they were often as texts to many fairer declarations. And indeed, it showed beyond all contradiction, that God sent him; in that no art or parts had any share in the matter or manner of his ministry; and that so many great, excellent and necessary truths as he came forth to preach to mankind, had nothing of man's wit or wisdom to recommend them. So that as to man he was an original, being no man's copy. And his ministry and writings show they are from one that was not taught of man, nor had learned what he said by study.

Nor were they notional or speculative, but sensible and practical truths tending to conversion and regeneration, and the setting up of the kingdom of God in the hearts of men. And the way of it was his work. So that I have many times been overcome in myself, and been made to say, with my Lord and Master upon the like occasion, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of this world and revealed them to babes." For many times hath my soul bowed in an humble thankfulness to the Lord, that He did not choose any of the wise and learned of this world to be the first messenger in our age of his blessed truth to men, but that He took one that was not of high degree, or elegant speech, or learned after the way of this world, that his message and work that He sent him to do, might come with less suspicion or jealousy of human wisdom and interest, and with more force and clearness upon the consciences of those that sincerely sought the way of Truth in the love of it.

I say beholding with the eye of my mind which the God of heaven had opened in me, the marks of God's finger and hand visibly in this testimony, from the clearness of the principle, the power and efficacy of it, in the exemplary sobriety, plainness, zeal, steadiness, humility, gravity, punctuality, charity and circumspect care in the government of church affairs, which shined in his and their life and testimony, that God employed in this work, it greatly confirmed me that it was of God, and engaged my soul in a deep love, fear, reverence and thankfulness for his love and mercy therein to mankind; in which mind I remain, and shall, I hope, through the Lord's strength, to the end of my days.

II. In his testimony or ministry, he much labored to open truth to the people's understandings, and bottom them upon the principle and principal Christ Jesus the light of the world; that by bringing them to something

that was from God in themselves, they might the better know and judge of Him and themselves.

III. He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony and fulfilling of them, with much plainness, and to great comfort and edification.

IV. The mystery of the first and second Adam, of the fall and restoration of the law and gospel, of shadows and substance, of the servant's and son's state, and the fulfilling of the Scriptures in Christ and by Christ, the true Light in all that are his, through the obedience of faith, were much of the substance and drift of his testimonies. In all which he was witnessed to be of God; being sensibly felt to speak that which he had received of Christ, and was his own experience, in that which never errs nor fails.

V. But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say was his in prayer. And truly it was a testimony he knew and lived nearer to the Lord than other men: for they that know Him most will see most reason to approach Him with reverence and fear.

VI. He was of an innocent life, no busy-body nor self-seeker; neither touchy nor critical. What fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere, and in all; but with love, compassion and long suffering. A most merciful man, as ready to forgive, as unapt to take or give an offence. Thousands can truly say he was of an excellent spirit and savour among them; and because thereof, the most excellent spirits loved him with an unfeigned and unfading love.

VII. He was an incessant laborer; for in his younger time, before his many great and deep sufferings and travails had enfeebled his body for itinerant services, he labored much in the word and doctrine in England, Scotland and Ireland; turning many to God, and confirming those that were convinced of the Truth, and settling good order as to church affairs among them. And towards the conclusion of his travelling services, between the years 1671 and 1677, he visited the churches of Christ in the plantations in America, and in the United Provinces and Germany, as his Journal relates, to the conviction and consolation of many. After that time he chiefly resided in and about the city of London. And besides his labor in the ministry, which was frequent and serviceable, he wrote much, both to them that are within, and those that are without the communion. But the care he took of the affairs of the church in general was very great.

VIII. He was often where the records of the business of the church are kept, and where the letters from the many meetings of God's people over all the world used to come. Which letters he had read to him, and communicated them to the meeting that is weekly held for

such services, and he would be sure to sit them up to answer them, especially in suffering cases, showing great sympathy and compassion upon all such occasions; carefully looking into the respective cases, and endeavoring speedy relief according to the nature of them. So that the churches, or any of the suffering members thereof, were sure not to be forgotten or delayed in their desires, if he were there.

IX. As he was unwearied, so he was undaunted in his services for God and his people. He was no more to be moved to fear than to wrath. His behaviour at Derby, Litchfield, Appleby, before Oliver Cromwell, at Launceston, Scarborough, Worcester and Westminster Hall, with many other places and exercises, did abundantly evidence it, to his enemies as well as his friends. . . . And truly I must say, that though God had visibly clothed him with a Divine preference and authority, an indeed his very presence expressed a religious majesty; yet he never abused it, but held his place in the church of God with great meekness, and a most engaging humility and moderation. For upon all occasions, like his blessed Master, he was a servant to all; holding an exercising his eldership in the invisible power that had gathered them, with reverence to the head, and care over the body; and we received, only in that spirit and power of Christ as the first and chief elder in this age; whereas he was therefore worthy of double honor so for the same reason it was given by the faithful of this day, because his authority was inward and not outward, and that he got, and kept it, by the love of God, and power of an endless life. I write my knowledge and not report and my witness is true, having been with him for weeks and months together on divers occasions, and those of the nearest and most exercising nature; and that by night as by day, by sea and by land; in this and foreign countries; and I can say, I never saw him out of his place, or not a match for any service or occasion. For in all things he acquitted himself like a man; yea a strong man, a noble and heavenly minded man; a divine and a naturalist, and all of God Almighty's making.

I have been surprised at his questions; answers in natural things; that while he was ignorant of useless and sophistical science he had in him the grounds of useful and commendable knowledge, and cherished it ever where; civil beyond all forms of breeding; his behavior; very temperate, eating little and sleeping less, though a bulky person.

Thus he lived and sojourned among us. As he lived, so he died; feeling the same eternal power that had raised and preserved him in his last moments. So full of assurance was he that he triumphed over death, and even in his spirit to the last, as if death were hardly worth notice, or a mention; recommending to some of us with him, the dispatch and dispersion of an epistle just before given forth by him to the churches of Christ throughout the world, and his own books; above all, Friends; and of all Friends, those in Ireland and America; twice over saying, My poor Friends in Ireland and America. . . .

In a good old age he left us, after having lived to see his children's children in the Truth many generations. He had the comfort of short illness, and the blessing of a clear ser-

the last; and we may truly say with a man God of old that being dead he yet speaketh; I though now absent in body he is present spirit, neither time nor place being able to interrupt the communion of saints, or dissolve fellowship of the spirits of the just. Hisarks praise him because they are to the praise Him that wrought by him; for which his memorial is, and shall be blessed. I have done to this part of my subject, when I have said this short epitaph to his name: "Many s have done virtuously in this day; but, or George, thou excellest them all;"—*Rise I Progress of the Society of Friends.*

A Mother-Made Man.

A well-known man was introduced at a public meeting as a "self made man," instead of appearing gratified by the tribute, seemed to throw him, for a few moments, a "brown study." Afterward they asked the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to asking that I was not really a self-made man."

"Why" they replied, "did you not begin work in a store when you were ten or eleven?"

"Yes," said he, "but it was because my father thought I ought early to have the educating touch of business."

"But then," they argued, "you were always such a great reader."

"Yes," he replied; but it was because my father led me to do it, and at her knee she made me give an account of the book after I read it. I don't know about being a self-made man. I think my mother had a great deal to do with it.

"But then," they urged again, "your industry was your own."

"Well, I don't know about that. One day, a barrel of apples came to me to sell out by speck, and, after the manner of some storekeepers, I put the specked ones at the bottom of the best ones at the top. My mother asked me what I was doing. I told her and she said, 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my industry. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything of any character or usefulness."

"Happy," said Dr. Lorimer who told the story, "the boy who had such a mother; and the mother who had such a boy so appreciative of his mother's influence."

ANY sincere, judicious and disinterested persons, who have witnessed the work of God's redeeming them from a vain conversation, have been obliged to relinquish the forms and ceremonies of religion wherein they had been educated, and to frequent the meetings of the people called Quakers, where, as some of them have declared, in an inward retirement waiting upon God in silence and humility, they have come to experience Divine comfort and refreshment, and that solid satisfaction of soul, which they never could attain by their own willings, runnings and performances. In proselytes as these come in at the right place.—*Preface to Life of Richarda Claridge.*

First-day Excursions.

The *Record-Herald*, of Chicago, gave the following report of the meeting of the American Association of General Passenger and Ticket Agents, held at Old Point Comfort, Virginia, recently:

"The clergy, religious organizations, Sunday observance leagues and kindred societies throughout the country have united in a determined effort to induce the railroads to discontinue Sunday excursions.

"The first battle in the campaign was fought out at the Hotel Chamberlin at the first session of the American Association of General Passenger and Ticket Agents, where a resolution was introduced to do away with Sunday excursions, and was referred to the various territorial associations. Those who are still in favor of such excursions look upon the matter as defeated, while those who are for reform declare that a decided step in advance has been taken.

"For the comfort of the religious and moral elements in the country, it can be said that many of the most influential passenger men in the United States went on record in the meeting as being unalterably opposed to the operation of excursion trains on the Sabbath.

"General Passenger Agent Smith, of the Lake Shore, declared that the protest which had been filed with him as secretary of the organization came from sources which could not be ignored nor treated lightly. The better element of the entire country, he said, was protesting against the desecration of the Sabbath, and was also demanding that railway employes be given one day of rest where possible.

"George King, of the Michigan Central, said men as well as machines must have rest, and that superior officers had no right to compel to work seven days in the week because of a few paltry dollars. The Michigan Central had refrained from running Sunday excursions for years, only to resume under pressure of competition. This business brought the company about \$150,000 annually, but the officers were ready to discontinue the excursions whenever others would join.

"General Passenger Agent Boothby, of the Maine Central, opposed the resolution on the ground that the people demanded recreation Sundays.

"C. L. Stone, of the Louisville and Nashville, and D. E. Martin, of the Baltimore and Ohio, both roads of large Sunday excursion business said the question was not religious nor moral, but a matter of business to be determined by conditions.

"S. H. Hardwick, of the Southern, made a strong plea for Sunday observance. He said his road had discontinued Sunday excursions because of the moral and financial sides.

"It does not pay," he asserted, "and then I have still the old-fashioned idea of the Sabbath day. I also believe that a man is a better man on Monday if he has had rest on the Sabbath. Some of the greatest and most progressive roads in the country already have taken the initiative, and the rest of you must follow in time. It is in the line of progress and moral advancement, and the reform cannot be stopped.

THE only dignified life is a useful one.

The American Standard Revised Bible.

The Anglo-American version was begun in 1870 and completed in 1885, the ablest British and American scholars of many religious denominations and educational institutions having engaged in its preparation. The version itself was a vast improvement on all preceding English versions. Unfortunately however, the full worth of the work done by American scholars was not recognized, since the British revisers did not incorporate the result of these labors into the text, but an appendix, rather hastily prepared with the preferences of the American committee, was printed with the version.

When their work was completed, the British revisers disbanded, while the American committee kept up their organization and continued revising the appendix, and indeed the whole of the Bible. They agreed, however, not to issue any American version until after fourteen years had elapsed, and further pledged themselves to use their influence in securing a wide circulation, in America, for the Anglo-American version. Both of these pledges were faithfully kept.

During these fourteen years and more British and American scholars gradually came to the conclusion that the American revisers were nearer the meaning of the original languages than their British co-laborers. It was determined, therefore to issue an American Revised Version.

Nearly every other version was marred by mistakes. The American revisers sought to make the Bible—a book for learned and unlearned people—intelligible. Accordingly they omitted archaic and unintelligible words. The following are examples:

Chiel, grissled, hien, marish, minish, sith, strake, strowed, collops, chapter, hozen, feller, clouts, hough, reins, seethe, holpen, bewray, astonied, usury, prevent."

Words misunderstood are replaced by others newer and better, so that the meaning of the scriptures is more clearly brought out.

"Daysman" becomes in the American version "umpire"; "couches," "sittings"; "chargers" "platters"; "occupiers" "tradesmen"; "seethe" "boil"; "chapters" "capitals"; "fan" "winnow"; "wist" "know"; "demons" "devils" "hungered" "hungry"; "quick" "living."

To continue with illustrations, in the American Revised Version, "trod" is used for "trode," "two" for "twain"; "knew" for "wist." "know" for "wot"; "covenant" for "testament"; "teacher" for "master"; "grain" for "corn"; "grain fields" for "corn fields"; "poured out" for "shed"; "provisions for" "vituals"; "reasonings" for "qu stionings"; "try" for "tempt"; "drove" for "drive"; "draw" for "hale"; "load" for "hds"; "show" for "shew"; "guard" for "ward"; "self-control" for "temperance"; "feed" for "meat"; "factious" for "heretical"; "bodies" for "carcasses"; "gift" for "hoon."

Not only have the American revisers done good work by modernizing words which make the Bible a more intelligible book, but expressions as well are changed for the better. (The important word "Jehovah" is used for "Lord" and "God" wherever the word occurs in the original. It is a well-known fact that it was a superstitious veneration for the memorial

name that kept the Hebrews from pronouncing this world.

"Sheol" is used for hell, pit and grave when the abode of the dead is intended. In this the English revisers were inconsistent, since they began to introduce the term, but used it only twenty-nine out of sixty-five times. The American committee makes use of the term throughout.

In the American Revised Version "Holy Spirit" is always used for "Holy Ghost;" a vast improvement.

This version is in closer conformity to the original languages. It removes words that puzzle the ordinary reader and even the scholar—such as "dragon," "arrowsnake" of the British version. The American version has received words of warmest praise from ministers, teachers, Bible scholars, reviews, and the religious and secular press on both sides of the Atlantic.—*Boston Transcript*.

The Son of Man.

Is the fact that Jesus Christ was born of the Holy Spirit sufficiently dwelt on? The first Adam received "the breath of life" from Jehovah God "and became a living soul" (Gen. ii: 7). Jesus received from the virgin Mary his outward body with its heritage, but above all a new breath of life by the Holy Spirit "and the power of the Most High that shall overshadow thee" (Luke i: 35). A new incarnation, the second Adam.

Disobedience eclipsed the spiritual life of the first Adam, perfect obedience sustained the spiritual power of the second Adam: "I can of myself do nothing; . . . I seek not my own will, but the will of Him that sent me" (John v: 30).

Christ Jesus "humbled" or limited himself by his human organism with its inheritances flowing back to the fallen Adam. He did not outrun the possibilities of a redeemed humanity, or He would have ceased to be our pattern—"one that hath been in all points tempted like as we are, yet without sin" (Heb. v: 15).

George Fox had a young heart that was preserved to a very eminent degree from defilement, so that born again of the Spirit he came under the blessing for the pure in heart (Matt. v: 1). This communion with the Father and the Son led him into foreknowledge, wisdom and preaching, healing power. Christ's boyhood was sinless and He held high communion. Near Nazareth caravans passed and repassed. There were evening discussions over rabbinical subtleties interspersed with fragments of Greek thought and traditions, or teachings from Alexandria and the East. Jesus as a boy was an intelligent listener. Hospitality graced their humble home. The Holy Spirit was with Him as a solvent to separate and cleanse the good and cause the crystals of truth to shine. The doctors at Jerusalem were amazed at their brilliancy.

The second Adam lived a full human life to vindicate, by restoration, God's magnificent liberality and infinite generosity in creating beings capable of becoming sons of God and his guests (Rev. iii: 21, 22.)

A perfected man can be a child of God. The perfected Church is the bride, the Lamb's wife—the New Jerusalem (Rev. xxi: 9.)

Friends' City Home Association.

At the second annual meeting of the Friends' City Home Association held at the Home, 1623 Summer Street, Tenth Month 26th, 1904, about twenty Friends were present.

The Committee of Management submitted a report of their proceedings for the year, which was satisfactory. The suggestion made in the report, that annual subscriptions should be solicited from interested Friends was approved and referred to the incoming Committee of Managers to carry into effect.

It was also concluded to authorize the committee to add to their numbers, if in their judgment it would seem proper.

The report of the Committee of Managers and Treasurer are appended. The report is as follows:

The Committee of Managers of Friends' City Home Association appointed Tenth Month 29th, 1903 to serve for one year, submit a report as follows:

The year now closing has proved an interesting one for the City Home Association. The house No. 1623 Summer Street was opened so late in the season that there was some delay in getting it fairly started, but by New Year's, 1904, most of the rooms were occupied.

They continued so until the time of summer vacations, when many of the patrons sought other temporary quarters, so that the house had but few occupants during the Seventh, Eighth and Ninth Months. The records show that since the opening on Tenth Month 1st, 1903, about forty-five separate persons have availed themselves of the accommodations offered, for a longer or shorter period.

In addition to the above, there were quite a number who came as transient guests, spending a night or more, as well as some who took meals with us. These visitors were always welcome and the financial assistance from this source was not inconsiderable.

With our house now better known and timely notice having been given of its objects, we have begun this autumn with a more promising outlook, and the twenty beds available for use are now nearly all occupied with those who expect to be with us through the winter.

As indicated in the report of a year ago, the managers fully appreciated that the expenses of conducting the home would be greater than the amounts received from those who would live in it, and we greatly acknowledge the liberality of Friends in providing means for its equipment, and to meet the deficiency in carrying it on.

It is too early to express a confident opinion on the subject, but in the light of the year's experience and the opening of the present season, we may expect our concern to be largely self-supporting in the future, and suggest the plan of annual subscriptions of small sums, that such a condition may be secured.

The detailed report of the Treasurer will give the particulars of the receipts and expenditures.

Reference was made in the report a year ago to the house being placed under the care of Sarah H. Bailey. She continued in this position until the Fifth Month last, when upon her resignation Mary Wildman succeeded her and is now in charge of the City Home.

We are indebted to the faithful service of

these Friends for much of the success that has accompanied its management.

On behalf of the committee.

JOEL CADBURY.

Friends were appointed to bring forward names at our next annual meeting of Friends constituting a Committee of Managers.

The committee appointed at our last meeting proposed the following Friends to serve as managers for the ensuing year: Benjamin Vail, Joel Cadbury, Benjamin F. Whitson, C. Virginia Sellow, Deborah P. Lowry, Florence A. Elliott.

The nominations were approved and they accordingly appointed.

The meeting then adjourned.

After the adjournment of the meeting, some of those present availed themselves of the opportunity of inspecting the separate rooms of the Home.

Report of John Way, Treasurer of City Home Association since its establishment:

Received Sundry Contributions,	\$3318
Interest on Deposits,	7
Income from Transients,	\$428 71
Income from Boarders,	2284 05
Sundry Receipts through Home,	8 99
Temporary Loan,	2700
Total,	\$6548

Payments:—

Rent, 1623 Summer Street to Tenth Mo. 1st, 1904,	\$1166
Salaries and Wages, to Tenth Mo. 1st, 1904,	1168
Household Furnishing and Equipment,	1782
Provisions to Tenth Mo. 1st, 1904,	1713
Ice do	38
Gas do	90
Sundry Expenses,	112
Coal and Wood,	169
Printing Stationary, etc.,	62
Sundry Household Expenses not otherwise classified,	235
Balance on hand,	18
Total,	\$6548
Bills Payable, temporary loan, \$500 00	
J. S. Lowry & Son, Coal,	109 53
Total,	\$609 53

The following "Observations of an American Envoy" have at times been published but the time seems to call for their repetition.

After transacting some business with member of the Society of Friends in London he said, "I admire your Society: the principle contains all of Christianity I have any idea but I am sorry to see that some of you losing your badge, and I do not see how you retain your principles and forego your peculiarities, your marks of self-difference from the Spirit of the world. are lights; the world should come to you, not you go to the world. You may gather them, but they will scatter you."—*Gleanings at Seventy-five*.

A GOOD FIGHT.—When Thomas Lloyd first Deputy Governor of Pennsylvania, dying, he said: "Tell them I have fought for strife and contention, but for the greater Lord Jesus Christ, and the simplicity the Gospel."

The whole creation is too poor
To make us fully blest.

utes of Exercises in Iowa Yearly Meeting. In the early part of the meeting the language of the prophet was revived, "Ho, every that thirsteth come ye to the waters," and were directed to the same Saviour who told woman of Samaria at Jacob's well, that she known who it was that spoke with she would have asked of Him and He would have given her living water. He is just as loving as He ever was to give freely to all who will come to Him of this water which flows up unto everlasting life. Earnest desires were felt and from time to time expressed that we be blessed in our coming together at this time, and that we look to the Lord Almighty for our support and guidance from day to day and from hour to hour, remembering that we must exercise continual vigilance and faithfulness throughout life if we would attain our spiritual growth, for our outward life is sustained by our daily material food, so we must continually look to our heavenly Father for spiritual bread.

In the consideration of the state of Society we envisioned a deep exercise of spirit and the deficiencies revealed in the Answer to Queries gave rise to the question, "Is it the solemnity that overspread the meeting at this time was felt to be an earnest of desire, that though our failings are many will still strive to overcome them in the love of our Lord.

In the temple of the Levitical dispensation there was an outer court where the people stood, while the high priest entered the inner sanctuary and offered sacrifices for the sins of the people; but when the Lord and Saviour Jesus Christ was sacrificed on Calvary, the veil of the temple was rent in twain. Thus opening the way is opened through Him our spiritual High Priest, into the Holy place, where we may ever live to make intercession for us, with his own blood cleanse us from all unrighteousness. This cleansing operation which we must submit to (for we have all sinned and fallen short of the glory of), is comparable to a refiner's fire that consumes all that dross and defiles, leaving the dross until we reflect the Master's image. In this condition we are dead to the world but alive unto God, and our envelopments whether we eat or drink or what we do will be to his glory. Our love will be to all his creatures and we shall be ever ready to extend the helping hand where we see our brother in need. The young were tenderly exhorted so to yield themselves in the giving of their lives, being assured "His love is easy and his burden light. The call is to all from the least to the greatest, none excluded. "For the grace of God that bringeth salvation hath appeared unto all men." It will appear to all that seek Him in sincerity and are willing to humble themselves and become as little children, trusting in childlike simplicity to the guidance of our Heavenly Father, who draws us unto himself by his love in our hearts, to which if obedience is given with knowledge, we shall grow in love until we become pillars in his church; and as we overcome the trials and temptations of this world we are strengthened through the workings of his love in our hearts we mount as it were step by step and round by round, growing stronger and stronger, learning in the school of Christ.

Our spiritual life is also comparable to that of a plant—first the seed in the soil, then the blade, then the ear, then the full corn in the ear. Thus we see that a faithful performance of the functions of life here is the best preparation for the life hereafter.

It has been with feelings of humility and gratitude to the great Head of the church that He has permitted us to transact the business that has come before us in harmony and brotherly love.

Steps in the Christian Experience of Richard Claridge.

I. To forsake the communion of the Church of England, wherein he was not only educated from his childhood, but had been a preacher of that account more than twenty years.

II. To join in society with the people called Baptists, who gladly embraced a man of his character and abilities; and among whom he also exercised the ministerial office for some years.

III. To desist from preaching among the Baptists, and finally to withdraw from their communion.

IV. To frequent in silence the meetings of the people called Quakers, about which time he met with a variety of exercises and temptations, both from the world without, and the grand enemy of souls within.

V. To come forth in a free and public testimony to the sufficiency of the universal grace and light of Christ; and to declare unto others his own experience of its powerful operation;

VI. Till he became enabled in humble gratitude experimentally to say, "I bless the Lord, my heart is fixed in his blessed truth, and I have his comforting presence with me. O what great things He hath done for me! Who hath redeemed my soul from death, and my feet from falling; and made his cup of love to overflow, and with honey out of the Rock hath he satisfied me. Endless praises be ascribed to Him, for his mercy endureth forever."

Items Concerning the Society.

We have received a copy of the engraving entitled "Penn's Treaty with the Indians," on India paper, from the original Boydell engraved plate, made in 1775 from the original painting of Benjamin West. The sheet is 30 by 24 inches in size. Copies are now offered by E. P. Smith, 45 East Penn street, Germantown, Philadelphia, at \$3.00 by mail.

This is said in a recent Boston paper concerning Sybil Jones, wife of Eli Jones, of Maize, and mother of Richard M. Jones of the William Penn Charter School in this city:

"At the last meeting of the Social Science of Newton, Frances Hornbrooke gave a sketch of the life and work of Sybil Jones, the Quaker missionary. The paper was greatly enjoyed, . . . the personal touch that Mrs. Hornbrooke was able to give, Sybil Jones having been a relative. This devout woman had many talents, being born an orator, although none of her speeches have ever been published. She exerted a great influence over the ignorant and criminals, reforming many men in prisons, and when in Liberia she gained the love of the women there to such an extent that they painted their faces white to be like her. She was the first to speak on temperance before English audiences. Her life and work so impressed Whit-

tier that he wrote a poem dedicated to her, which Frances Hornbrooke possesses and gives in her sketch. Its value is priceless as it has never appeared in any published edition of Whittier's works."

Eliza H. Varney writes of her present visit to North Carolina: "We found many more lovingly concerned Friends, both older and younger, than we had anticipated. The meeting-house (at Woodland), was full every day, and a very solemn covering spread over the whole assembly in every meeting. And the ministers were evidently deeply baptized for the work and service before them. The ministers when we were by ourselves said they never had witnessed anything like it before,—such love, unity, fellowship, tenderness and contrition of soul; and the solemnity that rested over the congregation was to be felt. It was thought that there were over five hundred persons present on First-day."

"Before this sifting of his people as from sieve to sieve, we had, I believe, in many places and cases become too unconcerned and lukewarm, and when in meeting-capacity all did not perform that true spiritual worship which is well pleasing to our Father in Heaven; and that he permitted such things to come upon us as a trial of our faith and patience. Truly in the present day He is leading Israel in ways and paths we know not of. . . . It has also appeared to me even more than before, that both Yearly Meetings will do better to be separate and do more good in the world than they will to be together and live in contention, which is a great drawback in the Christian world to-day."

We welcome the announcement of a cheap, or \$2.00 edition of President Sharpless's "A Quaker Experiment in Government," published by Ferris & Leach, 29 N. Seventh street, Philadelphia. For its interesting information. We quote the announcement:

"The History of Pennsylvania from its founding by William Penn in 1682 to the Revolution, shows Quakerism as tested in the practical direction of affairs. This period has been much misrepresented by critics of the Society. They have treated it as a proof of the impracticability of Quaker principles. The only authoritative statement of the other side in this controversy is this book by President Sharpless. In its present shape it contains not only the early volume issued under the title, 'A Quaker Experiment in Government,' taking the history up to the year 1756, but also the latter volume, 'The Quakers in the Revolution,' the still later chapter written for the Haverford Edition, on Friends in Public Life since the Revolution, and the Preface to the Haverford Edition replying to the critics of the earlier editions and of Quaker principles in general. Added to all this it has all the illustrations collected at great expense for the Haverford Edition, covering the persons and places connected with the early history of Pennsylvania."

"There is nothing of the apologetic tone in President Sharpless's view of this period. He treats Quaker principles in practice not as something to defend but as a glorious record, the epic of Quakerism. Failure there was in a sense—the failure to reach an ideal. Judged by this standard all governments have failed. But there was a glorious success and an enduring light to mankind in the Quaker influence on Pennsylvania. Let all Friends of this generation honor it."

Notes in General.

The Roman Catholic Cathedral in Baltimore which is approaching the one hundredth anniversary of the laying of its cornerstone, was paid for in part by the proceeds of a lottery. There were 12,500 tickets sold at \$40 each, the lottery yielding, after all expenses were paid, \$75,000.

In the yearly report of "The Brotherhood of the

Sharpless, Ruth S. Goodwin, in
K. Brown, and others

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Love not the world, neither the things that are in the world.—1 John ii: 15.

THESE are words of great extent. The world is nothing more than a multitude of people who love themselves, and who love the creature without respect to God. The desire for authority,—the love of a reputation we do not merit,—dissipation in company,—the seeking of such things as gratify our senses,—idleness, and remissness in all Christian exercises,—and a want of application in searching the truths of the gospel,—all these things are the fruits of the world. It lives in us,—we desire to love, and dread its neglect. Blessed was that apostle to whom the world was crucified, and he unto the world.—*An utterance by Sam'l Balderston.*

SOME of our young men seem to be under training (as says a correspondent) to place an undue dependence on intellectual superiors, rather than upon the superiority of God.

SIN consists in not moving with God,—rather than this be in not moving at all, or in moving out of the line of his moving.

INFORMAL RELIGIOUS EDUCATION.—“Is it to be supposed there is no religion where there are no phases?” We heard an educator ask: and he went on to say: “There is no subject school that is not packed with potential divinity.”

In what is called religious instruction there usually: “Defect of Experience; Excess Statements.”

In the religious teaching of a child we have do with,—

- (1) “His spirit of wonder.
- (2) “His sense of Dependence,”—a dependence amongst all things, as knowledge brings them to view throughout creation; and his dependence wherever he turns.
- (3) “A sense of spiritual mastery,” the

Divine mastery throughout creation, the mastery of the human spirit over lower things, the “I have overcome the world” of Christ and his Faith.

SOME hearts are reached by one aspect of Christ's crucifixion, and some by others.

To some it is enough to behold it as an exhibition to the world of his agony for sin,—a proof of Love to win us. Let these be true to that which suffices to reconcile them to God.

There are others who need to feel there is something more in Christ's suffering than advertisement or testimony. Behind the surface of suffering which we can see, the deep labor of suffering works a work in the spiritual realm, a work that changes conditions for us among spiritual forces, a work that prepares deliverance for those for whom it is wrought. For the child of faith, the superhuman suffering of a Redeemer's love works a quenching of all suffering not necessary to the fulfilment of Love.

Division by Intrusion.

Not long since a long-standing representative minister of a large Yearly Meeting under the name of Friends was asked, “What distinction there is between the theory of the ministry as at present accepted by the larger system of Yearly Meetings, and the other denominations of Christendom generally—what distinction, not in the doctrines preached, but in the conduct of preaching itself, the preparation of sermons, the rule for the delivery of vocal exercises in worship, the choice of the individual in his own practice, and the discretion of the church as to who shall perform the preaching, or conduct public worship?” His answer was, “There is no distinction whatever between our theory and basis for the conduct of the ministry, and that of other denominations in general.” And he went on to say, “To illustrate it by my own practice: After the Sabbath exercises are over, or else on the next morning, I look up the chapter in the Bible that contains the lesson for next First-day morning's Sabbath School. I read it over, and select from it a topic that seems to me best adapted to the needs of our neighborhood to be instructed on; and I make that subject my study by thought, by the Scriptures, and by other books, until I am pretty well charged with its contents to deliver them

in next meeting, after the stated preliminaries of song, reading and prayer are gone through.” This I take it is the prevailing method with us now-a-days, among Friends who aim to hold a congregation in their respective neighborhoods.”

Could anything assert a more a clear-cut parting of the ways, than this wedge of separation between our accepted foundation principles of ministry and worship for two centuries, and the latter-day swing-off from them back again to what the Society came out of? And yet our friend insisted on calling those who thus swing off, the loyalists, and those who abide steadfast to the doctrines established from the beginning, “the separatists”—the former “in unity” because loyal to the machine, the latter “separatists” for remaining loyal to the principles.

Thus we are becoming taught a meaning for the word “separatist” which links it with steadfastness to principle—which gives it the honor which the apostle applied to the word when he announced himself as “separated unto the gospel of God.” To be “separated unto” the steadfast principles of our profession means the closest unity with them, though they whose arks drift off with the current do as they may.

The list of fifty-seven under contract as stated preachers in one Yearly Meeting, 53 in another, and so on—and where fewer have a foothold, the confession expressed to us a few years ago, “It is not scruple about the principle, that keeps the paid preachers so much out of the limits of our Yearly Meeting, but the scarcity of money to pay them,” confirms to our mind the statement of one of them travelling in England, when he said, “The paid pastorate system in our American Yearly Meetings has come to stay.” To this we would add, “so long as it has staying qualities.” It may indeed stay in organizations, but it cannot stay in Quakerism. Its principle is out of Quakerism to begin with. We have seen other elements placed in receptacles to stay, but they ate holes through their vessels and ran themselves into the ground, by disintegrating the very organism into which they came to stay. “The new wine doth burst the bottles and the wine is spilled, and the bottles will be marred—or shall perish” (Mark ii: 22; Luke v: 37). By stitching an incongruous

system upon a fabric otherwise developed, "both the new maketh a rent and the piece that was taken out of the new agreeth not with the old."

It is these new tailorings that make rents in our covering of unity; it is these entering wedges of innovations that split the beam, and then blame the smaller sliver which they themselves have split off, and separator calls it the separatist.

These siftings must have their day, but we are not jostled from the belief that the original fundamentals of Truth entrusted to our profession at the beginning, alone have the staying qualities—have come to stay, as the word abiding forever through the wreck and ruin of mundane systems and growths; and that all that is wanted to demonstrate their victory to the world as the religion of the future, is that we, who stand as if representatives of them, hold them in the life and love of Christ; and in our exercise of them measure up to the fulness of the abounding grace which will thus come. Let us not be afraid of the life, but let us be afraid of anything short of it. They that live of the gospel, will preach it.

THE best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every day tone; not his church ways, but his home walk. In the first of the first century, the world saw the incarnate God—the Word of God "made flesh and dwelling in the human form among men. The nineteenth and twentieth centuries need no less than this. They must see "God manifest in the flesh"—that human eye may now behold, and human hands may now handle, the Word of Life; that the supernatural may be brought within our easy reach; that to all inquiries the church may now say as Jesus said to the disciples of John: "Go, tell the things which ye do hear and see;" not deeds of healing wrought in flesh, but "greater works than these"—works of healing in the spirit, evil passion subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made clear to a witnessing world. A life thus setting forth the power of Christ in this present time is worth more than all the books of argument and all the sermons and lecture courses of a century in favor of Christianity. It is another Word of God, a living "epistle read and known of all." It is a silent, present, unshadowed, unanswerable demonstration. It makes doubt impossible. Men simply feel its force, and are silent; then turn to pray.—*Vincent.*

INSIST on that good thing manifest in thyself, and committed unto thyself, and never imitate. Thy own gift thou can present in every hour of its season, with the accumulated force of a whole life's cultivation; but of the adopted talent of another thou canst have only a contemporaneous half possession.—*Revised Extract.*

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 155.)

In the Third Month, 1826, Joseph Elkinton notes in his Journal that he was called upon by six of the chiefs of the nation, who desired him to prepare a petition to the New York Legislature requesting that a law should be passed inflicting a penalty upon persons who supplied liquor to the Indians. This document was accordingly prepared and signed by the chiefs present, and was afterwards taken to a council, where other signatures were obtained.

Another subject which exercised the minds of the thoughtful Indians at this time was the cutting of valuable timber by the white people. This was often done by the connivance of individual Indians, who received some money for it; and who also for a small gratuity allowed the whites, who were engaged in this business, to erect buildings on their land, thus sacrificing the interest of their nation to their personal advantage. A petition to the Legislature of New York to enact a law which would prevent these evils was adopted by a council on the seventeenth of First Month, 1827, which contains the following paragraphs:

"Brothers, our land is held in common. We have been recommended by those whom we believe to be our friends, to divide our land among us, but we have not yet become united in sentiment as to the propriety of our doing so. Some of us have been in favor thereof, whilst others remain opposed thereto; and seeing we are thus situated, we desire the assistance and interference of our brothers, the Legislature of the State of New York, on our behalf.

"Brothers, we know you have enacted laws in our favor heretofore, and desire you will be patient with us. There are some of us who desire to be useful citizens of the country we inhabit, whilst others of our nation are too much given to idle and dissolute habits, which is cause of regret to others of our people.

"Brothers, you have heretofore been pleased to make a law in order to prevent trespasses from being committed on our lands, making it a penalty of \$25 for every tree that a white man shall cut upon our reservation, and in order to evade that law the trees are cut down by Indians, after which white men work at them themselves, draw them off and convert them to their own use, and we therefore lose our timber.

"Brothers, our land is owned in common, our children have a claim thereon as well as ourselves, and unless a stop is put to our timber being taken off, where will future generations of our people look to for timber to build with upon our reservation? and we have been told that we would not find it so easy to purchase from the white people as the white people do from us.

"Brothers, we desire you to make a law prohibiting white people from taking off timber from our reservation that has or may be purchased from individuals of our nation, whilst our land is owned in common, believing an advantage would be derived to your petitioners thereby, and no disadvantage would in the end be experienced by our white brethren."

¶ The minds of the Friends at Tunesassa dur-

ing the year 1827 were much discouraged. The number of boys attending the school had been reduced to four, and at times the school was closed for want of proper attendance. The girls' school was attended by seven or eight children. Joseph Elkinton notes in his Journal: "The Indians are thinning out from Allegheny. Many that were here ten years ago are not here at present; some deceased, and others moved to the Cattaraugus Reservation. It appears to me a dull time among them in regard to their taking hold of improvement; they appear to be much fixed in their own way. The young Indians are not as promising as would be desirable; too few of them take hold of business regularly; indeed, there are no instances that I know of where a young man goes steadily to his business and work all day and every day at his own home. The Indian character is fond of roving about upon foot or horseback and dressed up finely; and they do not regard working daily and all day as they should."

An interesting case is referred to about this time by Joseph Elkinton, which no doubt afforded Friends much satisfaction. It was that of John Boan, an Indian, who had become deeply concerned for his spiritual welfare, an "who," Joseph Elkinton remarks, under date of First Month 21st, 1828, "came to our house evening before last and tarried over night. He appeared in a tender frame, and such an opportunity as I had with him I never remember to have had with a native before. He appeared desirous to express himself in regard to the views he had of repentance from bad deeds, and desires that he might be preserved in the way that was agreeable to the Great Spirit."

"He is a steady, regular Indian of the Onondaga tribe, married to a Seneca woman [I believe] and has a number of children, son of whom have attended to the instruction afforded by Friends in the way of school learning." A few weeks later Joseph Elkinton writes: "He appears to be nearly united to Friends, and passes by where Indians meet to perform their accustomed services of speaking, etc., to come to sit with Friends at Tunesassa; and evidences that he has in mercy been visited by the Great Head of the Church. He is the head of a family of several children, the oldest, perhaps, about sixteen or eighteen years of age; quietness and peace have been felt to be an inmate at his habitation. I brought his wife and some of his children I sit with Friends at Tunesassa the day previous to our leaving there. He informed us that his wife left him at liberty to pursue the course he considered his peace to consist in."

In view of the indifference shown by the Indians as a body towards embracing the means of assistance which Friends had continued to offer them by maintaining a school for the children and in other ways, it was thought best at this time, after consulting with the Committee, to withdraw, at least for the present, from the settlement of Tunesassa, and lease the farm and buildings there, on terms, to a steady young man, who, with his wife, would reside there and who would at least charge of the saw-mill. Joseph Elkinton, Robert Scotten and Mary Nutt according returned to their homes, leaving there on the twenty-fourth of Third Month, 1828. Previous

their departure, Joseph Elkinton endeavored to have a school started under the care of one of the Indians, but without success. In addressing the Committee, under date of Twelfth month 5th, 1827, they remark: "Not any of the white settlers on the Allegheny Reservation at present that we know of."

After an absence of several months, in which Joseph Elkinton had "passed through much exercise of mind in regard to returning to Tunesassa," he remarks in his notes Ninth month 30th, 1828: "I met a special meeting of the Committee on Indian Affairs and therein referred for their solid consideration to return again to Tunesassa this fall and attend there the concern and liberate Joseph S. and Abigail Walton from their situation. I had great hope, indeed, after having so done." His offer was accepted, and on the twenty-sixth of the month, 1828, he again arrived at the place of his labors. Joseph S. and Abigail Walton left a few days afterwards, and Joseph Elkinton boarded with the family who had been charge of the farm.

Early after his return, Joseph Elkinton took opportunity with the chiefs of the two parties among the Indians, informing them that he had not come among them again with the view of teaching them himself, and endeavored to encourage them to use their influence in setting a school for their children under the sanction of one of their own people. In this way was successful, and a school attended by twenty children was kept during a part of the winter of 1828-29 at Oldtown, by James Pierce, a young man of about twenty-three years, who had received his instruction at the school taught by Friends. A salary was to be paid to the teacher by the parents; and in order to encourage them Joseph Elkinton agreed to pay himself for the tuition of six children. His school was resumed in the winter of 1829-30.

In the winter of 1830-31 another school was opened by the natives, about six or seven miles up the river from Tunesassa, and was attended by thirty to forty scholars. Joseph Elkinton remarks in reference to it, which was taught by Joseph Pierce, one of his former scholars: "It is pleasing to behold the interest of individuals of the natives take in having schools amongst them, and I believe that the concern has gained ground; although it has taken a considerable time in having been brought about, it is evident that the labor of Friends amongst these people has not been in vain, notwithstanding many have made so little improvement; yet when we contrast their present with their former situation, when Friends first came among them, surely there is cause to believe that all has not been bestowed in vain." Joseph Elkinton also observes: "The school at Oldtown continues in operation; it is taught the present winter by Maris B. Pierce, a younger son of John, and is a capable young man. He is to receive \$10 per month."

This young man was subsequently sent by his father to an academy at Freedonia, N. Y., and afterward to other schools; he finally entered Dartmouth College, whence he graduated in 1840. According to an account published shortly after his death in 1874, it appears that, at the close of his collegiate course, he returned to his people and settled among them on the Buffalo Creek Reservation. He

was soon after appointed United States interpreter, and in addition to his official duties, engaged in teaching one of the Indian schools. He afterwards resided on the Cattaraugus Reservation, where his temperate habits, excellent education and business capacity enabled him to be eminently useful to his people. Both he and his wife, who was a white woman, were employed for many years as teachers among the Indians. He was a member of the Presbyterian congregation and died much respected.

In the Eleventh Month, 1829, Joseph Elkinton alludes to a general council lately held at Buffalo, where "the disposition that has been prevalent with one part of the nation to have the other removed from Allegheny, appears to have received a check from the inability of Red Jacket to divide the reservations into two parts as had been talked of."

A few weeks later, viz: on the twentieth of First Month, 1830, Red Jacket died. This remarkable man was endowed with great powers of mind and a command of language which enabled him for a considerable part of his life to exercise a great influence among his people, especially that part of it which was attached to their ancient customs and religion. He was foremost in resisting the encroachments of the whites, and also in opposing the missionaries, whom he regarded as little better than secret enemies to his people. Yet, as many noble specimens of his race have done, he became a victim to the excessive use of strong drink, and at times was a sad spectacle in public of its mastery over him. Conscious of his disgrace and the loss which he had sustained, he gave the following touching answer on one occasion to an acquaintance who understood the Seneca language, and who inquired of him if any of his children were living. Fixing his eyes upon her with a sorrowful expression of countenance, he replied: "Red Jacket was once a great man and in favor with the Great Spirit. He was a lofty pine among the smaller trees of the forest. But, after years of glory, he degraded himself by drinking the fire water of the white man. The Great Spirit has looked upon him in anger, and his lightning has stripped the pine of its branches."

Joseph Elkinton returned to the neighborhood of Philadelphia for a few weeks early in 1829, and on the twenty-ninth of Fourth Month in that year was married to Mary Nutt at Concord, Delaware County, Pa. Soon after their marriage they proceeded to Tunesassa, where they continued to reside until about the middle of the year 1831. At this time, feeling himself released from further service among the Indians, he and his family took up their residence in Philadelphia. The farm and buildings at Tunesassa were leased to two white men, who took charge of them for a few following years, during which time no Friends resided at Tunesassa.

(To be continued.)

THOSE who would go to Heaven when they die, must begin their Heaven while they live.—Henry.

THE sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of Dying.—Flavel.

Ways of Saving.

We have been much interested, says the *Christian Instructor*, in reading in a recent number of *Printer's Ink* an account of the methods and arguments by which people are induced to save their money, as related by an official of one of the large banks. In a general way everyone knows that the accumulative power of trifles is immense; every one knows that the bee stores up honey little by little; every one knows that the squirrel hides away nuts one by one for the winter supply. The coral strand is not built up in a day, but the atoms of the body of the coral insect keep piling up through the ages, and lo! the result is a reef big enough to wreck the largest vessel.

No, the difficulty is not to establish the truth of this principle, but it is to induce them to save the first little mite and to keep on saving, and so reduce the whole matter to a science and a habit. The writer alluded to above speaks thus of some of the ways men have adopted to add to their savings account:

"One man saves money by never spending a cent. When he buys a newspaper he gives the boy a nickel and gets back four pennies. These go into his steel bank. His account has run up to astounding proportions. Another man has a baby and figures that it is worth at least a dollar a week to him. He puts all his spare change into a steel bank for a fund to send the child to college. He says that he was never able to save money before. A third man found out that when he owed other people money he paid it somehow. He saw no reason why he shouldn't owe money to himself, so he begins by owing himself one dollar the first week, two dollars the second, three dollars the third, and so on, until the tenth week is reached. Then he drops back to a dollar. Others put into the little bank every coin of a certain date, such as 1892. Another man allows himself twenty-five cents lunch money per day, ten cents carfare and twenty cents for cigars. If he smokes only three five cent cigars he puts the odd nickel in his bank. If he omits pie at lunch, that piece of pie goes into the bank. Dozens of our depositors have bought safety razors, and put a quarter into their banks every time they shave themselves. One man gives his wife every dime he brings home at night, and this system ran up an account of more than \$100 in one year." Another man is said on his pay day to put a silver dollar in his bank, the next day a half-dollar, the next a quarter, the next a dime, the next a nickel, the next a cent. This makes \$1.91 a week, and by sticking to his system he has rolled up a good account.

A GREAT President of the United States drew a contrast between the hot enthusiasm of an emotional hour, and the permanent level of our common life. "I have seen the sea," he says, "lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man, but . . . it is when the storm has passed and the hour of calm settles on the ocean, when the sunlight bathes its peaceful surface, that men take the level from which they measure all terrestrial heights and depths."

WAR is a trade for Barbarians.—Napoleon Bonaparte.

The Ministry of the Spirit.

BY WILLIAM PENN.

And now, friends, you that profess to walk in the way that this blessed man [G. Fox] was sent of God to turn us unto; suffer, I beseech you, the word of exhortation, as well fathers as children, and elders as young men.

The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know, is that blessed principle of light and life of Christ which we profess, and direct all people to, as the great and divine instrument and agent of man's conversion to God. It was by this that we were first touched and effectually enlightened, as to our inward state; which put us upon the consideration of our latter end; causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom.

In that day we judged not after the sight of the eye, or after the hearing of the ear, but according to the light and sense this blessed principle gave us, so we judged and acted, in reference to things and persons ourselves, and others, yea, towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit, and what was not, both in reference to religious and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood. In this we desired to have a sense of one another, acted towards one another and all men, in love, faithfulness and fear. In feeling the sittings and motions of this principle in our hearts, we drew near to the Lord, and waited to be prepared by it, that we might feel drawings and movings before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending with this stood our comfort, service and edification. And as we ran faster, or fell short in our services, we made burdens for ourselves to bear; finding in ourselves a rebuke instead of an acceptance; and in lieu of well-done, who has required this at your hands? In that day we were an exercised people, our very countenances and deportment declared it.

Care for others was then much upon us, as well as for ourselves; especially of the young convinced. Often had we the burden of the Word of the Lord to our neighbors, relations and acquaintance, and sometimes strangers also. We were in travail likewise for one another's preservation, not seeking but shunning occasions of any coldness or misunderstanding; treating one another as those that believed and felt God present; which kept our conversation innocent, serious and weighty; guarding ourselves against the cares and friendships of the world.

We held the Lord in the spirit of it, and not in our own spirits, or after our own will and affections; they were bowed and brought into subjection, inasmuch that it was visible to them that knew us.

We did not think ourselves at our own disposal, to go where we list, or say or do what we list or when we list. Our liberty stood in the liberty of the Spirit of Truth, and no pleasure, no profit, no fear, no favor could draw us

from this retired, strict and watchful frame. We were so far from seeking occasions of company, that we avoided them what we could, pursuing our own business with moderation, instead of meddling with other people's unnecessary words.

Our words were few and savory, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humorists, conceited and self-righteous persons, &c. But it was our preservation from many snares, to which others were continually exposed, by the prevalence of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world. I cannot forget the humility and chaste zeal of that day. Oh! how constant at meetings, how retired in them, how firm to Truth's life, as well as Truth's principles! and how entire and united in our communion, as became those that profess one Head, even Christ Jesus the Lord.

This being the testimony and example the man of God before-mentioned was sent to declare, and leave amongst us, and we having embraced the same as the merciful visitation of God to us, the word of exhortation at this time is, That we continue to be found in the way of this testimony with all zeal and integrity, and so much the more, by how much the day draweth near. And first, as to you my beloved and much honored brethren in Christ, that are in the exercise of the ministry. Oh, feel life in your ministry, let life be your commission, your well-spring and treasury, on all such occasions; else you well know, there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways.

It is not our parts or memory, or the repetition of former openings, in our own will and time, that will do God's work. A dry doctrinal ministry however sound in words, can reach but the ear, and is but a dream at the best; there is another soundness, that is soundest of all—Christ the power of God. This is the key of David, that opens and none shuts, that shuts and none can open; as the oil to the lamp, and the soul to the body, so is that to the best of words: which made Christ say, "My words, they are spirit and they are life;" that is they are from life, and therefore they make you alive that receive them.

If the disciples that had lived with Jesus were to stay at Jerusalem till they received it, much more must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God. I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like-minded, that you may ever wait reverently, for the coming and opening of the word of Life, and attend upon it in your ministry and service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's

Spirit; and without it, verily, never so little is too much because to no profit.

For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our services, so far we are profitable and no farther. For if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others. If therefore it was once a cross to us to speak though the Lord required it at our hands, let it never be so to be silent where He does not.

It is one of the most dreadful sayings in the book of God, that "He that adds to the words of the prophecy of this book, God will add to him the plagues written in this book." To keep back the counsel of God is as terrible for "he that takes away from the words of the book of this prophecy, God shall take away his part out of the book of life." And truly it has great caution in it, to those that use the name of the Lord, to be well assured that the Lord speaks, that they may not be found of the number of those that add to the words of the testimony of prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God. Wherefore, brethren, let us be careful neither to outgo our Guide, nor ye loiter behind Him; since he that makes haste may miss his way, and he that stays behind, loses his guide. For even those that have received the word of the Lord, had need wait for wisdom, that they may see how to divide the word aright; which plainly importeth, that it is possible for one that hath received the word of the Lord, to miss in the dividing and application of it; which must come from an impatience of spirit, and a self-working, which makes an unsound and dangerous mixture, and will hardly beget a right-minded living people to God.

I am in earnest in this above all other considerations as to public brethren; well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built by a living and powerful ministry, that this ministry be held, preserved and continued in the manifestations, motions and supplies the same life and power from time to time.

And wherever it is observed, that any minister more from gifts and parts, than from power, though they have enlightened a doctrinal understanding, let them in time be advised and admonished for their preservation because insensibly such will come to depend upon a self-sufficiency; to forsake Christ the living Fountain, and hew out unto themselves cisterns that will hold no living waters; by degrees such will come to draw others from waiting upon the gift of God in themselves and to feel it in others, in order to the strength and refreshment, to wait upon them and to turn from God to man again, and make shipwreck of the faith once delivered the saints, and of a good conscience towards God; which are only kept by the divine gift life, that beget the one, and awakened a sanctified the other in the beginning. Nor is it enough that we have known the divine gift and in it have reached to the spirits in prison and been the instruments of the convincing

ers of the way of God, if we keep not as and poor in ourselves, and as depending on the Lord, as ever; since no memory, no visions of former openings, revelations or payments, will bring a soul to God, or afford aid to the hungry, or water to the thirsty, as life go with what we say; and that it be waited for. Oh! that we may have another fountain, treasure or dependence! none may presume at any rate to act of themselves for God, because they have longed from God; that they may not supply of waiting, with our own wisdom, or that we may take less care and more rely in speaking than formerly; and that we do not feel the Lord by his power to us, and enlarge us whatever be the exaltation of the people, or has been our customary supply and character, we may not expect or fill up the time with our own.

hope we shall ever remember who it was said, "Of yourselves, ye can do nothing," sufficiency is in flim. And if we are not weak our own words, or take thought what should say to men in our defence when asked for our testimony, surely we ought speak none of our own words, or take thought we shall say in our testimony and ministry in the name of our Lord, to the souls of people; for then at all times, and of all occasions should it be fulfilled in us, "it is not you that speak, but the Spirit by Father that speaketh in you."

And indeed, the ministry of the Spirit must does keep its analogy and agreement the birth of the Spirit; that as no man inherit the kingdom of God unless he be of the Spirit; so no ministry can beget aid to God but which is from the Spirit. This, as I said before, the disciples waited they went forth; and in this our elder men and messengers of God in our day, visited and reached us. And having aid in the Spirit, let none ever hope or to be made perfect in the flesh. For is the flesh to the Spirit, or the chaff the wheat.

And if we keep in the spirit, we shall keep the unity of it, which is the ground of the worship. For by drinking into that one, we are made one people to God, and we are continued in the unity of the and the bond of peace.

envying, no bitterness, no strife can place with us. We shall watch always good, and not for evil, one over another, rejoice exceedingly, and not begrudge at another's increase in the riches of the spirit, with which God replenisheth his faithful saints.

(To be continued.)

NON FAIRKAR says: "That prayer of an happy queen—'Oh, keep me innocent! Make me great!' that prayer of a great saint, me, O Lord, a noble heart, which nobly can drag down! that prayer of a yet saintly king: 'Teach me to do the things that please Thee, for Thou art my God.' by loving spirit lead me into the land of righteousness—those are among the best I know."

Father will not force those into felicity refuse his gracious offers.—J. Phipps.

A Dangerous Graft on the High School.

When new students make their appearance at Westtown Boarding-school, it is customary to welcome them to the institution, in a quiet way, in the library. Unless Friends get very much away from their orderly foundation, this sensible procedure is never likely to be superseded in any institution under our name, by the disorderly, often dangerous (and sometimes fatal) hazings and initiations which so generally obtain. The prohibition of all secret fraternities in educational institutions under Friends' control, is a safeguard in this direction. A chapter from the *Local News*, West Chester, Pa., illustrative of the serious trend in secretism in schools outside our borders, is herewith submitted.

One who had had a birthright membership in the Society of Friends hereabout, went to a distant city a good many years ago, uniting with the secret orders of the Freemasons and the Elks. Returning recently to the locality of his boyhood home, it was told in a daily local paper how he had become the "Grand Exalted Ruler" of the one order, and "Grand Master" in a lodge of the other, being presented with the fine, jeweled insignia attached to those offices, and which he still greatly prizes. Now, it is in my heart to hope that he may yet write "Nehushtan" upon those unsatisfying tokens of man's device; or, as did Stephen Merritt, of New York, once "Grand Master" of the largest lodge of Freemasons in that city, send back to the lodge from which he felt he must come away, the beautiful jewel he had so prized. "I thank God," he wrote in so doing, "the seal of the Spirit is on me; that I am walking in the light. . . . We must get out of the mire, and put our feet on solid foundation, the Rock, Christ Jesus."

It is said, in the Book of Revelation, that the elders did "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power." And Malachi, the prophet, writing of "them that feared the Lord, and that thought upon his name," makes record—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Into the dark recesses of the oath-bound secret lodge, we are surely not bidden to enter, that we may discover and come upon the highway of holiness cast up for the redeemed of the Lord to walk in.—L.

There is a timely editorial article in the *Christian Cynosure* for Tenth Mo. last, which discusses some non-commendable features in process of being engrafted in various quarters on city high school life. The evils threatening this educational system are found in the disposition to copy the social life of the college. Particularly is this true in the trend towards the organization of secret societies. Acknowledged by a great many observant persons to be the bane and curse of college life, always reckless and injurious, they bid fair to become specially harmful to the immature persons who make up the high school population of our country. Already the evil lesions have become so apparent that much alarm has been felt on the part of high school directors, faculties and parents, and in Chicago,

Kansas City and Tacoma steps have been taken to abolish these junior society orders and their resultant evils. In Chicago alone, it is stated in the public press, there are forty secret societies connected with the high schools.

It is probable that it is in Chicago that the subject has received the most thorough examination. The principals of no less than fifteen high schools, and three hundred and forty-eight teachers in the same, united in a report which was thereafter made to the Superintendent of Schools in that city of considerably more than a million and a half population. This large body of educators express their belief that the high school fraternities and girls' sororities are "undemocratic in their nature, demoralizing in their tendencies and subversive of good citizenship; that they tend to divert their members from scholarly pursuits, and to put the so-called interests of the organization above those of the school;" that their effect is "to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers."

"Anything," they continue, "that divides the school community into exclusive groups, as these societies do, militates against this liberalizing influence that has made one people out of a multitude. Further, they observe that they multiply certain social functions, in seeking "to imitate the amusements and relaxations of adult life," and so militate against the time and attention due to school life. "School and home should unite their powerful influences to prevent the formation of habits that retard healthy moral, intellectual and physical growth." In conclusion, they declare, their experience shows that "the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe that this is due to the influence of such organizations. In view of those facts we feel that secret societies ought to be discouraged by all reasonable means."

In pursuance of the foregoing cogent presentation of the matter, the Board of Education felt justified in forbidding the use of school buildings to the secret societies, and withdrew permission for any persons belonging to said societies from representing the schools in athletic or other contests. So far as appears, the teachers who have thus done their duty have been sustained by the authorities in the various cities where the matter has been brought to an issue; no Board of Education to which the subject has been referred has failed to acknowledge the danger and to seek to suppress its cause. There was one other fact, it is pertinent to add, that was not brought definitely forward by the Chicago teachers in their interesting report, and that is the actual danger to life and limb involved in the initiations. Thus there may be cited the case of the High School student at Evansville, Indiana, who was recently put in a coffin, and, attended by some of his comrades, was dragged for hours in the night, through the streets of the city in a springless wagon. Or, the case of the Duffee High School students at Fall River, Massachusetts, who had

formed a secret society, which, after various outrages, culminating in the profuse decoration of the building with green paint, had brought about the suicide of the venerable janitor, through excessive worryment over the actions of the gang. Or, again, the case of the eleven-year-old boy, at Flushing, Long Island, gagged, eyes bandaged, bound with ropes and thrown into an abandoned well by his school-fellows, and who was only recovered after a long search and lapse of ten hours. The telegraphed information from Washington, Penna., this week, that the Board of education there had information of very extensive smoking of cigarettes by the pupils, and that some of the girls even had formed a smoking club, points to one of many serious evils that may grow out of any kind of clandestine secret association.

Nevertheless, it may be pertinently asked, do not grave evils of many kinds similarly arise from the secret fraternities in colleges and universities. When the venerable Dr. James McCosh became President of Princeton College, he said he observed how the fraternities sought to get the college honors for their members, and to support those who, for violations of the rules, had been placed under college discipline. "Most of the professors in the American colleges," he remarked, "profess to lament the existence of such societies, but have not the courage to suppress them." Since the time when this was said such fatally tragic incidents have occurred as the killing of the student Rustin, at Yale, of Leggett and others, at Cornell, and of Lawrence, in Chicago, all of them being simply the ripened fruit of the fraternity movement. We may notice how this spirit repeatedly manifests itself at our own fraternity-ridden University of Pennsylvania, and, taken in conjunction with intercollegiate foot-ball affairs, often breaks out in demonstrations of wild disorder. In the *Evening Bulletin*, "Penn" comments severely on the street scenes enacted last week in connection with the triumph over Harvard, the "tipsiness, roystering and disorder," and the "continuance of the hilarious celebration when the visitors were welcomed home, and it was necessary to suspend most of the studies for the day."

Now, in consistency's name, and in the name of the religion of the Lord Jesus Christ, would it not be better for society, for the home and the church, were the oath-bound secret societies to be abolished? The lad at the high school, the young man at college, is not un-informed of the folly and so-called fun and sport of many initiations in the case of his elders, though he may have heard little of the accompanying tragedies. His father smokes, and why may he not soothe himself with his cigarette? Herein is one cogent reason for parental sacrifice, and it has proved operative with very many. It was said by Chief Justice John Marshall, than whom no man stands higher in the annals of the American judiciary: "The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means." President John Quincy Adams, who foresaw the evils likely to issue from oath-bound, secret

institutions, held decidedly the same views thereupon as did Marshall; and Abraham Lincoln, who acknowledged that he received his best inspiration in politics from John Quincy Adams, was satisfied to keep free from any secret order. To the writer of this it seems manifestly and irreverently un-Scriptural, as well as antagonistic to that principle of humility which it will hurt none of us to cultivate, that man should be willing to receive from his brother man such titles as Most Eminent, Most Worthy, All Puisseant, and (as with the Elks) Grand Exalted Ruler. Writing to the Philippians, and to all afterwards who should read, Paul affirmed of the Lord Christ and none other: "Being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

JOSHIA W. LEEDS.

ROCONRY, Eleventh Month 9th, 1904.

Science and Industry.

Probably the first treaty of peace to be type-written is the South African document. The signature of the Boer leaders form an interesting part of it. They are all in different styles. Louis Botha's is described as being in a fine hand, and though the others are somewhat rougher, Delarey's is the roughest of all. He has spelled his name split into three syllables, de la Rey, Christian de Wet is also spelled with a small d.

GEORGE FOX'S EARLY INDUSTRIES.—Penn tells us that "Fox took most delight in sheep" and Fox himself modestly says, "A good deal went through my hands. People had generally love to me for my innocence and honesty." From his writings it would seem that he preferred the life of a shepherd which has been the life preferred by many who loved solitude and who preferred to commune alone in the forest or on the heath. At an early age he was apprenticed to a shoemaker who dealt in wool and cattle and he remained in the employ of this person until about nineteen years of age, having in the meantime acquired considerable proficiency in his master's various business dealings.—*Stavanger Mirror*.

There is a wonderful orchid in the cabin of the steamer Abergerdie, which lies at the Ar-buckle docks, Brooklyn. The Abergerdie some months ago stopped at Macassar, Island of Celebes, Malay Archipelago, where Dedekind, the steward, went ashore for provisions. He got on good terms with the Chinese merchants, who told him of the most beautiful orchid in the world. It grew in a graveyard in a marsh, and it was regarded as so sacred by the Malays, that they had erected an idol to it.

To be caught cutting it meant death. To have it would make a man rich. Dedekind inclined to the belief that he would rather be dead than poor, and so at night stole to the graveyard, where he cut away a splendid specimen. Knowing that Joseph Chamberlain is an enthusiast and an authority on orchids, the steward has written to tell him about his find that he will be in England before many weeks and offer him the orchid.—*New York Letter*, Tenth Month 30th.

NOTED AMERICAN TREES.—The big tree California.

"Old Liberty Elm," at Boston.

The "Burgoyne Elm" at Albany, New York. The immense ash trees planted by General Washington at Mt. Vernon, and now the admiration of visitors.

The weeping-willow over the grave of Cotton Mather in Cop's burying ground, near Bunker Hill, taken from a tree that shaded the grave of Napoleon at St. Helena.

The Cary tree, planted by the roadside in 1832, by Alice and Phoebe Cary, is a large sycamore, standing on the turnpike from Cleget Hill to Mount Pleasant, Hamilton county, Ohio.

The Washington elm still stands at Cambridge, Massachusetts. It is on Garden street a short distance from the college, and is a large, well-preserved tree. An iron fence is built around it, and on a stone in front is the following inscription: "Under this tree George Washington took command of the American army, July 3, 1775."—*Unidentified*.

THE LAWS AGAINST WATER POLLUTION.—A review of the laws forbidding the pollution of inland waters in the United States, which have been of great practical benefit to the public, and have been prepared by Edwin B. Goodell for United States Geological Survey. It is published as No. 103 of the series of Water-survey and Irrigation papers, where it is available for all.

E. B. Goodell's purpose has been to put the hands of public officials, legislators, companies, manufacturers, farmers, and others interested in the subject, a guide for action, and to furnish references to the sources from which a more exhaustive knowledge of the subject may be obtained if required.

The principles and decisions have been classified and are presented in three groups.

(1) The rights of riparian owners to water as against one another.

(2) The rights of the public (as distinguished from individual owners) to have inland water kept free from pollution by riparian owners.

(3) The conditions under which, and the tent to which, public municipalities may inland waters in the disposal of sewage from public sewers.

It is hoped that the publication and distribution of this paper will help to bring about general apprehension of correct principle on the important subject of water pollution.

"SPEAK THE TRUTH IN LOVE."—The philosophy of persuasion, of conciliation of moral influence, lies in this charge. Truth-telling may do good; but the forms of truth-telling, which result in reformation of the wrongdoer, always proceed from the spirit of love and sympathy. Jealousy, hatred and contempt never convert a sinner. Denunciations may warn and frighten an evil doer, and put him on his guard against penalty; but they do not awaken the noble sentiments out of which come reform. Whether in public or private life, the rule is the same. What a man will not take at all from one who despises him for his wickedness he will receive in humility from one who loves him and seeks his good.—*Christian Register*.

Items Concerning the Society.

otwithstanding the feeble health of Harry E. re, he and his father have been enabled to sh their home at West Grove, Pa., in safety with peace of mind, after their extended visit the Friends of Ohio, Western and Iowa Yearly tings.

Notes in General.

t the Anglican Church Congress recently held iverpool, Sir Edward Russel, speaking on the ine in church attendance, declared that the was "aggravated by perfunctory preaching."

choir of one thousand voices is in preparation enver to welcome the World's Epworth League s convention of 1905. They will give Han-oratorio of "The Messiah." For whose ears?

he annual output of "Sunday-school" period- in the United States and Canada amounts to 445,000,000 copies. The presses are already with material for 1905. This represents an nse industry.

hen a modern church building was built upon ite of an ancient one at Llanerand, Wales, it o bell. A farmer offered one that was lying e of his barns. It turned out to be one that ung in the tower of the ancient building, and ot been rung for three hundred years.

orge A. Douglass, missionary of the United Church at Liao-Yang, Manchuria, while pass- through this country on his way back to his after a furlough, was requested by President ively to stop in Washington and give him in- sation to the conditions in the arena where and Japan are engaged in fearful conflict. Douglass was impressed with the attitude of e interest taken by the President during his view with him.

number of the clergymen in Philadelphia are g hands in an effort to rescue that city from pt politicians. Bishop Mackay-Smith, Bishop of the Methodist Episcopal Church, Dr. Floyd ns, of Holy Trinity, the pastors of Presby- churches, and Edwin W. Rice, of the American y-school Union, have united in an appeal to tizens, without regard to party, to recognize harmful political conditions of Philadelphia ght against them.

CKING FATAL AFTER EIGHTY YEARS.—After ghty years of her life, Catherine e recently set fire to her own clothing, and o badly burned that she died later in the day, ngland, Pa. She was ninety-five years of d it had been her custom to have a smoke t thing on rising. She lit her pipes usual, me sparks fell from the bowl to her clothing, igned, and before help arrived she was fa- ured.—N. Y. Globe.

se who are especially interested in religious s always regard presidential campaigns as o five months of lost time. They are patri- ough to believe that it is time that must be ust as pastors of churches besoon while well e weeks to the Christmas season in giving e that their general work suffers severely y. But the presidential campaign just ended n peculiar. It does not seem, according to ston Transcript, to have injured religious s at all.

ing a recent audience granted to Dr. Julius ope Pius X. expressed himself strongly in ion to duelling, calling it an evil which affects the Catholics of Austria, where it is nited by the Government. The pope said considered duelling, both from a religious

and all other points of view, a senseless proceeding. He advocated legislation to abolish the evil and the enacting of a law protecting people against libel and other moral injuries. The pope's remarks are here considered to be a reflection of the efforts recently made by the Vatican to prohibit from the Austrian authorities a formal prohibition of duelling, especially among the military organizations of the empire. These efforts have already borne some fruits through the personal influence of the Austrian emperor.

The value of the Ascoli cope (bishop's robe) which J. Pierpont Morgan purchased and has now returned unconditionally to Italy is said to be about \$60,000. The cope was given by Pope Nicholas IV., to the Cathedral of Ascoli in 1288.

The voluntary return of the cope, which was stolen from the Cathedral in Ascoli and sold by a dealer to J. P. Morgan, has caused much satisfaction throughout Italy, although the Church authorities are not greatly pleased that the famous church vestment should have been given to the Italian Government. Practically, the cope is not in condition to be used at church ceremonies, but it is considered likely that the Government authorities will return it to the Cathedral of Ascoli, to which it was presented by Pope Nicholas, and which has had possession of it for seven centuries.

GENERAL MILES ON WAR.—When men like Miles, Sherman, Garfield and Wellington express themselves on this subject, they know experimentally what they are talking about. Following is an extract of General Miles' speech:

"The settlement of international controversies by the dread arbitrament of war involves the destruction of tens of thousands and sometimes hundreds of thousands of young men of both countries. Could any rule, code or method be any more void of reason and justice?"

"The great majority of wars in the world's history have been occasioned by the selfish ambition of some usurper or cruel tyrant, the intrigue of unscrupulous men, or the avarice and greed of a people. The deadly war now being waged between two powerful nations in the Orient cannot benefit either country, but must impoverish both. It will not benefit mankind, but must retard human progress. It must be apparent to all thoughtful, patriotic men that the intelligent world will not long endure the burden of great standing armies and enormously expensive navies."

THE SAVING FREENCHMAN.—The wife of President Loubet has just taken to lunch 500 school-children of both sexes from all parts of France. She thus received and honored them, not because they are good or pretty or interesting or well-connected, but because they have already begun putting aside money—for their old age.

Some of these thrifty little ones were only five years old. The average age was eight. Yet each had an old age pension policy in his (or her) pocket in some one of the extraordinary little savings bank societies that have begun to dot all France.

These 500 prudent children representing 65,000 of their kind, came to Paris with their parents and to their tutors, to a first meeting of the National Federation of Mutual Aid and Saving Societies. The elders were to sit down together at a banquet table sixteen miles long, eating and drinking to the honor of French thrift. The biggest salad ever seen on earth was eaten at this banquet—a "salade Russe" composed of 125 bushels of young vegetables and chopped ham mixed in mayonnaise—a salad so Apocalyptic in its proportions that the president of the Republic went to see it mixed.

Several gentlemen who should know have been airing recently the "woes of the publisher," and calling attention to the short life of the books that pour from the press. *The Literary Digest* has col-

lated a few facts in this matter, which have been gathered from different sources. The life of an ordinary novel used to be two or three years; now it is hardly the same number of months. As Methuen says: "A book is getting like a magazine—the last number is extinct on the thirty-first of the month." The Boston Transcript furnishes a "Publisher's Confession," from which it may be gathered that the poor publisher is badly straitened between the author and the wholesale bookseller. A book published at \$1.50 only gives the publisher some thirty cents with which to get up the book and sell it, after paying the royalty to the authors. While denying that authors are overpaid, our anonymous publisher declares that the system of paying so much for a book and royalty on the number sold will have to go, or ruin stars the publisher in the face. It is interesting to know some of the prices paid. The Scribner's paid Hopkinson Smith \$10,000 for serial rights in his last novel, and fifteen per cent. royalty on 75,000 copies. It is said that *Harper's Magazine* paid (a female novelist) Ward \$15,000 for serial rights, and twenty per cent. royalty.

A source of anxiety at the Vatican just now is the threatened separation of the Slavonic portion of the Church within the Austrian empire. The late pope had granted the Slavonic churches permission to use their own ancient liturgy and language, and had gone so far as to order a special edition of their missal and ritual to be published in Rome at the propaganda printing office, in order that all the Slavonic churches might have uniform books of Church ceremonial. For unknown reasons the printing of these works was discontinued after the death of Leo XIII., and orders were sent from the Congregation of Propaganda to the churches in question to discontinue the use of their language and liturgy in Church functions and to conform with the Roman rite. Exception was made of churches that had used the ritual and language for at least thirty years before the issuance of the decree, but as there is no Slavonic church in the Roman communion which has used its ritual for so long a time, the decree caused much discontent, and persistent rumors have come here of the intention of at least some of the churches to join the Orthodox Church of Russia rather than submit to it.

CHARLES WAGNER'S FAREWELL ADDRESS.—In his parting address to American audiences Charles Wagner thus tells of influences that led him to the "Simple Life":

"As I look toward my childhood days I look toward a time that was full of riches and joy; yes, even though I was a poor son of a village pastor; but I was a king in those days, for my being cared the beauties of nature and I had them all about me. I was rich in the love for nature. My father said to me, 'Boy, go, look and listen.' I was free. Ah, soon I was among the flowers, the birds and the fishes, and, as I had a religious heart, the whole universe was to me a great sanctuary. I even worshipped the moon. The entire glory of the stars and the moon shedding their bright light from above filled me with a great feeling of reverence, and one night, when I was alone in the open air, with the bright moon above me, I sank down on the ground and worshipped the moon. My father, I am sure to this day, saw me from behind the curtains, but he did not correct me. He let me alone, for he knew that the Father who spoke to the lad by the stars and the moon would soon, or when he was able to understand the great teachings, speak to him in the higher, truer language. My father made me rich in my youth, and I shall always be a boy, looking at the glory and beauty in the stars and the moon, and I would not give up all of this for all the wealth of the world."

"If you have children, let them be children. Don't make them kneel down in houses built by

men, but let them go out in the open in God's church, where love and religion come from. In these days it's not the big chest and the fine face or figure that makes the man. It's the character. When I was a young man I lived among fighters for religion. They fought not with the open heart, but with the closed fist—a regular boxing religion.

"It was not long before I decided to preach—to start out and tell others what had been taught me. But I was a lone preacher for a time. I was the preacher in the wilderness, and then my congregations grew larger and larger, and finally some one told me that others who were not within the sound of my voice should hear the doctrine of the 'Simple Life,' and I started to write books. When these books became friends of the people of other countries I cried aloud, looking toward the heavens above: 'Oh, my dear father, if you can but hear the sound of your son's voice to-day as he gives you thanks!'

"Oh, if you within sound of my voice have children, teach them the simple life. What I have seen of this country, I find that beneath its greatness and goodness there is the true simplicity. The other day your great President of the United States welcomed me and took me by the hand. Though he is at the head of the greatest people in the world, and though he is one of the most intelligent men I have ever met, with a strong will and force of character, I found him so broad and tender with the love of his family and the people of this country that I understood at once his powerful and grand simplicity. It is his aim at all times to be true to self and character.

"If your children are taught simplicity, they will never be swindled with exterior vanity, but will understand the higher simplicity in after years and become the greatest men and women in the country. Teach young boys to look toward the Man on the Cross, Jesus Christ, whose sweet simplicity we all so well understand. Fill your hearts with love—love for the flowers, the birds, the busy bees, the trees and the beauties of nature, in every one of which God speaks to us who so little heed this teaching. I will conclude with a message to your nation: Teach the young men and women to keep constantly in mind the example of the founder of your country. If the American people are no more the people of simplicity, it is no more America."

SUMMARY OF EVENTS.

UNITED STATES—President Roosevelt, accompanied by some members of his family and some public officials, left Washington on the 24th ult. for St. Louis, intending to visit the Exposition there. Great precautions were taken for his personal safety. He returned on the 29th.

A despatch from Chicago says: The Illinois Tunnel Company has completed about fifteen miles of tunnels in downtown Chicago. The holes are 6½ feet wide by 7½ feet high, in places the dimensions are 10 by 12 feet. Two thousand tons of freight a day are being hauled. The recently incorporated Chicago Subway Company proposes to extend and improve the system, and as fast as possible the steam railway freight of the trunk railroads will be transported through the underground system.

It is stated that orders have been given during the last thirty days by the Pennsylvania Railroad Company and the roads connected with it for 12,800 new cars, the estimated cost of which would be about \$6,000,000. A large part of the cars ordered by the lines west of Pittsburgh will be for the relief of the coal and coke regions of the western part of the State. So heavy are demands for a serious shortage has existed in the Pittsburgh district for several weeks. The demands of the iron and steel interests have been unusually heavy.

The *Record-Herald*, of Chicago, says that thirteen deaths have resulted from football this season, and the number of serious injuries exceed that of any year since the introduction of the modern college sport. The players injured number 296.

A despatch from New York of the 25th ult. says: So great has been the rush of immigrants to this port within the past few days that the immigration station at Ellis Island is crowded, and several thousands of foreign passengers were forced to remain overnight on board the steamers on which they arrived from Europe.

Statistics published by the *Chicago Tribune* indicate a marked increase in the number of murders and suicides in proportion to population in this country since 1881. An arbitral treaty between the United States and Switzerland was signed in Washington on the 21st ult.

It is stated that in the last hundred years the United States has settled disputes by arbitration more than forty times.

It is reported that Harvard University has had during the year, 5,066 students and 4,433 instructors. Columbia, 4,513 and 570; Chicago, 4,463 and 347; Cornell, 3,457 bna, 4,434 and 570; Yale, 2,975 and 325. The library of Harvard University is said to have received 222,000 volumes during the past year and now contains 675,000.

Isaac W. Brown, an ornithologist of Indiana, states that the common martin will effectively fence a neighborhood of birds, and he recommends the welcoming of these insects on this account.

It is reported by the Agricultural Department that dates are now being cultivated with success in southeast Arizona and southern California, and that there are flourishing mango farms at Miami, Fla.

Poussan. The representatives of the Zemstvo or provincial councils of various districts in Russia met in St. Petersburg on the 19th ult., and on the three succeeding days, and discussed the need for a popular participation in legislation, and for freedom of conscience, speech and religion, but they were held under police protection, and have been the object of the deepest interest throughout Russia. A petition to the Czar was adopted as follows, and signed by 102 of the members:

"In view of the importance and difficulty of the internal and external situation through which Russia is passing, this informal conference expresses the hope that it is the wish of the sovereign to summon freely elected representatives of the nation in order with their co-operation to obtain for the fatherland an evolution of the State in the direction of establishing a new basis of law for mutual co-operation between the imperial authority and the people."

This was presented to Prince Mirsky, who is in sympathy with the movement, and by him was presented to the Czar. A despatch of the 25th says: It is learned that when Prince Mirsky presented the Zemstvo memorial and resolutions yesterday the Emperor was so deeply impressed, as well by the contents of the document as by the manner in which it was presented, that he immediately expressed the desire to personally receive a deputation of four. The Zemstvoists, therefore, went to Tsarskoe-Selo by imperial command. At their audience they explained fully their position and reiterated the views expressed in the memorial that the salvation of the empire from ruin by revolutionary agitation, and the reform of the constitution, lie in the memorial. The Emperor listened attentively to the delegation and asked many questions. He is represented as greatly concerned and grieved over the situation both at home and abroad, to be weary of the war and unrest in the interior, ready to welcome any honorable means to bring the war to a conclusion, and anxious to remove the causes for discontent and secure tranquility at home.

Despatches from England state that unprecedented snowfalls continued on the 23d ult., and that during the night the temperature in some districts of the United Kingdom was twenty-five degrees below the freezing point, the lowest ever recorded here. The distress is general and the local authorities are organizing relief works. The interruption of road communication in the country continues and the isolated villages are suffering severely. In a few instances wayfarers have been discovered frozen to death in the snow.

The failure of the potato crop in Ireland is causing great distress and suffering among the peasantry in various districts. The Galway County Council adopted resolutions urging the Government, in view of the pressing need, to afford assistance by providing relief works, especially in the congested districts, and by supplying cheap potatoes for the coming season.

It is estimated that the war in the East is costing about a millions of dollars a day. The attacks upon Port Arthur by the Japanese are reported to have demolished many of its fortifications.

The terms of the agreement by which Great Britain and Russia submit the disputed questions involved in the attack by Russia upon British fishing boats to a commission of five persons meeting in Paris has been made public. The decision of a majority is to be binding.

A despatch from The Hague of the 21st ult. says: The first sitting of the arbitration court on the Japanese house tax question was held to-day. The point at issue is the contention of Great Britain, France and Germany, that the Japanese house tax is in violation of the old foreign concessions, which being perpetual leases are exempt from taxation.

Secretary Hay has received from the German Government a cordial note accepting in principle President Roosevelt's suggestion for another conference at The Hague. Replies have been received from so many Powers as assure Secretary Hay of the hearty reception which President's invitation has received generally. When the acceptances are in steps will be taken to fix a date for the court to meet.

Foreign Minister Delcasse of France has said in Chamber of Deputies that the proposal of the United States for the reassembling of The Hague peace conference had received a most sympathetic reception. The policy of France is being friendly to the proposition. While action only awaited an arrangement of the details of the programme.

A despatch from St. Petersburg of the 24th says: fections on the part of recruits for the army this year are not only exceptionally large, but are also completely defeating the efforts of the military authorities in Russia to quickly populated recruiting areas. Of these areas are Russia and Poland are typical.

An agitation is going on in France in favor of the observance of the First-day of the week as a day of rest. It is said that many workers in French shops and factories rarely get a half-day of rest every week or three weeks, and some have never a day of rest. The agitation is strongest among the workers themselves, but it has been greatly furthered by the support of socialists like Dr. Garnier, who shows that the seven-day work permanently disables six laborers out of every ten inside of ten years.

NOTICES.

Hannah W. Williams is appointed Agent for The Friend Association, 425 Galena Avenue, Passaden, Cal.

An intelligent elderly woman Friend desires a comfortable home in Friends' family in return for light and companionship.

Address "F," care of "THE FRIEND."

Wanted. Two bright boys from sixteen to twenty years old to learn plumbing supply business. Good opportunity for persons suitably qualified for mechanical work. Haines, Jones & Cadbury Co., 1136 Ridge Ave., Philadelphia.

Calm Preparative and Particular Meetings will be in the parlor of Elizabeth B. Calley, at Coatsville, the first First-day in the Twelfth Month, 1904, to the First-day in the Fourth Month, 1905, inclusive, and for Monthly Meeting will be held at Marshalltown of Calm in the First and Third Months, 1905.

Friends' Meetings for Worship in Wilmette convene at 10.30 A. M. on First and Fifth-days. Meeting on Fifth-day at same hour.

Friends' Educational Association.—An all-up will be held at No. 140 N. Sixteenth Street, Philadelphia, on Seventh-day, Twelfth Month 3rd, 1904, at 2.30 which all interested are invited to attend.

PROGRAMME:

"The Training of Children in the Duties and Obligations of Citizenship," Joshua L. Baily, Francis R. Colburn, Discussion by Isaac Sharpless, Ruth S. Goodwin, H. W. Cadbury, Thomas K. Brown, and others.

THESESSA WILDMAN, Secy.

HARRIS, on Tenth Month 4th, 1904, in Winona, Ohio Davis, in the eighty-second year of her age; a new of New Garden Monthly Meeting. She bore her several weeks' duration with Christian patience resignation, praising her adorable Redeemer a great of the time. "They that endure to the end shall be saved." In Philadelphia, on Eleventh Month 3rd, 1904, Mary Ann, wife of Samuel, wife of Joshua Sharpless sixty-first year of her age; a member of London Particular and Monthly Meeting of Friends, a dear Friend, in the uncertainty of life before he concerned to give up all earthly things, family and home and to know a preparation for the last journey. After much sickness, spirit, she was enabled all up into the hands of our dear Saviour. During last six weeks of her life her sufferings and pains were great, which she bore with beautiful patient resignation, saying that her Heavenly Father had and that which she had thought would be so hard, made easy to her, rejoicing that it through great moments before the close she was heard to say sweetly, "I am going, yes, to dear Jesus; show I way and lead me in perfect peace."

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Phrases and Phases.

Is it to be supposed there is no religion there are no phrases?" was intended to noted by us last week, where we appeared by "phases."

th phases of the quotation contain food thought, especially that which proclaims the kingdom of Divine religion stands not word or phrases, but in power of the Divine t. So that the religious vocabulary which d may be taught by catechism or liturgy, ver expert as a parrot he may be, or their may be, in the repetition of them, though think they have in them eternal life, are is sounding brass to them who do not to Christ himself in his own virtue as wisdom and power of God, that they may that life.

et we expect to see different phases of one he same religion everywhere, as we do s of a planet, according to our point of of the planet and its own turn towards un. We can acknowledge many phases ristianity, manifesting Christ to various tions. All points of view cannot be oc- ed by any one finite capacity. Let each ue to his own, according to his light. e there is one phase, for instance a com- pense of thanksgiving on which represen- s of various creeds can unite, it is pleas- o see them doing so,—as when recently e St. Louis Exposition Roman Catholic ps and ministers of Protestant denom- ns held a "Union Service" for Thank- z together. On that phase they could tly stand together, whatever Friends g, say of their phrases constituting wor- Divine worship is always one experi- a subjection of heart to the Father of rs. Phrases are not essential to it, save t Spirit makes them imperative to be ut- e but the manifestation of worship may e various phases.

The Joy of the Upper Side.

We may well believe in the joys of ap- petite, but not in the lust of appetite. To a converted appetite alone is joy a companion.

The pleasure of natural appetites is granted to induce the exercise of organs of the body and mind in ways necessary for the preser- vation of life and our fulfilment of duties. Without a hunger or without a relish we would neglect to eat, and to live. All other essen- tials of the human constitution have their pleasurable invitations to perform them. But the abuse of appetites takes place destructively. They are not used, but abused, when they are indulged as an end to themselves, and not regulated as a means for a purpose higher. If we would enjoy a drive, the horse is to be reined towards the still higher pleasure of health, scenery, or the glad intercourse of a visit at the end; but not to be wantonly raced, or given loose rein to run away with us. Happy the man who hangs up his well- handled reins in peace, on reaching the door- way of the bright home of love. Happy all the way along the satisfactions of self-restraint.

Natural appetites, we say, are given us for a wise purpose from the beginning to the end of our natural life. Our great question to be met is, "Shall I travel through this life under my appetites or above them?"

If I move on above them, they become my servants; if beneath them they are my master. If they are used as a pavement to walk on, I have the skies and atmosphere of God above me to rejoice in. If my appetites themselves are my skies, I enjoy none higher, and these soon perish with the using, and I am left a wallower in the lower darkness.

There is no joy, but lust only, in appetite while it is our master. But when by grace we surmount it, and use the carnal desires as under our feet, the enjoyments of them being heightened and seasoned with a good con- science, then the inspired exaltation of the upper side out-glories the soon-expiring ex- hilaration beneath. It is the thanksgiving state of the thanksgiving dinner, which every meal should be; which all the God-given en- joyment of his created things should be. We enjoy them from their upper side, because we enjoy them God-ward. And when his Fatherly limitations are approached, a monition of his good Spirit is imparted to check further

indulgence. By heeding this, we eat and drink to his glory, to our own health, and to a secret joy above all guilty lust.

The serving of but one Master is the law of the Simple Life, which is the law of the Single Light. To this "if thine eye be single, thy whole body shall be full of light." Why is there no open vision? Why is the glory so nearly departed? Because our eye wavers from the one look—unto Jesus the example and the apostle of true simplicity. Therefore our sight is be- wildered with complexity. Shall it proceed to know more of worldly standards, or be de- termined to know nothing among them but Jesus Christ and Him crucified? no other lust but that of the spirit against the flesh? no other goal to press towards but Christ-likeness? They alone may have full joy in the use of their Father's provisions for them in the world, who have overcome the world. Men may enjoy things from above them, or living beneath them have their true life stifled out. Under grace the life is above the body. Let life be kept atop and the body under and brought into subjection, and the triumph of the spirit above the perishable shall prove even in tribu- lation what is the joy of the glory of the Cross.

Education as the Enemy of War.

At the inauguration of Charles W. Dabney on the 16th ult., as president of the University of Cincinnati, he discussed in his address "Democracy and the School."

He said that free education was not charity, it was self-protection, for education lessened the need of jails and police. C. W. Dabney then said:—

"The true democracy is something nobler than a policeman guarding and protecting our property and our rights. The democracy establishes its public schools to train new citizens and to fit them for self-government, and when it shall have done its full duty in this respect there will be no need of policemen and soldiers.

"A democracy spending hundreds of millions for warships and forts, for armies and navies, is enough to give devils joy. If we spent one-fourth of this treasure in schools and missions the whole world would soon be ours in bonds of love and there would be no need of these engines of death and destruc- tion."

The speaker concluded with a reference to Japan as "an example of what education can do for a people."

Intellectual education makes a conscientious man more valuable as a citizen, but an unscrupulous man more dangerous. It increases one's power in that direction, good or bad, in which his motives lead him. Yet we believe the general tendency of a broadened intelligence is towards the higher ideals of life; while blinded ignorance among the masses tends to continue them as easy food for war, and feeders of it.

But without Christ in the heart intellectual education has not been found to bring about the work of the Prince of Peace. If "education is the enemy of war" its conquest has been discouragingly slow. It may be answered, "So has the conquest of Christianity been slow." But Christianity has not yet been really tried by nations, and not squarely tried by churches, or by many individuals, while education is earnestly put into exercise publicly and privately, and is given high place in the conduct of wars. But if as many men were of the Spirit of Christ as are educated, Japan would have had no occasion to think that in having recourse to war she was following Christian example.

Probably under the term "missions" President Dabney intends to include the influence of the gospel. That alone, if heeded, would soon make the world one in bonds of love; and while education would be a valuable coadjutor of the gospel, it has no claim to the first place. For peace on earth is a state of heart and not of intellect, and the only sure labor for peace is right labor for the reception of Christ's Spirit in the hearts of men.

"In my Father's house are many homes,"—in the caverns of ungodliness, no homes! For which are we adapting our characters? What spiritual bodies of ours are we preparing for their prepared places? Life may change us while life we have, but death that transfers us does not change us. Can we not foresee enough of our homes for that state, by what we now choose to be? Expect to realize them according to the doom that then goes forth: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still, and he that is holy, let him be holy still."

RELIGION is a source of satisfaction superior to any other in human life, but, like all things of a high character, it requires time and experience to show its full value. . . . Much of the religion of man has been under the impulse of fear and has been spoiled by errors and superstitions, yet its original, deep, and essential satisfaction is not altogether lost. Men cling to its remnants as their dear hope. When religion is found in its pure and uncontaminated form, or made known in its freshness and power, as in Christ's manifestation of religion as a revelation of grace and love from our heavenly Father, it becomes the supreme, the sweet and precious thing in life.

—The Watchman.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 163.)

In the Eighth Month, 1834, it appeared to the Committee that a visit to the reservation by some of their number might prove useful to the Indians and informing to themselves. Robert Scotten and Nathan Sharpless were desired to perform this visit and also to make such arrangements for the care of the property there belonging to Friends as might appear requisite. These Friends accordingly went to Tunesassa the following month accompanied by Joseph Elkinton. They were cordially received by the Indians in different neighborhoods, who freely communicated to them some of the difficulties they were laboring under, desiring their advice and assistance. Seven years had elapsed since a visit of this kind had been paid by members of the Committee, and the occasion was felt to be of unusual importance, and these Friends were pleased with evidences of progress the Indians had made in improving their land, buildings, etc.

Among the causes of uneasiness mentioned to them was the erection of a saw-mill upon their land by a white man, who had succeeded in getting the consent of some of the chiefs for the purpose contrary to the wishes of a number of their people; in consequence of which some of their young men and others had set themselves to work to cut down a great quantity of timber with a view of securing to themselves a portion of the national property, and had made unusual havoc thereon. As many as eight million feet of lumber had been sawn there in two years, in addition to which the white people employed in the mills had got a footing upon their land, and a number of white families were then residing upon it, whom the Indians had found themselves unable to get rid of. They also learned that the Indians were desirous that Friends should again establish a school among them, and in a special address to them, the chiefs stated that "when at Buffalo, in council, the Indians all agreed to have schools, and those of us who have adhered to our ancient customs in times past have had no schools, but that now all agree to have them at Buffalo, Tonnewanda and Allegheny Reservations, and desire that Quakers should teach them." These chiefs also stated: "Brothers, we have been to Enfillo twice this fall and have had much trouble. A part of our nation wish to move west of the Mississippi, but the greater part desire to stay where they are as long as they can."

These Friends, in council with some of the Indians, agreed that if the Indians would open two or more schools in the Allegheny Reservation to be taught by their own people, the Committee would pay for each scholar who attended one dollar for every three months, the fact to be certified by two of the chiefs, or two of their good men whom they should appoint for the purpose.

The desire expressed by the Indians that Friends would again resume their care over them, particularly in the instruction of their children, induced the Committee to agree with much unanimity "to encourage one or more suitably qualified Friends, if such should feel

their minds drawn to do so, to offer their service to superintend the schools that are to be opened for the instruction of the children of the Indian natives on the Allegheny Reservation;" and steps were taken early in 1835 to spread this information through the Quarterly Meetings.

This desire to help them was strengthened by the earnest solicitation of Robinson, one of the chiefs, who visited Philadelphia in the Second Month of this year, and who, on behalf of the nation, renewed the request that Friends would assist them in establishing schools so that some one should be sent out to undertake that business. He also stated "that there were two-thirds more comfortable than there were forty-five years ago [a little time previous to Friends engaging in this concern. That none of them followed hunting for a livelihood, although some of them did hunt for day or so, and that from his own observation he could say that there were more children amongst them now than there were forty-five years ago."

In the Tenth Month, 1835, Robert Scott again visited the reservation accompanied this time by Thomas Wistar, Jr. Their visit was largely occasioned by the need of taking proper care of the property at Tunesassa, in lease of which to its occupants was then about to expire. Their visit, however, proved to be at a very opportune time, as while they were there a very great rise in the waters of the Allegheny took place, causing much loss to the Indians by the destruction of their corncrofting, etc. The information of this event of which they were eye witnesses, when before the Committee, led to efforts to render the Indians substantial relief.

The report of these two Friends mentions some details which at this time afford an interesting view of the condition of things existing on the reservation:

"The reservation is a narrow section of land extending along the Allegheny about forty miles in length, and contains a population of six hundred natives, together with number of whites. There are on the reservation three small villages, to wit: Jimers town, Cold Spring and Old Town, all situated on the Allegheny River. The village of Cold Spring is two miles and a half distant from above the settlement of Friends on opposite bank of the Allegheny. The town consists of about a dozen log houses of construction, together with one or two frame buildings. The forest remains undisturbed to the rear of the town, and there it is likely to remain. The general appearance of this place was by no means encouraging. When here we found the school under the care of Joseph A. Sanford, a youth of the Seneca Nation. We paid several visits to it, and found at most but six scholars in attendance and they receiving instruction in the first elements of an English education. We were given to understand that in consequence of a busy season [gathering in of corn and potatoes] most of the children were absent, but we all were present they numbered about twenty."

"From one to two miles above Cold Spring on the same side of the river, reside a larger number of the natives, some of whom appear to have made considerable advancement in civilization especially among the younger

this neighborhood five chiefs reside, to wit: Jack Snake, Robinson, Patterson, Jacob Black and Samuel Gordon. These last named, together with Tunis Half Town, are decidedly favorable to the views of Friends in relation to the education of their young people. In point of appearance, not only about his person, but in his house and farm, Gordon stands much in advance of his neighbors. In a word we see the rare satisfaction of beholding in Samuel Gordon a civilized Indian. He is one of four youths educated some years past by the Indian Committee in the neighborhood of Philadelphia. Near this place lives the old prophet in the old style, but his influence is much circumscribed. A considerable number of the natives reside in this vicinity whose appearance was far from being encouraging. On a good flat, some three or four miles from Cold Spring Creek, we found the cabin of Eyes. He is a man of diffident disposition and a chief of an excellent character. He paid a satisfactory visit to him, although still retains the Indian habits of living, which are far from being agreeable or even respectable. He cannot speak our language, but has an intelligent, well-behaved daughter, educated by Friends, who is qualified to act as an interpreter. Of the kind feelings and kindly disposition of this aged and retiring chief there is no room for doubt.

Cold Town is situated about four miles from Cold Spring, in the rear of some extensive flat or bottom land, and the village, if it may be so termed, consists of six or eight built-log and frame houses, located at various distances apart so as to give it the appearance of a thickly settled neighborhood rather than a town. Two chiefs reside in this vicinity, to wit: John Pierce and Sky Pierce. This part of the reservation presents a very pleasing aspect, and is in many respects an interesting one. Sky, John, Robert and Simeon Pierce are brethren; they all have good houses and are comfortably settled.

The character of Robert Pierce stands decidedly high. He is by the natives esteemed a preacher, and the condition of his house and grounds is very creditable. He has a son (named) educated by Friends, and a teacher; (which service he is tolerably qualified, but is at present engaged in farming. Peter (also an adopted Indian) we did not see, he being absent on a trapping excursion, but with his son Peter we were much pleased. He is an well educated young man, and formerly had charge of the school at this place, and appeared disposed to resume it the first opportunity if sufficiently encouraged.

It was our intention and wish to have paid a visit to the natives of Jimersonstown (situated some fifteen miles above Cold Spring) but were prevented by a long continued rain and consequent high water, which rendered travel impracticable by carrying off the bridges. We were informed that a school was in operation at that place, under the direction of female teachers, and attended by upwards of twenty scholars.

A disposition decidedly averse to emigration appears to be gaining ground, notwithstanding which there is reason to fear new difficulties in relation to this subject will shortly arise, as a railroad is now in construction from the city of New York to Dunkirk, on

Lake Erie, which will pass through the reservation, and endeavors are also making to improve the navigation of the Allegheny River, which, when completed, will enhance the value of the lands, and there is no doubt that those engaged in these undertakings will endeavor to supplant the present for a different population. The appearance and conduct of some of the younger natives was very satisfactory, some of them being industriously engaged in farming and clearing new land. Their dress was similar to that of the workmen among white people, and not a few of them can understand our language."

The destitute condition of the Indians consequent upon the great flood in the Allegheny, engaged the attention of the Committee in a meeting held First Month 14th, 1836, when it appeared there was ample reason to believe that unless some relief was speedily furnished many of the Indians and a great part of their cattle must suffer and perhaps perish from want. It was then agreed to furnish two of their number, Enoch Lewis and Robert Scotten, who were willing to undertake the journey, with one thousand dollars for the purpose of purchasing corn for the Indians and hay for their cattle and stock.

After arriving at Tunesassa, these Friends had a council with the chiefs, in which a letter from the Committee was read, and the design of the Friends in visiting them was explained. In this interview it appeared that only eight families among them possessed the means to get through the year without suffering from want. The Friends afterward, as is stated in the report to the Yearly Meeting in 1836, visited nearly all the Indian families on the Allegheny, inquired their number, what losses they had sustained, what stock they possessed, and what means remained for their support; and noted on the spot the substance of the information obtained. From this examination it appeared there were three hundred and thirty-seven adults and three hundred and fifty-three children, or six hundred and ninety individuals, residing in that vicinity. This includes the natives on the Allegheny Reservation and a few residing on Cornplanter's land in Pennsylvania, a few miles south of the New York line. The provisions saved from the flood were estimated by the two Friends at less than a third of the whole, and of the corn which was saved a great part was so much damaged as to appear unfit for use. Very few of the fences, from one end of the reservation to the other, were left. Numbers of horses and cattle were destitute of any other provision than the buds and branches of trees. For these the sugar maple afforded a partial supply.

In addition to the amount placed in the hands of these Friends, about \$200 was afterwards forwarded to be used in purchasing potatoes for immediate use and for seed.

(To be continued.)

CHRISTIANITY is like oil on the troubled waters of the world's quarrels. Nothing else will still the waves.

WHEN one has partaken of the infinitely serene exaltation of a spiritual baptism that which pertains to the sensuousness of life sinks into nothingness.

The Tragedy of Fashion.

There is serious missionary work at hand for the women clubs: work which ought to be undertaken without an hour's delay, says "Good Housekeeping." It is that of bringing well-to-do and fashionable women to a realization of their responsibilities in the matter of dress.

Every year the fashionable fabrics are getting more expensive, every year the trimmings and the "findings" for the simplest costume mean a greater outlay of money. Not only are street and evening gowns more elaborate, but fashion is now dictating costly toilets to take the place of the simple and appropriate morning gown. And this at a time when the cost of mere living is ruinously high.

Do women with money and position realize what a far-reaching source of evil their extravagance and elaboration of attire has become? Do they guess the heartburning of the women of slender purse who belong to the same club, attend the same functions, and whose aping of them so as to appear appropriately dressed means either weary, nerve-racking hours of planning and midnight sewing, or else a living beyond the slender income, which brings nervous or moral collapse to the fond and over-taxed husband? Do they know that to their door may be laid unhappy homes, embezzlements, divorces.

They declaim loudly against the sweat shops they talk ably on altruism. Yet they are blind and deaf to the need next door, of simple ideals of living which they, and they alone, can supply. Heaven speed the day of unselfish self-control in the matter of dress!

FROM AN OLD LETTER.—I have been much interested in reading a few extracts from the letters of the late Amy Toulmin. I wish thou couldst see them, as they are a most complete refutation of those principles which she so warmly and zealously advocated for many years, and which thou hast so often to declare against. One is so full that I must copy it for thy perusal; the letter was to her husband.

"You said this day week, my love, that you feared I was leaning too much towards Quakerism, and I believed I answered that I wished to seek after truth and peace wherever they could best be found, which is the first wish of my heart, simply and truly. Among Unitarians I found not that peace. There is a great deal to please the understanding, and to gratify worldly wisdom, and to puff up the pride of human reason in their writings—but there is nothing to satisfy the soul that is athirst for inward purification and that righteousness which flows from being born again. In the writings of Friends there is mostly a life, a freshness with which my best feelings can sympathize; but think not that I am in any haste to return to them. I neither am seeking to be united to them, nor to any other Society of Christians, but to attain deeper and deeper humility, and to have that root of pride from which so many sorrows have arisen, wholly burnt up. I did indeed greatly err in ever doubting the influence of the Holy Spirit, and in grief and repentance will my soul travail till I am allowed to hope that this sin is forgiven by Almighty God.

FAITHFULNESS is faithfulness, on whatever scale it be set forth.—MacLaren.

The Ministry of the Spirit.

(Continued from page 165.)

I cannot but cry aloud to you that have been long professors of the truth, and know the truth in the convincing power of it, and have had a sober conversation among me, yet content yourselves only to know truth for yourselves, to go to meetings and exercise an ordinary charity in the church, and honest behaviour in the world and limit yourselves between these bounds, feeling little or no concern upon your spirits, for the glory of the Lord in the prosperity of his Truth in the earth, more than to be glad that others succeed in such service.

Arise ye in the name and power of the Lord Jesus! Behold how white the fields are unto the harvest. . . . and how few able and faithful laborers there are to work therein! Your neighbors and kindred want to know the Lord and his truth, and to walk in it. Does nothing lie at your door upon their account? Search and see, and lose no time, I beseech you, for the Lord is at hand.

I do not judge you; there is One which judgeth all men, and his judgment is true. You have mightily increased in your outward substance. May you equally increase in your inward riches, and do good with both, while you have a day to do good. . . . But oh, let it be your servant and not your master! . . . Let the Lord be chiefly in your eye; and ponder your ways, and see if God has nothing more for you to do; and if you find yourselves short in your account with Him, then wait for his preparation, and be ready to receive the word of command, and be not weary of well-doing. When you have put your hand to the plough, and assuredly you shall reap it if you faint not, the fruit of your heavenly labor is God's everlasting kingdom.

And you young convinced ones, be you entreated and exhorted to a diligent and chaste waiting upon God, in the way of his blessed manifestation and appearance of himself to you. Look not out, but within; let not another's liberty be your snare; neither act by imitation, but sense and feeling of God's power in yourselves; crush not the tender budgings of it in your souls, nor overrun in your desires and warmth of affections, the holy and gentle motions of it. Remember it is a still voice that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind; but it is distinctly understood in a retired frame.

Jesus loved and chose solitudes; often going to mountains, gardens and seashores, to avoid crowds and hurries, to show his disciples it was good to be solitary, and sit loose to the world. Two enemies lie near your states—imagination and liberty; but the plain, practical, living, holy truth, that has convinced you will preserve you, if you mind it in yourselves, and bring all thoughts, inclination and affections, to the test of it, to see if these are wrought in God, or of the enemy or your own selves. So will a true taste, discerning and judgment be preserved to you, of what you should do and leave undone. And in your diligence and faithfulness in this way, you will come to inherit substance; and Christ, the eternal wisdom, will fill your treasury.

And when you are converted as well as convinced, then confirm the brethren; and be ready to every good word and work that the Lord shall call you to; that you may be to his praise, who has chosen you to be partakers, with the saints in light, of a kingdom that cannot be shaken, an inheritance incorruptible in eternal habitations.

And now, as for you, that are the children of God's people, a great concern is upon my spirit for your good, and often are my knees bowed to the God of your fathers for you; that you may come to be partakers of the same Divine life and power, that have been the glory of this day; that a generation you may be to God, an holy nation, and a peculiar people, zealous of good works, when all our heads are laid in the dust.

Oh, you young men and women! let it not suffice you that you are the children of the people of the Lord; you must also be born again, if you will inherit the kingdom of God. Your fathers are but such after the flesh, and could but beget you into the likeness of the first Adam; but you must be begotten into the likeness of the second Adam, by a spiritual generation, or you will not, you cannot be of his children and offspring. And therefore look carefully about you, O ye children of the children of God! Consider your standing, and see what you are, in relation to this divine kindred family and birth. Have you obeyed the light, and received and walked in the Spirit, which is the incorruptible seed of the Word and kingdom of God, of which you must be born again? God is no respecter of persons. The father cannot save or answer for the child, or the child for the father; but in the sin thou sinnest thou shalt die; and in the righteousness thou dost, through Christ Jesus, thou shalt live; for it is the willing and obedient that shall eat the good of the land. Be not deceived, God is not mocked; such as all nations and people sow, such shall they reap at the hand of the just God. And then your many and great privileges above the children of other people, will add weight in the scale against you, if you choose not the way of the Lord. For you have had line upon line, and precept upon precept, and not only good doctrine, but good example; and which is more, you have been turned to, and acquainted with a principle in yourselves which others have been ignorant of. And you now know you may be as good as you please, without the fear of frowns and blows, or being turned out of doors and forsaken of father and mother for God's sake and his holy religion, as has been the case of some of your fathers, in the day they first entered into this holy path. And if you, after hearing and seeing the wonders that God has wrought in the deliverance and preservation of them, through a sea of troubles, and the manifold temporal as well as spiritual blessings that He has filled them with, in the sight of their enemies, should neglect and turn your backs upon so great and near a salvation, you would not only be most ungrateful children to God and them, but must expect that God will call the children of those that knew Him not to take the crown out of your hands, and that your lot will be a dreadful judgment at the hand of the Lord. But oh, that it may never be so with any of you. The Lord forbid, saith my soul.

Wherefore, O ye young men and women look to the Rock of your fathers. There is no other God but Him, no other light but his, no other grace but his, nor spirit but his, to convince you, quicken and comfort you; to lead, comfort and preserve you to God's everlasting kingdom. So will you be possessors as well as professors of the Truth, embracing it, not only by education, but judgment and conviction; from a sense begotten in your souls, through the operation of the eternal Spirit and power of God; by which you may come to be the seed of Abraham, through faith; and the circumcision not made with hands; and so heirs of the promise made to the fathers, of an incorruptible crown; that as I said before, a generation you may be to God, holding up the profession of the blessed truth in the life and power of it. For formality in religion is nauseous to God and good men. . . . Wherefore, dear children, let me entreat you to shut your eyes at the temptations and allurements of this low and perishing world, and not suffer your affections to be captivated by those lusts and vanities that your fathers, for the Truth's sake, long since turned their backs upon; but as you believe it to be the truth, receive it into your heart; that you may become the children of God; that it may never be said of you, as the Evangelist said of the Jews in his time, that Christ the true Light, "came to his own, but his own received Him not; but to as many as received Him to them gave He power to become the children of God; which were born not of blood, nor of the will of man, but of God;" a most close and comprehensive passage to this occasion. You exactly answer to those professing Jews, in that you be the name of God's people, by being the children and wearing the form of God's people. And He by his light in you, may be very well said to come to his own, and if you obey not, but turn your backs upon it, and wait after the vanities of your minds, you will of those that "received Him not; which I pray God may never be your case and judgment; but that you may be thoroughly sensible of the many and great obligations you lie under to the Lord for his love, and to your parents for their care; and with all your heart, a with all your soul, and all your strength turn to the Lord to his gift and spirit in you, and hear his voice and obey it, that you may seal to the testimony of your fathers, by the truth and evidence of your own experience that your children's children may bless you and the Lord for you, as those that deliver a faithful example, as well as a record of the Truth of God unto them; so will the gray hairs of your dear parents, yet alive, go down the grave with joy to see you the posterity of truth, as well as theirs, and that not of their nature but spirit shall live in you which they are gone.

(To be continued.)

TRUE harmony with Jehovah is no vacuity. Invokes influences that dominate all mundane authority, it calls into co-operation potency before which the will of man is powerless.

God has two dwellings—one in heaven and the other in the meek and thankful heart. *Isaac Walton.*

When Is a Man Poor?

Time and again, I have travelled a long distance to visit a very humble home in Amesbury, Massachusetts. The whole property is worth but a few hundred dollars, but the fact that John Greenleaf Whittier lived there makes absolutely priceless. Men and women cross continents and oceans to visit it. Enthusiastic admirers of the poet carry away from the spot bits of wood, wild flowers, leaves and sorts of souvenirs to remind them and those who come after them that a man lived there one of nature's noblemen.

Thousands of people in this country look upon Whittier, the simple poet, as one of the best treasures America has produced, and considered from a commercial standpoint, he left in the world was worth but a song, carefree how you laugh at men and women to think there is something better in the world than making money, and who refuse to ship it. Their monuments in parks and public places may proclaim the story of their heroic lives for centuries after you, with your sons, have been forgotten. Selfishness has no immortality in it. Greed has no quality to propagate itself, its children are all short-lived. Who ever saw people making pilgrimages to the homes of millionaire men who did anything for the world? Who would alt the memory of Whittier by asking if he is rich? Who would desecrate the name of John by asking how much money he left, who would dare say that he was not a success because he was poor? Hundreds of men and women have lived and died in wretchedness in attics, and even in poorhouses who have enriched the world by their lives, who have given greater uplift to civilization than any millionaire. Men who never had a hundred dollars have left names which the world will not let die.

Do you regard a man as really poor who does not happen to have money, but whose character is so juicy and whose career is so potent with the sweet things of life and experience that he has enriched a whole community? Do you regard a man as poor whose neighbors feel enriched by his near presence? Do you regard a man as poor who lives in an attic, but whose very existence enhances the value of every acre of land and every mile for miles around him? Do you regard a man as poor when every child in his neighborhood loves him and considers it an honor to be recognized by him on the street or to receive an invitation to visit him? Do you regard a man as poor when his home, no matter how humble, is looked upon as a shrine?

Do you regard a man as poor who is engulfed in one's occupation, swallowed up in a complicated life, harassed by striving and straining, the worry and anxiety which accompany a vast fortune, is not rich. Time and opportunity and inclination to help others are the most valuable things in the world, and if you can not seize them, if you can not utilize them to your own benefit, your own betterment, you are indeed, although you have millions in the world.

A man is rich when he has put himself in touch with all that is good and great, when he has put himself into a position where he can grow to the largest maturity, when he has

time and opportunity for cultivating friendships, for helping others. He is not rich; on the contrary, he is very poor indeed, when he is so preoccupied with selfish interests that he has no time to sympathize with the unfortunate, no time to help those who are suffering and in need, no time to do anything but make money. He is poor when he has no time to improve his mind, to elevate his ideals, or to cultivate his tastes.

Soul expansion is the only thing which measures real wealth. The greatest aim of life should be to absorb into one's being the largest amount of sweetness and beauty it is capable of absorbing. The highest riches are beyond the reach of money and are independent of fortune. They can not be burned up, or lost in the ocean, or destroyed in a railroad wreck.

Much of what is called success is but the most vulgar kind of prosperity; it is the success of the brute faculties, at the expense of the divine. To develop a few of one's brain cells, and these the lowest, by everlasting digging and grinding for money, to cultivate one huge gland which secretes nothing but dollars, and the exclusive cultivation of which crushes out of life all the finer sentiments, all that is sweet and beautiful and worth while, makes a man as dry and barren as the great Sahara Desert. He who follows this course can not be rich, no matter how much money he may have. A man is rich when every faculty within him has been developed to the utmost along normal lines, when he has followed his highest ideals, when he has pushed his horizon to its farthest limit.

A man is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him; when his character is honeycombed by deceit, punctured by dishonesty. He is poor when he makes money at the expense of his character, when principle does not stand clear-cut, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands foursquare to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.—*Success.*

ANSELM'S PRAYER.—Lord, teach me to seek thee, and show thyself to me as I seek, for I cannot seek thee unless thou teach me, nor find thee unless thou show thyself. May I seek thee in longing for thee, and long for thee in seeking; may I find thee in loving thee, and love thee in finding. I confess, Lord, and I offer thee thanks that thou hast created me in this thy image in order that I may remember thee and think on thee and love thee. But this image of thee is so worn by the pressure of my faults, and obscured by the fume of my sins, that it cannot accomplish its purpose unless thou renew and reshape it. I seek not to understand in order that I may believe, but I believe in order that I may understand. For this I believe, namely, that unless I believe I shall not understand. Amen.

STAND lightly on this world ready to take wing, having your feet on earth, your eyes, heart and citizenship in Heaven.

Entering Into and Conducting Business.

(The Guidance that is Needed.)

BY WILLIAM EVANS.

The account given in William Evans' Journal of his preservation, simply by being obedient to the secret intimations of the Holy Spirit, from entering a business that would, in all probability, have proved his ruin financially, and given him great concern and anxiety of mind, seems so full of instruction, especially to young men about entering business, that I should be glad to see the account as related by himself inserted in the columns of THE FRIEND.

T. C. H.

WEST CHESTER, Pa., Eleventh Month 10th, 1904.

William Evans, a minister of the Society of Friends, died in Philadelphia, in the year 1867, being in his eightieth year. He relates in his Journal* that he had been apprenticed to the drug business, the early part of the present century, and engaged in it on his own account in the year 1808.

Five years later he writes: "In consequence of the war with England, business was much depressed, and having the expenses of a family to meet, which it seemed improbable, if the difficulties continued, the little I had to do would be sufficient for, I became so dissatisfied that I resolved to make some change. A relative, who was a dealer in dry-goods, wanting a partner, I concluded to join him as soon as the war was brought to a close, and made arrangements to borrow a sum of money, which, with that employed by him, was deemed a sufficient capital. The prospect of the connection, and engaging in a business that looked likely to be profitable, was animating and pleasant; and from the feelings of my mind, I thought I had given the subject ample consideration. We entered upon some of the preparatory steps, which brought us frequently together, and to converse upon the business and the manner of conducting it. As I was led into a knowledge of the course pursued in that line, scruples occasionally arose in my mind, which I attributed to fear produced by the novelty of my situation. Selling articles which I should not be easy to wear, or recommend others to wear, presented some apprehension of difficulty, but I concluded these might be dispensed with, and the business still be large enough; or perhaps when I became fully engaged these feelings would wear off. Then arose the thought of entering into a business which I did not understand, and the condition in which I should find myself, were my partner removed by death. This circumstance I hoped would not occur, and I endeavored to suppress my apprehensions with the belief that experience would soon render me familiar with my new employment. In his desire to open the way for our union and future operations, my relative told me that, besides the amount of our capital, which was borrowed, it would be necessary to purchase, on credit, large quantities of certain articles, the payment of which would be provided for in the returns of our sales. This was a further insight of the responsibilities we were about to take upon us, and which raised fresh doubts and fears.

"My present business being small, and one

*Any reader of this article may procure a full biography of William Evans, at 304 Arch Street, Philadelphia.

that I understood, was managed with ease. It required little capital, and involved me in no engagements that I did not hold the means to meet; so that I was free from anxiety on that account; and at liberty to attend, unincumbered, to any of the appointments of the Society, or any impression of duty to go to a meeting, that I might have. When I contrasted my present situation, for I had not yet given up the drug business, with the prospect before me, and recollected that I had never been accustomed to the anxiety which often attends large commercial concerns, I began to feel stronger doubts of the safety of making so great change. These doubts increased; and one day, sitting in our religious meeting, it plainly appeared to me that, though the mind may be able to compass much, yet beyond its capacity it cannot go. If all its energies are enlisted in the concerns of the world, and their pressure is as great as it is capable of bearing, the all-important work of religion must be neglected. This appeared to me must inevitably be my case. My time and talents would be wholly engrossed, and I must abandon all prospect of usefulness in religious society for the servitude of a man of the world. It seemed if I pursued the prospect of adopting the proposed change of business, that I should be lost to religious society and to the work of religion in my own heart.

"These views brought me to a full stop. I was afraid to risk my everlasting salvation for the sake of worldly emolument; and, notwithstanding the mortification, I determined that it was best to inform my proposed partner, in a proper manner, that I could not proceed, and also of the cause; which was a trial to him as well as myself, though no steps had been taken that would involve him in difficulty. After having come to this conclusion, and my concern for his disappointment had subsided, I felt relieved of a great burthen, and then resolved that, as long as I could make a living by the business I was brought up to, I would not abandon it for any other, but labor after contentment in such things as my Heavenly Father granted to me. I looked forward with renewed peace and satisfaction at the path and the business before me, though small, remembering that the earth is the Lord's, and the cattle on a thousand hills, and He in his inscrutable wisdom and kindness, will dispense what He knows we need.

"My relative died in about three years, and the very great losses produced by a falling market, proved in the end that I had escaped from a load of anxiety and almost inextricable embarrassment. Indeed, being left alone in a business I was in no wise fitted for, it is probable it would have proved my ruin. It is good to trust in the Lord, and to mind the secret intimations of his blessed Spirit; for I believe that it was nothing less than his merciful, superintending care that snatched me from the thralldom I was preparing for myself."

The subsequent experience of William Evans illustrates the declaration that "Godliness is profitable for all things: having the promise of the life that now is, and of that which is to come." He was enabled to maintain his family comfortably to the end of his lengthened life, while diligently laboring in the cause of his Divine Master.

Science and Industry.

SAND PICTURES.—"If the augustness would condescend to take honorable repose for but a moment, until his servant can get her miserable sands she will make for him the sand pictures."

That was the way a little Japanese girl spoke one day in Kobe to a visitor. An English child, even if she could do what this little one did, would have said: "If the gentleman will be seated I will get my sand in a minute."

They spoke quaintly in Japan.

But she brought in a moment three little bags filled with sand—white, blue and yellow—and then she led the way into the garden. Seating herself without disarranging a single fold of her dainty kimono, she scraped a smooth place on the gravel walk and poured out the white sand, carefully spreading it in a little square.

Then, taking a handful of the blue sand she let it trickle through her fingers, rapidly making a design of a cottage in outline. With the yellow sand she made the background, and, mixing the yellow with the blue, she designed trees of brilliant green.

She drew yellow windows in the blue cottage and made a yellow walk leading up to the door. In five minutes she had made the most delicate little picture which looked like a panel in a Japanese screen.

Every child in Japan plays this little game of making sand-pictures, and it is one which will give unending entertainment to children everywhere. It is easily tried, and some beautiful little things can be made by any child with a taste for drawing.—*Dominion Fresh-terian*.

A THOUSAND BOY CORN GROWERS.—The thought struck W. B. Otwell, president of the Farmers' Institute of Macoupin Co., Ill. that if the farmer boys could be induced to take an interest in the effort, his county would produce the finest corn in the world. He persuaded the Institute to offer a prize for the best ten ears of corn grown by Macoupin County farmer boys. Hundreds made application to him, and received a package of selected seed—Yellow Dent and Boone County White.

In the fall the boys sent in their corn. The prize—a bicycle was awarded. W. B. Otwell went down to see the boy that won, expecting to find him the son of a prosperous farmer. The boy proved to be the fourteen-year-old son of a poor widow inhabiting a little prairie cabin. All summer the boy had "toted" water from the well to his corn patch in bucketfuls. His industry had been remarkable. He was invited to the next meeting of the Farmers' Institute. W. B. Otwell lifted him upon the table. "This" he said, turning to the assembled farmers, as he pointed to the little barefoot youngster in his blue jean overalls, "is the boy who won the prize." The cheers that greeted the boy were louder than those which later on greeted the Governor of the State, when he came down to make a speech; for, when these contests had continued several years, the Governor became interested. Otwell had conceived the idea of extending the contest to the boys of the State, and showing at St. Louis the corn they pro-

duced. The Governor subscribed. So did other citizens. One offered a \$1,000 Holste cow for the first prize. Other prizes were offered—wagons and plows and windmill. Seventeen thousand boys wrote for the seed and information. Two farm wagons would not contain all the letters. The State went into enthusiasm—over corn.

And now return to the World's Fair Palace of Agriculture. In the Illinois section is a mountain of huge yellow ears of corn, row on row, tier upon tier, of little symmetric pyramids of ten ears each. Before each pyramid is the photograph of the Illinois farmer boy whose corn it is. The selected crop of 8,000 Illinois boys is represented. Can you imagine what this means? Eight thousand boys aroused to pitch of enthusiasm in scientific farming. Seed corn enough to plant the whole Illinois corn belt. If a bounty crop sprang from the fertile soil last year—a more bountiful crop will leap forth this year.—*World's Work*.

CHARCOAL BURNING.—Time was when entire annual yield of many European forests was devoted to no worthier purpose than making of charcoal for use as fuel in iron glass smelting works. But nowadays forest timber can generally be put to a better purpose, and, although in some places charcoal burning still flourishes on a large scale, the industry, strangled by coal and coke, is being steadily diminishing in importance.

The best site for a kiln is one that has been before—the ground is thoroughly and is covered with absorptive charcoal.

The kiln usually consists of two tiers of wood, one upon the other, placed as straight as possible, the smaller pieces inside, thicker pieces in the centre and the smaller again toward the outside. When two tiers have been piled up in this way more wood is laid horizontally across the narrow top. The kiln is gradually shaped like a dome. The openings are then carefully filled in, in order to prevent unnecessary drafts, and the wood is made as firm as possible.

A passage is now constructed from the side of the kiln to the flue in the centre, a log of wood which has been placed previously in position is drawn from under the bottom, leaving a hollow kindling passage, which, when the kiln is completed, a may be inserted to set fire to the shavings.

Now the important work of covering the kiln is commenced. Supports of various are placed in position to save a collapse the weight of the coverings, of which, is both an inner and an outer. The inner is first tiled, as it were, with thin sods, lapped each other. Then the outer covering is applied, consisting of loamy forest charcoal dust, well mixed and firm enough to exclude air and retain the heat, and same time soft enough to allow steam to escape, and to yield without cracking, the kiln gradually sinks during the burning.

Nothing remains but to erect a wind if necessary before burning the kiln.

Early in the morning, when the air is a torch of pine is inserted in the passage mentioned, and the flames seize the dry twigs and shavings in the flue.

At first, when the dome becomes hot

thick smoke issue from the top; if all is well, the smoke should give way to flame, but a not unpleasant, pungent odor should be perceptible. This is a sign that carbonization is in progress. After a few hours, charcoal should form in the dome, which will gradually sink in.

Should the sinking be irregular, it is a sign the charcoal-burner that the kiln is burning unevenly. There is too much draft from one corner, or too little in another, or some of the wood in the kiln is burning quicker than the other pieces. This state of affairs must be remedied by boring draft holes or applying coals, as the case may require.

In the second day after kindling, the first holes are made. These holes, bored through both coverings down to the wood, in rows to leeward, help to regulate the burning, and also give indication when the carbonizing process nears completion. At this time, smoke and steam issue through them—after a while the smoke turns blue, which is a sure and certain sign that the charcoal is burning, and this, of course, is the last thing the charcoal-burners desire. The holes must be closed up immediately with soil or mud, and a fresh row opened lower down the dome.

Others Before Self.

The Northeast Relief Co. was selling coal at ten cents a paiful. A long line of customers had reached to the sidewalk and far down the street, waiting and shivering in the bitter cold. Sarah Conley was almost at the office. She was glad her turn was so near. She was chilled, and her breakfast had been cold that morning. Moreover, she was old and not strong.

"It's hard standing," she remarked to the man behind her.

"It is that," returned the woman, "I'd rather freeze at home, if it wa'n't for the children. They're crying with the cold. Look here," said Sarah, "you take my money; it'll get you there one quicker," and she stepped out of the ranks and in behind the man.

"No, that's nothing!" she continued, smiling away the mother's thanks. Her change of position brought Sarah in front of a young girl who coughed and shivered pitifully in the biting wind. Just then a rumor was passed the coal supply was giving out. The women pressed close. Sarah glanced uneasily at the girl.

"You can have my chance," she said suddenly, she slipped back of the sick girl.

The man did not look behind her again. She was so cold and she trembled from weariness. The slow progression of the line had brought her within the office door, when she noticed a girl standing at one side, carrying an infant and crying softly. Sarah beckoned the girl.

"You want get your coal if you stay there," said Sarah. "You'll have to run round to the back of the line."

"I've lost my money," whispered the little girl.

"I'll hold your pail while you go home and more," suggested Sarah.

"There isn't any more," sobbed the child. Sarah stood still a moment. Then she

slipped her dime in the girl's purple little palm. It was the last money she had, but she did not say so. Then she went home to a cold room. The bowl of soup she had saved for dinner stood frozen on the table. She took the clothes from the bed and wrapped them around her.

"My rent's paid and I've got a job of scrubbing for to-morrow," she said to herself. "There's lots worse off than I am."

Her teeth chattered and her joints ached. But way down in her heart there glowed a warm spot as she thought of the babies' mother, the sick girl and the child, all with their heaping pails of coal.—*Youth's Companion*.

Items Concerning the Society.

A conference of the formation of a company for the study of Friends' principles and history was called to be held at Friends' Institute, on Sixth-day evening the 9th instant.

On the day that Haddonfield Quarterly Meeting is held in Moorestown, (Fifth-day Twelfth Mo. 15) a lunch will be served to all Friends who wish it, directly after meeting, at the school house near by.

1722—Richard Claridge was about this time concerned in several Public Meetings, tenderly to reprove those that sat in time of prayer, a practice which he judged to be very indecent and irrelevant.—*Journal*, page 318.

The time for holding the mid-week meetings of Frankford Particular Meeting has been changed, from Fifth-day mornings to Fourth-day evenings, assembling at 7.45 o'clock, except the weeks in which the Monthly and Quarterly meetings occur.

An appointed meeting was held on Fourth-day evening of last week in Twelfth Street Meeting-house, Philadelphia, under a religious concern of John B. Garrett, for the spiritual welfare, faithfulness and loyalty to the Society and its mission, on the part of our younger members. It is trusted that permanent impressions for good were made.

ONE HUNDRED YEARS AND THREE-AND-A-HALF MONTHS OLD—Eunice Gidley of whom we gave some account in No. 9 of the present volume, as reaching her one hundredth year on the 20th of last Eighth Month, has now passed away, as we learn by a telegram sent on the 4th instant by Job S. Gidley, her son—her funeral being held at Aponeganest, Mass., on Fourth-day last. We are since enabled to add one more testimony in verse from the store in her memory. For after a night of great distress, towards morning (of the 1st instant) she said to her daughter, "I want to express something of what is on my mind." Then she recited the following verses from Job Scott:—

Great God, thy name be blessed,
Thy goodness be adored,
My soul has been distressed,
But thou hast peace restored.

A thankful heart I feel,
In peace my mind is stayed;
Balsamic ointments heal
The wounds by sorrow made.

THE CENTENNIAL OF THE FRIENDS' MEETING HOUSE, FOURTH AND ARCH STREETS, PHILADELPHIA, SIXTH MONTH, 4th, 1904.—The Papers and Poem read at the interesting exercises held to commemorate the One Hundredth Anniversary of the Building of the Meeting House at Fourth and Arch Streets, have been published in a convenient volume, suitable for a souvenir of the occasion. It

includes a number of rare portraits and pictures reproduced from originals and copies in the possession of George Vaux, Sarah Emelen and others, kindly loaned for this purpose. The book is published with the approval of the Committee in charge of the Celebration. It has been edited by Joshua L. Bailly and Isaac Sharpless, and contains also an interesting introduction written by Isaac Sharpless.

A Limited Edition of only 500 numbered copies of this Memorial Volume is being printed and the type distributed. It will be necessary, therefore, for those wishing to secure copies to order now. Should the orders exceed the number printed, the publishers reserve the right to give preference to orders for single copies.

The John C. Winston Company, 1006-1016 Arch Street, Philadelphia, Pa., publish this work in a neat volume of 125 pages, at \$1.00, postage 10 cents.

Notes in General.

The traffic in Chinese girls on the Pacific coast has been almost ended by the efforts of the women missionaries of the Methodist and Presbyterian Churches.

A Southern correspondent wishes that we would revise our opinions on racial questions, on this ground: "All you know is the ethics, and the ethics is one thousand years ahead of the facts."—*The Independent*.

This country is not the United States, but the United States of America, says the *Independent*. There have been various United States, for example of Colombia, and we call the people Colombian, just as we call our people Americans. We did not assume the name Americans; it was given to us from England before the Revolution, and the people of no other country use it. They are Mexicans or Brazilians. The name "Usona" is not needed.

A little maid's view of the ethics of fiction writing was expressed the other day when the last of Ralph Henry Barbour's list of juvenile stories, "On Your Mark," was added to the row on the top of his desk. R. H. Barbour's niece came in to look at the new book. After inspecting it gravely for a moment she said, "Uncle, did you write that?"

"Yes, dear."
"And all the rest of those?"

"Yes."
"Well, did all those things happen to you?"
"No; I've dreamed and thought a great many of them."

"But uncle," said the little maiden solemnly, "do you think you ought to write them?"

THE CHEROKEE ADVOCATE.—With the passing of the tribal government of the Cherokee nation there will pass out of existence in the United States the *Cherokee Advocate*. This newspaper is probably the oldest west of the Mississippi River, having been established in 1844 by W. P. Ross, whose widow lives at Fort Gibson. The *Advocate* is a curiosity. It is printed half in English and half in Cherokee, the Cherokee side being printed in Cherokee characters. There are eighty-five characters in the Cherokee alphabet, and on that account the printer's case of type is quite different from that in English, and is quite a complicated affair. There are in the Cherokee nation only five printers who are able to set this Cherokee type for the newspaper. They are T. W. Foreman, Carl Starr, George Wofford, Joe Sequichie and D. E. Smallwood. These five have a greater monopoly than any union or trust, but they have never been known to strike.

Another peculiar feature about the *Advocate* is that its editor and manager never has to worry about how business keeps up. The paper is a na-

tional institution, and is supported by the nation, the council passing an appropriation every year for its support. The paper is distributed free to the fullblood Cherokees who cannot read English. There are 1000 copies sent to them every week. In addition to this, however, there are hundreds of copies sent out over the United States as a curiosity. This is the only publication that has ever been printed in Indian language using Indian characters. In the other nations of the five civilized tribes a good deal of matter of interest to Indians is published in the Indian language of that nation, but English characters are used.—*Kansas City Journal.*

DEFALCATIONS.—"What are the principal causes of the downfall of men who occupy positions of trust?" The president of the American Surety Co. says there are four in number: Speculation in Wall Street, betting on horse-races, high living, and dissipation. In the South card-playing is to be added.

Charles H. Hall, superintendent of a fidelity insurance department in Boston, assigns as causes of breach of trust the following:—

Women, speculation, high living and expensive hobbies. Under the head of expensive hobbies he classes horses, yachts and things similar. Additional assigned causes by other insurers are speculation in stocks, produce, cotton, etc., intemperate habits, immoral associations, extravagance, due sometimes to the social aspirations of the employee's dependents; gambling, as at cards, on horse-races and the like; outstanding indebtedness, resulting in pressure from creditors; using employer's funds (but with present intent of only "borrowing" the same) to advance or protect the employee's interest in some outside business venture, intemperate habits, inadequate compensation, as compared with the employee's expenditure, and the hiring illness; the New York Stock Exchange, Chicago Board of Trade and New Orleans Cotton Market. The results of experience in many fields seem to indicate that rarely will an employee embezzle money in bulk and abscond. Nineteen defalcations out of twenty accumulate through a series of thefts extending back for weeks, months or years, according to whether the employer's method of supervision and audit of accounts has been prompt and efficient or lax and infrequent. If the supervision be inadequate and loose, the employee will soon recognize the fact and perhaps fall because of his opportunity to do so. Ninety per cent. of those who default originally get into trouble through mere moral weakness.

SUMMARY OF EVENTS.

UNITED STATES.—The Fifty-eighth Congress met in Washington on the 5th inst. for its third session. The Louisiana Purchase Exposition closed on the 1st inst. During the seven months it was open it is said that it was attended by more than eighteen million people. The Women's Christian Temperance Union, lately meeting in Philadelphia, addressed an appeal to President Roosevelt urging him to use his influence "to carrying out treaties of our Government with the Indians concerning the sale of intoxicating liquors in Indian Territory, and that this prohibitory clause be inserted in the enabling act for the new State."

Dr. Wiley, of the United States Department of Agriculture, states that an order of the Department which goes into effect in 1905, provides that all food products imported into this country will be required to show on the labels of the individual packages just what preservatives were used in preparing the food other than salt, sugar, vinegar, and wood smoke.

In a report to the Governor of New Jersey by John R. Smith, State Entomologist, it is stated that little fish, commonly known as minnows, are nature's most effective check against the mosquito larva. In dealing with and filling of marshes are the most effective. The report devotes considerable space to the usefulness of repellants as oils and other materials used to destroy the mosquito in the early stages or the adult stages of his life.

A despatch from Washington says: The annual report of the general superintendent of the life-saving service shows that during the year assistance was rendered by the life-saving crews to 1061 vessels of all kinds, involving the lives of more than 3300 persons, and property to the value of nearly \$7,000,000. The crews also rescued 103 persons not on board vessels from various perilous situations, and through signal warnings of the beach patrols saved from possible disaster 161 vessels in danger of stranding.

From the annual report of the Commissioner General of Immigration for the year ending March 30th, it appears that the moral, intellectual and physical qualifications of the immigrants admitted to this country during the past year are higher than ever have been chronicled. The report says that in the past fiscal year 512,870 aliens arrived in the United States, of whom 549,100 were males and 263,770 females. As respects age, 199,150 were under fourteen years of age, 677,165 between fourteen and forty-five and 46,565 were forty-five or over. Of the total number of admitted immigrants 168,903 could neither read nor write.

The visit of Secretary Taft to the Isthmus of Panama has resulted in the settlement of the differences between that country and the United States. An executive order has been signed by Secretary Taft on behalf of the President, which provides that no trade for the canal zone or the republic of Panama can enter the ports established by the United States at either end of the canal, supplies for the construction of the canal and the operation of the canal. Panama agrees to reduce her tariff. Absolute free trade is to apply between the canal zone and the republic of Panama. Some other concessions of minor importance were agreed upon, all of which has received the approval of President Amador of Panama.

By a late decision the New York State Court of Appeals has declared unconstitutional the labor law which prohibits a contractor from employing his men more than eight hours a day on city, county or State work. In his conclusion the Chief Judge says: "I fear that the many outcries of labor organizations or of some of their members may have not only excited just indignation, but also caused the court to overlook the inconsistencies and into the enunciation of doctrine which, if asserted in litigation arising under any other subject than labor legislation, would meet scant courtesy or consideration."

The decision about to be made can, therefore, stand only on one ground, the unconstitutional interference of the State with the rights of the citizen. The Secretary of the Department of Agriculture shows large gains in many crops. The value of the products of the farm in 1904 is estimated at \$4,900,000,000. This is 9.65 per cent. above the product of 1903 and 31.28 per cent. higher than for 1899. The corn crop of 1904 is valued at a farm value gross of \$1,000,000,000, 100 per cent. higher than for 1899. The cotton crop of 1904 is valued for lint and seed at \$800,000,000. It comes second, while hay and wheat contend for the third place. Potatoes and barley reached their highest production in 1904. The present crop of rice promises a yield of 900,000,000 pounds—300,000,000 more than ever before. Special efforts have been made to encourage the production of the peach orchards. The Secretary calls attention to the rapid advances in agriculture, and notes the need for bright young men in this field, which he believes offers opportunities as great as in any other. More attention has been given to alfalfa in the eastern half of the United States in the past two years than to any other crop. In Denmark, he says, the production of this valuable crop can be grown in almost every State in the Union.

FOREIGN.—The Zetso Memorial of the Czar of Russia has been strongly opposed by certain high officials who urge the maintenance of autocratic government. The Czar's decision in regard to the Memorial has not been announced.

The Japanese have captured fortifications overlooking Port Arthur, by desperate assaults continued for four days, accompanied with great loss of life on both sides.

An organization of Jews has been formed in Copenhagen to assist the Russian Jews immigrating to America through Danish ports. Funds are being collected to furnish the passengers and give the emigrants a start in life on their arrival at their destination.

A despatch from St. Petersburg says: Russia has accepted the invitation of the United States to conclude an arbitration treaty on the lines of the American-French treaty. It is stated that this is the first arbitration treaty Russia has entered into.

A London writer estimates that a recent five days' fog inflicted a loss of \$3,750,000 upon the metropolis. It is asserted that London burns more than 150,000,000 cubic feet of gas on a foggy day, "enough to supply a town of 50,000 inhabitants a whole year. Extra electric light is consumed to an extent equal to its ordinary use

and oil, lamps and candles are used in extraordinary quantities."

The Zebra, the offspring of the zebra and the horse, which in Africa has proved so deadly to the horse and the mule. It has also been found to be much stronger than the mule and as gentle as a horse, and is highly valued in Africa for draught purposes. It has the striped markings of the zebra and is regarded as a handsome animal.

A despatch from Washington says: "Russia is unwilling to join the Powers in a second peace conference at The Hague until her war with Japan is ended."

Another despatch says: "The Japanese Charge d'Affaires, informed Assistant Secretary Loomis that the Japanese Government had received the invitation of the American Government to a second conference at The Hague, and that the invitation would be promptly presented to the Diet. The intimation is that the proposition meets with Japanese favor."

It is stated that in the northern part of the State of Mexico people are dying from hunger as well as from malaria. The deaths range from twenty-five to thirty a day. The authorities are unable to cope with the situation. Provisions have been scarce in northern Mexico for some time, due to the destruction of crops. The epidemic of malaria is due to these rains. Deaths from starvation and malaria are reported from the towns of Ahome, Mirador, Mochiluc, Los Mochis, Sonora, and Higueras de Zaragoza.

The steps taken along the Mexican border to prevent the spread of yellow fever into this country by the United States authorities are reported to have been very successful. This has been accomplished largely by measures taken to isolate all patients suffering from disease in rooms or beds provided for each mosquito netting to reduce the number of mosquitoes. The work of mosquito extermination has been carried on along the Mexican border. The public health authorities of Mexico are co-operating with the United States authorities at the border quarantine service, and the danger of the introduction of the disease into the United States from Mexico is reported to be gradually decreasing.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying 10 cents.

Received from James Hobson, Agent, Ireland, 75c; from Mr. Henry Bell, Edward Bell, Daniel Alabi, Alfred Brayshaw, William S. Cole, John Douglas, J. Duguid, Charles Elcock, Jane Green, Frances Green, M. Houghton, Charles B. Lamb, Susan Williams and V. Lian White.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Hannah W. Williams is appointed Agent for The Fair Address, 425 Gales Avenue, Pasadena, Cal.

A young man Friend wishes a position to work of school hours, or would work for board and lodgings. Address "A," The Friend.

Haddonfield Quarterly Meeting will be held at Mottown, N. J., on Fifth-day, the 1st inst., at 10 o'clock. Friends leaving Philadelphia for the train for Philadelphia leave Camden at 8:38 and 9:05 o'clock, run directly to the meeting-house in about fifty minutes.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage men, leaving Philadelphia 7:16 and 8:18 A. M., 2:50 and 4:32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup.

Friends Library, 142 N. Sixteenth St., Phila.—Open on week-days from 9 A. M. to 1 P. M. and from 1 P. M. to 6 P. M. Address to the Library care: BRUGES, Le Baron R. E.—Routine and Ideals.

BRUCK, F. M.—Essentials of Business Law.

DWIGHT, E. A.—Memorials of Mary Wither W. 1780-1811.

FIELLS, Annie—Charles Dudley Warner.

GEMING, J. F.—Epic of the Iron Age.

HAYES, C. M.—Adventures of Whittier.

HENDERSON, E. F.—Short History of Germany, 2 vols.

KNOWLES, J. F.—History of the United States. Vol. SCHIEBRAND, Wolf von.—America, Asia and the Pacific.

WOODBURN, J. A.—American Republic and its Government.

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A Public Mind.

William Penn has told us that they who would serve the public must have public ends; else they will serve private ends at public cost.

There is a kind of public spirit which is really an intensely private spirit. One may come so habituated to living in the public eye—and a “public Friend,” or a minister of the Gospel before the people, may incur this danger—that public notice and appreciation may become the prevailing element to which he attaches his sails, and the popular breath be taken as his vital air. This state of mind being together a degeneracy into selfishness, is really a private lust for publicity. Casting aside abroad indeed for its self-gratification, seeking its own ambition or notoriety and not the public welfare, it is the opposite of truly public spirit.

For a public spirit is a hearty interest in the individuals who make up the public. It is not an interest to live in the public eye; it is an appetite to have power over numbers, to rejoice that spirits are made subject unto you; not that which would erect great public buildings as a monument to one's self; but an interest in the betterment of the people because one is a lover of mankind; a public mind that lives for the mind of the people, to see it elevated, broadened and blessed; not the selfish desire “to get on with the world,” but, as it has been said, the desire “to do the world on.”

The spirit which is sympathetic with mankind is the truly public spirit. Its apostle is in this world to say, “I seek not mine own, but you.” It yearns for a partnership with mankind in a mutual benefit association. In serving self in co-operation, it is among men one that serveth. Social service may in-

deed be found an exaltation into social supremacy, but that is foreign to its motive. It may accept power as an engine for good, while dreading it as a risk of personal shipwreck. But its greatness consists in one's love to be a servant of human welfare. Greatness is to be measured by the conditions of others that one is large enough to take in.

The mind of Christ is eminently the public mind. William Penn had it, and it animated his holy experiment. It marks the difference between the first statesman of his Philadelphia and the latter day politicians. It makes civic responsibility a part of one's religion. It quickens the conscience to “live uprightly equally in our political, social and individual capacities.” It would make our church conscience and civic conscience one. Public spirit life and true church life are the unity of one spirit and the bond of one peace. In both are we members one of another. For both there subsists one ideal: “Let this mind be in you which was also in Christ Jesus.” All truly co-operative interests among men centre in Him. While no professing church has ever yet had enough of his spirit rightly to be trusted to be the State, yet the ideal of the New Jerusalem will be reached when the State has become the Church.

May the truly Public Mind, the mind of Christ, more and more permeate the public counsels, till the leaven of his civic righteousness shall leaven the whole system. Christian men may hesitate to trust themselves to the present civic contagion as workers in the midst of it. But operating through some men that Spirit must be trusted within the lump of corruption, to clear up conditions for that day when it can be said, “The kingdom of this world is become the kingdom of our Lord and of his Christ.”

NEARLY everything that has been doctrinally outgrown in Christian theology has been something that men have read into the Bible, instead of in the Bible. They have twisted the words of Scripture to correspond with their own preconceptions or prejudices. And the Bible is no more to blame for this than the civil law is to blame for certain misinterpretations that have gone for generations uncorrected. It is not in the recognition of modern light shining on the Bible, but of ancient light shining out of the Bible, that true Bible criticism, or rather Bible-appreciation, consists.—Forward.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 171.)

In this year Joseph and Rebecca Battey, members of Stroudsburg Monthly Meeting, who had felt drawn to aid the natives, and were willing to reside at Tunesassa, offered their services to the Committee, and in the Tenth Month, 1836, they and Robert Scotten and Israel W. Morris, who were appointed to introduce them, arrived at Tunesassa. They were cordially received by the Indians; and thus after an interval of five years, a family of Friends, one of whom, Rebecca Battey, was desirous of instructing the Indian women, was again located on the farm adjoining the Reservation. Robert Scotten remained with them for several months. Israel W. Morris returned home after an absence of a few weeks. In the Sixth Month of this year another great flood had occurred in the Allegheny, in which the waters rose to nearly the same height as during the previous autumn, and great destruction to the crops of the Indians had followed. In an interview with some of their prominent men, this and other important subjects were thus alluded to in an address signed by the four Friends.

“Brothers, It has been so for two years, that freshets, high waters in your river, have overflowed your low ground and destroyed much of your labor. We advise you to clear off the timber on some of your high ground adjoining to the flats, and as is the custom with us to have both high grounds and low grounds to cultivate; but Brothers, if you take this our advice, it will be also to clear but two or three acres at a time, or not more than you can finish and clear off completely, so that what you do may be well done, and a little well done is better than much land with the trees cut down and then left lying and cumbering the ground.

“Now, Brothers, look back to time that is past, and see if the language of your friends the Quakers has not been the language of true men unto you, and whenever you have accepted it, you have found it so—they have always told you to leave off cutting down and selling your fine trees, and cultivate your good land; and in time to come we think you will be sorry, that in this you did not hear them.

“And, Brothers, they have advised you too, not to encourage the white people to come and live on your land; but we find them much increased among you, they are encouraged to do so in your selling to them your timber and hiring to them your houses. In former councils it has been advised, and we are concerned to repeat the advice, that men and their wives live together and be faithful to each other, educating and being good examples to their

children, for this is acceptable to the Great Spirit, and unless we are faithful in our lives, we cannot expect his blessing to rest upon us."

The loss which the Indians had sustained by this freshet again appealed to the sympathy of Friends, and seven hundred and fifty dollars was shortly afterwards appropriated by the Committee for the purchase of corn, &c., for their relief.

In a communication from the chiefs of the Allegheny reservation dated Third Mo. 24th, 1837, addressed to the Committee they say: "Robert Scotten, now residing here, has brought and faithfully divided amongst us, provision for us and our children, which has been a great help to us, for which we are very thankful, believing the Great Spirit has sent our brothers to help us. We, the chiefs, all thought that we would send word to you on the subject of white people residing on Indian land. When Joseph Elkinton left here there were but a few on, but the whites kept coming on, and we the chiefs made contracts with the white people to live on our land; we have let out five mill privileges on the Allegheny River. We know that Robert Scotten was opposed to us doing so; we know it was wrong, that it will make difficulty before long, but we cannot keep our people from making contracts with the whites, but you may know that we will not sell our land and move to the West. We the chiefs want our brothers, the Quakers, to send a teacher to teach our children, when we get the school house built near Cold Spring. We will send word when we are ready. No more at present, but a wish you would write to us." (Signed by Black Snake, James Robinson, Tunis Haftown, William Patterson.)

This communication was followed a few months later by another from the chiefs, stating that "a strong effort had been made to induce them to part with their lands, and money had been placed in the hands of the U. S. Agent to bribe Indians to sign their names in favor of selling their land, and that Black Snake, one of the chiefs making this communication had been offered one thousand dollars for his name, which he refused," also that the Agent had selected nine chiefs to send as delegates to the West to see the land where they intend the Indians should move to, and desired the advice of the Committee upon the subject.

The important subject thus referred to, was one which for several years from this time, caused the deepest anxiety to these Indians and their friends. A proposed emigration to Green Bay had engaged their attention for the previous ten years, and unsettled the minds of many in different tribes. There had been during that period a general movement proposed which had for its object the removal of all the Indians in New York State to the neighborhood of Green Bay, Wisconsin, and which was promoted by three different but concurring influences: viz, that of the desire of the Stockbridge Indians to escape from the evils attending their present location; secondly, the efforts of Eleazar Williams and others to establish a community of Indian nations in that distant and sparsely settled country; and thirdly, the determination of the Ogden Land Company to find another home there for the Senecas, in order that this company might possess them-

selves of their valuable Reservations, which according to the laws of the United States they only had the right to buy, when the Indians were willing to sell them.

As regards the Stockbridge Indians, their desires were realized so far as a change of home was concerned, by a general removal to this distant region, as also was the case with some of the Brothertown Indians living near them. In the Twelfth Month, 1826, the neighborhood in which they lived in New York State was visited by Thomas Shillitoe, who records in his journal, "This settlement of the Stockbridge Indians we understood, had been of late years greatly reduced, nearly one thousand one hundred of them having emigrated to the west of this settlement, near Green Bay, in order that they might get out of the way of those temptations they found themselves exposed to by the increase of the white people amongst them; choosing rather to endure the deprivations they would have to meet with in a newly settled country, for the sake of that quietness and simplicity, which, from the conversation we had with some, who are now on the wing to take their departure, they consider to be most consistent with a truly religious life. They told us they had been to see the spot they were about to emigrate to, and appeared to rejoice at the prospect of the quiet they should enjoy with those gone before them. From the accounts given us, I could not doubt that the conduct of the white people towards this artless, and, unless first provoked to acts of violence, unoffending race of mankind had been injurious, by using every artifice to entice them to drink, until they became drunk, and then taking the advantage of them by getting possession of their lands. I marvel not at the expression of Red Jacket, the great chief of the Buffalo Indians, which, I have been well informed, was to this effect: "Whether the Great Spirit sent the white people amongst us or not, I cannot tell; but this I can tell—since they came amongst us they have taught us many bad practices which we never before were acquainted with." A sorrowful tale for a poor uneducated Indian to tell of any professing the Christian name!"

Through the influence of Eleazar Williams a body of several hundred Oneida Indians were induced to go to the neighborhood of Green Bay, but his plan of establishing a general place of refuge for different Indian tribes, though earnestly promoted by the Ogden Land Company, met with such opposition from the Menomenee Indians already there, and their friends, that it was finally abandoned, and after certain agreements had been reached in the years 1831 and 1832, the different tribes then in Wisconsin settled down upon the tracts which had been assigned to them, in a state of comparative tranquility. Albert E. Ellis, in an article in the collections of the Historical Society of Wisconsin, from which the account of these transactions has been condensed, remarks, however, "There was one interest, that of the land company, that was not appeased. As matters now stood, there was virtually no suitable home for such of the Western tribes in New York as occupied the reservations to which this company held the pre-emption right of purchase, and no prospect of their selling and removing West.

With the vast amount at stake, the large sums of money looked up in these prospective rights, it was not to be expected that the company would rest, or cease their exertion to purchase out and remove these Indians. A thousand plans were proposed and rejected till at length an attempt was made to induce them to remove to the Indian Territory, south west of the Missouri."

The beginnings of this attempt to remove them from this location were now to be made and acted on by the Indians and their friends. Upon considering the important information contained in the letters from the chiefs before referred to, it appeared proper that some members of the Committee should visit the Indians at this juncture, and ascertain the facts of the case more thoroughly and the feelings on the subject, in order that the Committee might more intelligently advise and assist them. Enoch Lewis and Joseph Elkinton, having expressed a willingness to perform this service, were furnished with a letter to the chiefs by a meeting held Tenth Month 27th, 1837, and a few days afterwards started on their journey.

These Friends had interviews with a number of the influential Indians, including Wm. Patterson, one of the company which a named Schermerhorn had taken to the Indian Territory in the interest of the Ogden Land Company, to view the land which it was proposed to give to the New York Indians as the future home; and they also met with the chiefs in council. They ascertained that their Agents had used active efforts to induce them to comply with what he said was the wish of the Government, that they should sell the reservation and remove to the West; that the Indians had sent a communication to the President drawn up by Maris B. Pierce, stating that they did not wish to remove; they were satisfied with their present homes, where they can live comfortably, and that "We have meeting houses, council houses, saw mills, grist mills and cattle barns, wagons, &c. &c. are attached to our homes and desire to main on it. We are surrounded with white people with whom we are acquainted and peace. We wish to adhere to the old treaty."

This communication had been signed by chiefs of the Six Nations, with the exception of the Tuscaroras, who refused to sign. Friends were also informed that attempts had been made to bribe all the influential chiefs but they had failed, and that Schermerhorn had employed some of the Indians to obtain the consent of the women and intemperate young men to remove to the West. In the interview with the chiefs in council the Friends expressed their sympathy with them in difficulties with which they were surrounded and also their sentiments in regard to propositions which had been made to them, and told them that if they should come to a conclusion among themselves, in regard to these important matters, and should desire the advice of the Committee in regard to execution they believed it would be given them.

Upon their return to Philadelphia the Friends laid their condition before the Committee in a detailed report, in which they remarked, "It is affecting to behold or contemplate these feeble descendants of the po-

I tribes who were once the undisputed lords of the soil, imploring permission to repose in peace on their present scanty pittance of the extensive possessions which have been wrested from them, partly by violence, and partly by reluctant consent and for a very inadequate remuneration.

"In closing this report we shall take the liberty to observe, that from what we have seen and heard during this visit, we are decidedly of the sentiment that the preservation of these people from total extinction depends upon their retaining possession of the land they now live. The offers which were said to be made to them in the West, however flattering in appearance, present to our minds a very dreary prospect. They are probably less fitted for a removal to the wilds of the West, than they are when Friends commenced their labors among them. They have acquired too many of the wants, and too few of the habits of civilized life to be removed, without the most disastrous consequences, to an uncultivated idleness.

"It appears to us that our duty is a plain one. That we ought to exert such influence as we possess to induce them to hold fast their present possessions, to improve themselves and their land as rapidly as possible, and to become not only a civilized but a Christian community. If they should be induced to accede to the flattering offers which are so industriously presented to their view, it appears to us that a few more fleeting years will join their name and memory with those which are no longer known except on the pages of a historian's page.

"Upon considering this report of Enoch Lewis I Joseph Elkinton the Committee addressed the Indians in a written communication dated the 18th Month 18th, 1838, in which they repeated the advice given them twenty years previously, in regard to parting with their reservations, and removing to a new location, and also the importance of dividing their lands so as to hold them in severalty, as an important aid in retaining them; they also referred to some of the causes of anxiety felt in their account, viz: the leasing of their lands to white people, the neglect of properly cultivating it by some of their people and the use of intoxicating drinks, and again recommended to them the instruction of their children, and proper attention to the roads leading through their reservation, reminding them that the white people settled along the river both above and below them "must sometimes pass through your land as well as along the river. They will therefore wish to have roads fit to travel on; if they find your roads neglected they will be anxious to get you to have your places supplied by more industrious people."

(To be continued.)

"The humble meek, merciful, just, pious and virtuous souls are everywhere of one religion, and when death has taken off the mask they all know one another, though the diverse series they wear here make them strangers. Penn's Maxims.

"Not only teach the children, but govern them, and in order to govern them, govern ourselves.—James Hamilton.

FOR "THE FRIEND."

The Closed Meeting-House.

My attention was lately called to a "closed Meeting-house" in New Hampshire, where, fifty years ago, was a little Friends' meeting. It was an old fashioned Friends' meeting-house, standing on a hill-side, overlooking a beautiful village of three churches, three stores, an academy and hotel with a population of perhaps four hundred. At one end of the house and a little in the rear was a long shed for horses in stormy weather. For furniture within were rows of long seats with raised rails for backs, with a "high seat" and "facing seat" in front. There was an aisle through the middle, on one side of which sat the men and on the other the women. The stove in the centre was a pot-ash iron kettle, inverted and set on a circular brick wall high enough for a hearth, to protect the floor, and a sheet-iron door to receive the wood. All was plain wood, without cushion or carpet or paint. There were about a dozen families belonging to the meeting, scattered among the hills, from one to ten or twelve miles apart.

Our home was eight miles from the meeting, over a road, up and down hill all the way. Twice in the week, summer and winter, the team was harnessed at nine o'clock, and we rode that eight miles to the meeting-house, to meet other teams coming in from other directions, and sit down with from twelve to twenty, an hour or more, on those bare, uncushioned seats. There were two ministers, a man and a woman, who, with the elders, occupied the "high seat" as heads of the meeting. One or other of the ministers frequently spoke or offered prayer, and a few words were spoken by others, but there was always a long period of silence and hush of such stillness that the least sound could have been heard before a word was spoken, and sometimes the entire meeting was held in silence.

I never heard singing in that house and the sermons were not long, but always in the life and no sermons ever heard since, however eloquent or learned, have impressed me like some I heard in those meetings, which have influenced all my life, and are as vivid in memory still as when I heard them in my youth. That meeting-house seemed a Bethel to me, and I grew to look forward to meeting-day with as much interest and longing as the hungry boy looks for his noon-day meal. Those ministers and elders and older members one by one died, and most of the younger members moved away.

I am not familiar with the history of all who remained in the East, but among those who moved West, seven became recorded ministers of the Gospel and with others were instrumental in building up large meetings in four States. One with his wife were many years principals in a Friends' academy, and others taught in public schools. One with her companion were superintendents in Government Schools among the Indians during three Presidential terms. Three were Yearly Meeting clerks. The nucleus around which have gathered members of eleven Yearly and two Continental meetings, and incorporated as "College Park Association of Friends," which has just held its thirty-first semi-annual meeting, in which were present twelve ministers, representing seven religious denom-

nations and two universities, came out of that meeting.

Coming down to the next generation, I recall influential ministers in two Yearly Meetings. The principal of the Friends' School at Providence, the president of Whittier College, the president of the board of trustees of Pacific College, and the wife of one of the professors in Penn College, are children of parents who grew up in that meeting. One with her husband are principals of a large Government school in the Sandwich Islands, exerting an influence upon a generation of children, that will be felt in the islands in all the future. One is a bank president and member of the State Legislature. One is teller in another bank, and others have official positions in San Francisco and the State Capital. Others have been Presidents of the W. C. T. U., and influential workers in the Y. M. C. A., and other associations of reform in seven Western States.

Children of the next generation are now being educated in Whittier College, Stanford University, Pacific College, Penn College, Westtown and other schools, who will perpetuate the principles and teachings which have come down to them through those who grew up and worshipped in that meeting.

A tree may grow old and die, but the life of that tree entered into its fruit, which takes root in other soil, and other trees grow from it. The life of the first kernel of corn lives in the blade upon which is now ripening the "full corn in the ear," to be again planted and each kernel to bring forth its hundred-fold, wherever corn is grown.

The old meeting-house still stands on the hill-side, overlooking the beautiful village, where it has stood a hundred years, but it is "closed." Many who toiled on rock farms and worshipped in it lie in the graveyard across the road, enclosed with a half buried, moss covered stone wall, and overgrown with grass, but the influence of their lives, entered into other lives, and has gone out into the world, permeating many lands and the islands of the sea; and the world is richer and better, and ever will be for the lives, example and influence of those who three generations ago, met together and worshipped often in silence in the now closed meeting-house.

How many modern "Friends' Churches," with their pastors, organs, church choirs and music, will leave a better record?

JAMES BEAN.

COLLEGE PARK, San Jose, Cal., Eleventh Month, 1904.

AN ASPIRATION BY THOMAS A KEMPIS.—Behold, the care of food and raiment, which it is difficult to separate from vain decoration, and the indulgence of the sensual appetite, is grievous and burdensome to a fervent spirit! Grant me grace, therefore, to use all things pertaining to the body with moderation; and not anxiously to desire the possession of them, nor bitterly lament the want. To cast all away, the law of nature does not permit; for nature must be sustained; but to desire superfluity and that which ministers to delight more than to use, thy holy law forbids, lest the flesh should grow insolent, and rebel against the Spirit. In all these difficult and dangerous paths let thy wisdom and power direct me, that I may not deviate to the right hand nor to the left!

The Ministry of the Spirit.

(Concluded from page 172.)

I shall conclude this account with a few words to those . . . into whose hands this may come . . .

Friends, as you are the sons and daughters of Adam, and my brethren after the flesh, often and earnest have been my desires and prayers to God on your behalf, that you may come to know your Creator to be your Redeemer and Restorer . . . by the power and Spirit of his Son Jesus Christ, whom He hath given for the light and life of the world . . .

I beseech you ponder with yourselves your eternal condition, and see what title, what ground and foundation you have for your Christianity; if more than a profession, and an historical belief of the Gospel. Have you known the baptism of fire, and the Holy Ghost, and the fan of Christ that winnows away the chaff in your minds, and carnal lusts and affections? that divine leaven of the kingdom, that, being received, leavens the whole lump of man, sanctifying him throughout in body, soul and spirit? If this be not the ground of your confidence you are in a miserable estate . . .

Let me entreat you not to deceive yourselves in so important a point, as is that of your immortal souls. If you have true faith in Christ, your faith will make you clean; it will sanctify you; for the saints' faith was their victory of old. By this they overcame sin within and sinful men without. And if thou art in Christ thou walkest not after the flesh, but after the Spirit, whose fruits are manifest. Yea thou art a new creature; new made, new fashioned, after God's will and mould. Old things are done away, and behold, all things are become new; new love, desires, will, affections and practices. It is not any longer thou that livest, thou disobedient, carnal, worldly one; but it is Christ that liveth in thee; and to live is Christ, and to die is thy eternal gain; because thou art assured that thy corruptible shall put on incorruption, and thy mortal, immortality, and that thou hast a glorious house, eternal in the heavens, that will never wax old or pass away. All this follows being in Christ, as heat follows fire, and light the sun.

Therefore have a care how you presume to rely upon such a notion, as that you are in Christ, whilst in your old fallen nature. For what communion hath light with darkness, or Christ with Belial? Hear what the beloved disciple tells you: "If we say we have fellowship with God, and walk in darkness, we lie and do not the truth." That is if we go on in a sinful way and are captivated by our carnal affections, and are not converted to God, we walk in darkness, and cannot possibly in that state have any fellowship with God. Christ clothes them with his righteousness that receive his grace in their hearts, and deny themselves, and take up his cross daily and follow Him. Christ's righteousness makes men inwardly holy; of holy minds, wills and practices. It is not the less Christ's because we have it; for it is ours, not by nature, but by faith and adoption. It is the gift of God, . . . Yet it is ours, and must be ours in possession, efficacy and enjoyment, to do us any good; or Christ's righteousness will profit us nothing. It was after this manner that he was made to the primitive Christians, right-

eousness, sanctification, justification and redemption; and if ever you will have the comfort of the Christian religion, thus you must come to learn and obtain it.

Now my friends . . . you may perceive that God has visited a people among you with this saving knowledge and testimony; whom he has upheld and increased to this day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this appearance. It was . . . a day of small things, and of small account with too many; and many hard and ill names are given to it. But it is of God; it came from Him because it leads to Him. This we know, but we cannot make another to know it, unless he will take the same way to know it that we took. The world talks of God, but what do they do? They pray for power, but reject the principle in which it is. If you would know God and worship and serve God as you should do, you must come to the means He has ordained and given for that purpose. Some seek it in books, some in learned men, but what they look for is in themselves, though not of themselves, but they overlook it. The voice is too still, the seed too small, and the light shineth in darkness. . . . But the woman that lost her silver, found it at home, after she had lighted her candle and swept her house. Do you so too, and you shall find what Pilate wanted to know, namely Truth: truth in the inward parts, so valuable in the sight of God. The light of Christ within, who is the light of the world (and so a light to you, that tells you the truth of all your condition), leads all that take heed unto it, out of darkness into God's marvellous light. For light grows upon the obedient; it is "sown for the righteous," and their way is a shining light, that shines forth more and more, unto the perfect day.

Wherefore O Friends, turn in, turn in, I beseech you. . . . There you want Christ, and there you must find Him; and blessed be God, there you may find Him. Seek and you shall find, I testify for God. But then you must seek aright, with your whole heart, as men that seek for their lives, yea, for their eternal lives; diligently, humbly, patiently, as those that can take no pleasure, comfort or satisfaction in anything else. . . . Oh, it is a travail, a spiritual travail, let the carnal, profane world think and say as it will. And through this path you must walk to the city of God, that has eternal foundations, if ever you will come there.

Well, and what does this blessed light do for you? Why, first, it sets all your sins in order before you; it detects the spirit of this world in all its baits and allurements, and shows how man came to fall from God, and the fallen estate he is in. Secondly, it begets a sense and sorrow, in such as believe in it, for this fearful lapse. You will then see Him distinctly whom you have pierced, and all the blows and wounds you have given Him by your disobedience . . . and you will weep and mourn for it, and your sorrow will be a godly sorrow.

Thirdly, after this it will bring you to the holy watch, to take care that you do so no more, and that the enemy surprise you not again. Then thoughts as well as words and works, will come to judgment; which is the way to holiness, in which the redeemed of the

Lord do walk. Here you will come to love God above all, and your neighbors as yourself. Nothing hurts, nothing harms, nothing makes afraid on this holy mountain. Now you come to be Christ's indeed; for you are in nature and spirit, and not your own. An when you are thus Christ's, then Christ is yours, and not before. And here communion with the Father, and with the Son you will know, and the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate Lamb, which speaks better things than the blood of Abel; and which cleanseth from all sin the consciousness of those that through the living faith, come to be sprinkled with from dead works, to serve the living God.

To conclude, behold the testimony and doctrine of the people called Quakers! Behold their practice and discipline! And behold the blessed man and men . . . that were sent of God in this excellent work and service! . . . which is more particularly expressed in the Annals of that man of God, which I do heartily recommend to my readers' most serious perusal; and beseech Almighty God, that His blessing may go along with both, to the conviction of many, as yet strangers to the holy dispensation; and also to the edification of God's church in general, who for his manifold and repeated mercies and blessings to people, in this day of his great love, is worth ever to have the glory, honor, thanksgiving, and renown; and be it rendered and ascribed with fear and reverence, through him in whom he is well pleased, his beloved Son and Law our light and life, that sits with Him upon the throne, world without end. Amen, says that God has long since mercifully favored with his fatherly visitation, and who was not disobedient to the heavenly vision and call; whom the way of Truth is more lovely, precious than ever, and who, knowing the beauty and benefit of it above all world's treasures, has chosen it for its chiefest; and therefore recommends it to thy love and choice, because he is with great sincerity affection,
Thy soul's Friend,
WILLIAM PENN

FOR THE FRIEND

A MESSENGER OF REST.—One warm late in summer, a couple of elderly people oppressed and anxious. It was a little after midnight. They were wide-awake and denuded with thoughts that centered upon a dear to them who was in a distant city. The air was sultry, and had but little vitality, oppressive; but a spirit burdened with doubt and fear was the hardest to bear.

Suddenly, delicious notes of melody, sweet and entrancing, floated in from a close to the open window. The father soothed and tranquilized and drops asleep. The more anxious mother was arrested and not relieved. Then, fresh notes of the liquid sweetness were warbled,—this sufficed. The mother's anxiety was wafted away, the calmness of faith came, all perplexing thoughts were overcome, the eye-lids drooped, but slumber followed.

On the dawn of day an oriole lit on a holly-hedg, looked in on them and flitted away. A poetic event, not a fancy, dream or vision—a reality.

"A thing of beauty is a joy forever"

TEMPERANCE.

The matter under this heading is furnished THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

Thoughts that great hearts once broke for, we breathe cheaply in the common air;
The dust we trample heedlessly
Throbbeth once in saints and heroes rare,
Who perished, opening for the race
New pathways to the commonplace.

—James Russell Lowell.

"Prophetic souls see visions that are so possible to be realized in their time as to seem ridiculous to the crowd. This waiting the sweat-box that tries the temper of us."

If the reader does not remember distinctly the article in this column last month beginning, "To them that love God, all things for God work together," we desire that he or she review the same carefully and prayerfully, and teach the sentiment thereof to others. The times are ripe for successful co-operation ways that need involve no compromise of principle.

"The future success of the Prohibition party depends on such a reorganization of its forces as shall make the voting precinct, instead of national headquarters, the unit of strength. In other words, we must build our house from the foundation upward, (American plan) instead of from the roof downward, as do the mongolians."—Silas C. Swallow.

"There is absolutely no conflict in the demands of the Prohibition party and the Anti-Saloon League."—John G. Wooley.

A beautiful example of the co-operative spirit appeared in the recent Anti-Saloon League convention in Columbus, Ohio. There Methodists, Catholics, "A. P. A.'s," Quakers, Unitarians, Presbyterians, Baptists, Democrats, Republicans, party Prohibitionists, Mugwumps, Populists lived together for a week without the slightest symptom of a fight.

It was a religious gathering without the slightest pretext of agreement on theology. It was a political gathering without any pretext of agreement on politics.

They did not agree even on the liquor question in all its phases.

Yet all were in absolute agreement on the position "THE SALOON MUST GO." And instead of firing political and theological bricks at each other, they sat and planned for weeks on schemes to make it go. These schemes involved agitation, local-option campaigns, law-suits, work in the legislature, and co-operation with the Prohibition party.

The door is wide open for a new era for the Prohibition party, and the indications are that the party is proving itself large enough to step up the idea.

There are enough enemies of the saloon in America to drive the liquor shop into the sea. We need a spirit of mutual confidence and co-operation even more than we need additional Prohibitionists.—New Voice.

The spirit of co-operation was also manifested in a beautiful manner at the recent convention of the W. C. T. U. held in Philadelphia. On the evening of Twelfth Month 2nd harmonious addresses were given by Anna H. Shaw (an ordained minister) on behalf of the Union, by Edwin C. Dinwiddie, of the Anti-Saloon League, and by Silas C. Swallow, recently the presidential nominee of the Prohibition party.

MOVEMENT FOR LOCAL OPTION.—It is time that every church in Philadelphia was awake to the fact that there is an agency at work in the State that has unlimited possibilities in bringing about temperance reform.

It is larger than any church because it is the union of all churches against the saloon. It is greater than any political party, because it is utilizing the righteous elements of all political parties in the endeavor to secure better legislation. Legislation that will enable the people of every community to determine the question of the sale of liquors. Without this, temperance efforts must of necessity be limited. With it, we will at once have the basis of increased and effective warfare upon the saloon.

For the next three months, let our friends talk about local option. Let the ministers [do their duty] about it. Let Ministerial Associations and church boards pass resolutions favoring it. Let public meetings be held advocating it. Write to the local press about it. See your Senators and Representatives about it. Later, respond favorably to the appeals for petitions concerning it. Finally, let us pray about it, and all get in line to secure it next winter at the Legislature. Will we do it?—Keystone Citizen.

Under local option in Ohio, five counties, twelve county seats, three cities, 473 villages and more than 1,000 townships are dry.

"Something must be done to check the work of the Anti-Saloon League, or every saloon in America will be closed inside of five years."—Bonfort's Wine and Spirit Gazette.

The Prohibition vote as polled at the recent Presidential election is given by the *New Voice* as 257,405. This is the largest vote ever polled by the party, except in 1892, when it was 263,480. The vote in 1900 was 209,552. Twenty-four States appear to show a decided gain over the previous election, but most of the Southern States show a marked falling off. Six States had no electoral ticket on the ballot.

Among the various resolutions adopted at the recent convention of the Anti-Saloon League are the following, which we especially commend to the notice of all readers of THE FRIEND: If later any of you should feel disposed to address your representatives in Congress on these subjects, or should be asked by the League to do so, we hope you will respond promptly and to the point.

Prohibition in Indian Territory.—"For seventy-two years the United States Government has prohibited the sale of intoxicating liquors in Indian Territory; and in the agreements re-

cently entered into with the Five Civilized Tribes looking toward the allotment of lands in severally, one of the conditions upon which the Indians consented to the extinguishment of their tribal governments and to the admission of the white man to equal privileges of citizenship was expressly stipulated as follows: 'The United States agrees to maintain strict laws . . . against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality.'

"The statehood bill, commonly known as the Hamilton bill, now pending before the Senate of the United States after passing the House of Representatives, makes no provision for the fulfillment of this sacred pledge.

"The National Convention of the American Anti-Saloon League, assembled at Columbus, Ohio, this 18th day of November, 1904, respectfully invites the attention of the Senate of the United States to the said omission, and most earnestly urges the Congress to fulfil our solemn treaty obligation to these tribes by provision for the Prohibition of the liquor traffic in the enabling act for the admission of the new State."

The Army Canteen.—"Certain officers of the army have reported that 'saloons and low dives' have sprung up about military posts since the abolition of beer and other intoxicants from the canteen, conveying the impression to the general public that 'saloons and low dives' did not exist in the vicinity of army posts during the selling of intoxicants in the canteen, while it is of common knowledge that 'saloons and low dives' did exist in the vicinity of many military posts before the abolition of this feature of the canteen, and that their presence in the neighborhood of army posts is not the result of the abolition of this feature; and since such officers in their reports deplore the elimination of the soldiers' club by the passage of the law prohibiting the sale of intoxicating liquors, we call attention to the fact that the law does not prohibit clubs or other associations of soldiers designed to promote their happiness and contentment.

"We deplore the lack of co-operation of army officers in the establishment of post canteens where the men may congregate and where common necessities may be purchased, and where entertaining recreations may be enjoyed by the men, free from the debauching influences of drink and gambling, and for which post exchanges with proper accessories for recreation Congress has already appropriated a million and a half dollars, for which it deserves, and we believe, has the sincere gratitude of all who are interested in the moral and physical welfare of the men in the army."

Interstate Commerce.—"We earnestly favor the passage by Congress of the so-called Hepburn-Dolliver bill in such form as shall effectively secure to the States the power to control the liquor traffic within their own boundaries in their own way, unhampered from without under the guise of interstate commerce.

"We earnestly and respectfully call upon Congress to pass this just and necessary measure during the present Congress and urge our constituent bodies, the churches and temperance organizations over all the country, to use all their influence and powers to that end."

\$5,000 DAMAGES FROM BREWERY. — Mrs. William D. Reneer has obtained a verdict for \$5,000 damages against a brewing firm. Her husband shot and killed C. T. Oathout and James Burchett, Sixth Month 3rd, 1900, and is now serving a life term in the penitentiary. The shooting was the result of trouble while the men were drinking a keg of beer near the brewery.

Mrs. Reneer alleged that the beer came from the brewery and that it led to the tragedy which resulted in her husband being sent to the penitentiary; that she was therefore deprived of his support and was entitled to damages. — *New Voice.*

THE WOMAN'S ARMY AND NAVY LEAGUE is an organization of about 800 women, mostly wives, widows or daughters of officers of the regular army and navy.

The public press has been giving considerable space to the efforts of this body to reestablish the army canteen. Such action is not surprising when we consider the large financial gain made possible to army officers by the sale of liquors in the army or navy posts.

The competition amongst brewers would be at least be a powerful incentive to bribery in the getting of contracts for liquors. There is reason to believe that such methods would be employed.

John Ruskin said the liquor system was "one of the most criminal methods of assassination for money ever adopted . . . by any age or nation."

In this connection, *Issue* readers will remember that Dr. B. H. Warren, pure-food commissioner of Pennsylvania, has made a startling discovery regarding the cheap grades of whiskey sold all over the State. He says: "I have discovered by analysis that most of the cheap whiskey sold in Pennsylvania is manufactured from wood alcohol and red or India pepper, the latter element giving the deadly dose the desired 'snap.' I was astounded when the chemists informed me of the findings in a number of cases, and immediately had over one thousand samples taken up all over the State. Ninety-five per cent. of the samples so far examined have shown the presence of wood alcohol in poisonous quantities, along with the pepper. Some samples contained arsenic, turpentine and traces of prussic acid."

Dr. Warren reports that he has instituted proceedings in over a hundred cases where this wood alcohol whiskey has been sold. From present indications, he thinks he has over a thousand instances on hand, and that before the investigation is completed he may discover above five thousand. He reports that eighty-five per cent. of all whiskey in Pennsylvania is doctored with wood alcohol. "No wonder," he says, "that our asylums are full." — *American Issue.*

CONTENT not yourselves with a birth in this Society, but seek to secure a birthright in the Truth, without which the first will not avail you in the sight of God. — *J. Phillips.*

To hear, to understand, and to bring forth fruit, are the grand evidences of a genuine believer. — *A. Clark.*

Bird Migration.

BY R. F. SHARPLES.

The season when the migratory birds begin their long journey to their Winter homes is now upon us, and every night a countless host of this vast army passes over West Chester. There are probably about two hundred and fifty species of birds in Chester county, and they do not all leave us at once; neither do all of them go to the same place in the southland. Some, like our friendly little robin and the useful blackbird, go but a few miles to Delaware or Virginia, while there are others which wing their way clear to Patagonia.

No reasonable reason can be assigned as a cause for the migration of birds. It is not scarcity of food, for insects and seeds were never more plentiful than now. It is not inclement weather, for the robins of Canada will go no further south than Pennsylvania, while our Pennsylvania robins may go to Virginia. Another strange fact in connection with this is that the Southern territory is depleted of its native robins before the Northern ones take their place for the Winter sojourn.

Practically all that we do know in this line is that there is an ever surging tide of birds up and down the country, each following its own particular path of migration as closely as if it were fenced in along the ground. How do they find their way over the thousands of miles which some of them travel? Those migrating in the day time are undoubtedly aided by the sight, for they never fly above the cloud, but keep close to the ground on cloudy days. With the many species migrating at night it is a different matter, however, and it seems as if they were aided by some sense above human ken—the sense which brings a horse or cat back straight to its home, though it has never seen the road before. In migrating birds will make a single flight of seven hundred to a thousand miles across the Gulf of Mexico or the Caribbean Sea, when it would lengthen their journey but little to skirt around the shore through Texas. Some species pass in their migration from one West Indian Island to another, where conditions make it impossible for them to be guided by sight, but they never swerve from the correct line.

Our jovial little bobolink, or, as he is also known, the reed bird and rice bird, goes away north of us to raise the little family. In the Spring time he comes with a joyous melody of song, and clothed in his black and white suit of sharp contrasting colors. Then off to the Canadian meadows he goes. Now he is with us again, this time in suit of inconspicuous brown, and any afternoon can be found in company with small flocks of his kind along the Brandywine feeding on the ripened grass seeds. In a few days he will go to the South Carolina rice fields to spend a short season on feasting. Then the bobolink hordes will gather together some evening, rise high in the air, and make a single flight of five hundred miles across the ocean on their way to their Winter home, in the waving pampas of Brazil.

Every boy knows by sight our nighthawk, twisting in erratic flight over the town of evenings, and stuffing himself with mosquitoes and other noxi-ous flying insects. This same nighthawk has already started on his long race horse journey to Patagonia, impelled by some

unknown force that drives him on and onward for eight thousand miles before his restless desire is appeased. His near cousin, the chimney bird, is a curiosity. Thousands of chimney birds skim over West Chester every night, but nobody sees them alight. If one gets on to the ground it is doomed. Its wings are so long and clumsy that it can not get them into play again, and it perishes miserably. Its only resting place is the upright side of a chimney, or the interior cavity of a hollow tree. About this time of year these birds gather in great flocks of thousands, and at night approaches they can be seen swooping into some favorite chimney in such numbers that the observer wonders if it is not packed full from top to bottom. Some evening, possibly within a week or two, the chimney birds may be observed mounting higher and higher into the air as darkness steals over the country. Then in the morning not one will be found. All have started for their Southern home. In the morning the innumerable throng is on the shores of the Gulf of Mexico, where it spends a few days. Then again it disappears, and for five months no man knows where it makes a Winter home. A generation ago it was the universal belief that the chimney bird hibernated in mud at the bottom of ponds during the Winter months, but such a statement would now be received with ridicule.

Still more mysterious are the movements of the little gray bank swallow. In summer time it is everywhere, even to the Arctic circle. In September this innumerable horde gathers about the Chesapeake Bay, and every fence and tree and telegraph wire is alive with them, and then they, too, pass out of the range of human knowledge, and no one knows the route or the destination of this strange journey. April they appear in Northern South America moving north, but where they came from has not been discovered.

These long journeys do not appear to tire the birds. When crossing great stretches of water they will sometimes fly for hundreds of miles inland before alighting. They go on, and on, impelled by some unknown force, a journey the object of which man has made no progress toward solving.

One of the curiosities of migration has recently been noted by the United States Agricultural Bureau. Our gunners are well acquainted with the American golden plover. In the first week of June it arrives at its breeding ground in the bleak wind-swept "Barren Grounds" above the Arctic Circle, far beyond the tundra line. Some even venture a thousand miles further north. By August they have reared their young and are down in Labrador feasting on the crowberries. Soon they become as butter balls, and are ready for the grift. They have reared their young under the midnight sun, and now seek the South Hemisphere. After gaining the coast of New Scotia, they strike straight out to sea, take a direct course for the easternmost of West India Islands, eighteen hundred miles away. The only land along the route is the Bermudas, eight hundred miles distant. In fair weather the birds fly past the Bermudas without stopping. When they sight the land of the Antilles the flocks do not halt, but keep on to the larger islands, and sometimes even to the mainland of South America.

few short stops may be made in the main light, for the plover swims lightly and easily, though fast when they leave Labrador the birds light lean and hungry in the Antilles. Only the first half of their journey is over. How many days it occupies is not known, though it is as kept up night and day. After a few weeks' rest the flocks again disappear, and we next seen in the prairie regions of Brazil, Argentina and south to Patagonia. Here they remain from September to March free from responsibilities of the northern summer have left. The native birds of Argentina are at the time engrossed in family cares, but wayfarer from the North rests in the South. After a six months' vacation the plovers are back for the Arctic Circle, but not by the same course. Their full northward route is a problem still unsolved. But what a journey! Gird thousands miles of latitude separate the extremes of their elliptical course, and three thousand miles of longitude constitutes the outer diameter, and all for the sake of spending ten weeks on an Arctic coast.—*West Chester Local News.*

Hems Concerning the Society.

Thomas H. Whitson has been liberated by Birmingham Monthly Meeting, Pa., for religious service in the meetings of Philadelphia Quarterly Meeting.

The alumni of Friends' Select School of Philadelphia met on Sixth-day evening, the 9th instant, and were ably addressed by Prof. Wm. Birdsall on "The Responsibility of Culture."

Eliza H. Varney, with a companion, left Wood-land, N. C., last week to attend the funeral of niece Gidley at Aponegansett, Mass. (the mother Job S. Gidley, of North Dartmouth), whose decease, a three and a half months past her one hundredth year, has already been published. On coming New York City, the prospect appeared that they would not be able to reach Dartmouth at the appointed time of the funeral.

FRIENDS' ALMANAC AND THE CALENDAR.—In other column will be found the annual notice of publication and price of the Friends' Card Calendar and the Moral Almanac.

Owing to the steadily increasing demand for the Calendar, and the fact that last year the edition was insufficient to supply all who desired them, a notice considerably larger than ever before published has been printed. If the same concern which so manifest last year of sharing with others good things contained in both the Calendar and the Almanac is participated in this year, it is to be unlikely that much of a surplus will be left to the hands of the Tract Association. "It is more desired to give than to receive."

And if every Friend's home has a silent testimony to its walls, and a living testimony in the hearts, presenting a vocal testimony in the mouths to inmates, to uphold the Scriptural designation of the days and the months, and thus, effectively without giving offense, condemn a perpetuation of idol-worship, would not our light shine a little brighter and we be a little more as a city on a hill?

THE FRIEND of Eighth Month 20th, 1904, carried the obituary notice of David Edgerton, who passed the first of Sixth Month, 1904.

It may be interesting to many readers of THE FRIEND, especially to those who knew this aged couple, that on the first of Fifth Month, 1904, he and his wife, Esther Edgerton, passed the sixtieth anniversary of their marriage.

They were both in good health at that time, and enjoyed the company of about sixty relatives and friends. Among these were their five surviving children—Anna Edgerton DeWoods, Robert and Sarah Edgerton, Ella Edgerton Parker and Charles Edgerton. David Edgerton was born in 1817, and was past eighty-seven years of age. His mother, Anne Conrow, lived to be eighty-four, while three of his sisters, Rachel E. Patterson, Abigail Vail and Mary Kennard, have life records almost as long as that of their mother.

Esther Edgerton, whose maiden name was Ellison, is past eighty-four. She is the eldest of nine children, all of whom are living at this time, except one. The average age of this family is over seventy-eight years.

One month after this happy event, death severed the union.

"Just at the landing they missed one another; God parted them—the father and the mother."

DEBORAH P. LOWRY.

PHILADELPHIA, Twelfth Month 9th, 1904.

Notes in General.

Temple College, Philadelphia, has conferred the degree of doctor of divinity on Charles Wagner. Will the champion of the simple life care for it?—*Boston Transcript.*

Prince Fushimi, who is visiting in this country, announces that there is a likelihood that Japan will, in the next few years, adopt our Roman alphabet. At present Japanese is written in Chinese characters, generally a different one for every idea,—or else in a species of syllabary of their own, a briefer and cursive script which the Chinese cannot read.

"We have no doubt," says the *Christian Advocate*, "that many professed Christians decline to give to objects to which they should give, and there are some who pass through life accumulating immense sums, always pleading poverty, and when they die leave a vast fortune, often to be fought over; or, in case it makes no controversy, to enervate their descendants for a generation or two."

In answer to the report that Bishop McCabe advises all Methodists who do not believe in the divinity of Christ to join the Unitarians, the *Christian Register* says: "But certainly Unitarians have no use for a man who denies the divinity of Christ. Rev. H. M. Simmons, one of our most radical preachers, has shown that this is the foundation stone of our faith. Denial of the deity of Jesus would be a different matter."

"It is not his," says the *Presbyterian* of the minister, "to heap up earthly riches, but heavenly. To him is given a joy of service and a reward of effort that are peculiar and blessed. There is a sense of satisfaction in spiritual ministry that the world can neither give nor take away. He who is true and loving and in sympathy with his Master's call and kingdom finds that his sacrifices, hardship and work are not in vain but are accompanied by corresponding grace, solace and recompense."

The record of crimes of violence in South Carolina has been published by a Charleston paper and it is impressive. It covers 32 out of 41 counties, and the ten months of this year. There are recorded 180 homicides, or five to a county, or about one homicide every other day. No white man was convicted of murder and sentenced to death, but eight were convicted of manslaughter and 16 acquitted. Two negroes were convicted of murder and sentenced to be hanged; several others convicted of murder were recommended to mercy, and 20 convicted of manslaughter. In many cases no arrests were made.

In the district of Wan-bien, the province of Szechuen, China, there was a terrible drought. No rain fell for thirty-one days, at just the time when rice was to be transplanted. Famine stared the people in the face. They prayed, they fasted from meat, fowls, eggs; they made vows, but still no rain. At last they decided that the anger of the gods was for some sin, and concluded that it was for the sin of growing opium. Thereupon they all agreed to grow no more opium. They gathered and burnt before the idols all their poppy-seed. They signed their words each with his own blood. Then the rain came, says *The Independent*.

EXAGGERATION.—A German statistician who has employed his leisure time in jotting down from day to day the casualties in the Russo-Japanese war, according to Russian and Japanese accounts, has recently added them up and finds that there have been 5,778,800 soldiers killed or wounded on the Russian side, while the Russians have lost 4,297,700. As in this estimate the number of casualties on either side far exceeds the whole number of all the soldiers on both sides, the discrepancy between the accounts and the facts is obvious. The reports which reach America also would seem to justify these footings, the extravagance of which show the untrustworthiness of the daily estimates which come to us.

THE NEED OF A RETURN TO SIMPLICITY.—Rabbi Kruskopf, a celebrated rabbi of Philadelphia, speaking of the simple life, says:

"To live healthily and happily nothing is required but a frugal diet, simple clothing, a sanitary home, healthy labor alternated with recuperative rest, a healthy mind, a clear conscience. We, however, have exchanged frugality for luxury, simplicity for complexity, ease for exhaustion, and we wonder that we are not happy. We have abandoned reason and have become the slaves of the appetites. Aside from amusements that are artificial, enervating, and immoral, that light life instead of making it bloom in splendor, there are very few left. Abuse has so befouled the world that it is becoming difficult to touch anything but what is unclean."

"Even our homes have become invaded by excess. The more of expensive furniture and costly clothes and fragile bric-a-brac are crowded into them the more of comfort and contentedness are crowded out. Notwithstanding all the extravagances lavished upon them they are fast becoming merely halfway houses, where one comes to rest awhile, where one shows off furniture and clothes and plate and cut glass, and then hurries off to the club, to the place of amusement, to the summer seaside, and to the winter resort. . . . A veritable magic power is attributed to money. It is the common belief that if one have but gold, and even though he have no heart, no mind, no soul, no character, and no conscience, he has what is infinitely better—he has what can buy and keep happiness; he has what can replace the simple things of life with the dazzling and costly, with the courted and envied. This belief it is that has nursed that fell brood of discontent, unrest, overwork, envy, greed, avarice, hypocrisy, fraud, extravagance, dissipation, divorce, suicide, that has made it necessary for an apostle to rise in our day to teach and preach anew the gospel of the simple life."

SUMMARY OF EVENTS.

UNITED STATES.—The President's message was sent to Congress on the 6th instant. Among its statements are the following: "The goal to set before us as a nation, the goal which should be set before all mankind, is the attainment of the peace of justice, of the peace which comes when each nation is not merely safeguarded in its own rights, but scrupulously recognizes and performs its duty toward others. Generally peace tells for righteousness; but if there is conflict between the two, then our fealty is due first to the cause of righteousness. Unrighteous wars are common and unrighteous peace is rare; but both should be shunned."

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LOUIS KOSSUTH'S FAREWELL WARNING TO AMERICA.—“Unless the Divine law is paramount, and obedience to it the rule of life, our power is vain, our freedom is vain, our industry, your wealth, your prosperity, are vain; all this will not save you from sharing the mournful fate of those old nations, not less powerful than you, and still free, not less prosperous than you, and still fallen, you, yourself, will fall; all vanished, as you will vanish, like a bubble, thrown up from the deep. There is only the law of God, there are only the duties of Christianity which can secure your future, by securing at the same time our humanity. As long as the fragile wisdom of political exigencies overrules the will of God, there is no freedom on earth, and the rule of no nation sure.”

Passivity for guidance, activity for obedience.

Why do I worry about other men, when I have Jesus to see?

The true condition of church enlargement is concentration on the Spirit.

Christ the Word of God, is the Father's expression of himself to man's understanding and condition.

The spiritual life is not to be circumscribed by psychology, nor He that made thy reason be limited by the very thing made.

The spiritual empire, not the carnal domain, Jerusalem, not Babylon,—is the place where we ought to worship; the place where prayer is prayer and praise that is praise is not to be made.

Neglected Meetings.

We hear it stated that eight students of Wellesley College, near Boston, young women who are members of our religious Society, meet together in Friends' manner of worship for the meeting which they stately attend. May their commendable example preach to our and their home Yearly Meetings, at whatever distance.

Are there not as many as eight members within reach of each other in other neighborhoods who might thus meet? Are there not as many as one through whose living inward exercises a meeting, not of eight, but of two or three, could be kept alive? Are not a “two or three” when themselves leavened with the Seed of God sufficient to leaven the whole lump of a numerous community? The insufficiency in any one is not in the Seed. It is in the responsiveness of that one to the seed of grace already sown in his heart.

We also hear of a legacy left behind by our last Yearly Meeting's committee, and lately augmenting in the hearts of a few, to be themselves faithful respondents to the seed of Life, in sympathy with the condition of our smaller (and it may be sometimes whether larger or smaller, yet weaker) meetings for worship in several localities. To the question, “By whom shall Jacob arise, for he is small?” an inspired response sometimes comes up in one to ask, “Lord, is it I?” And if the respondent on his part be small enough in self to be enlarged in faithfulness, he may go and sit down with those who are neglected—not by the Holy Spirit but by themselves—as a factor of life in the midst of their opportunity of worship—a life which may, if kept to, revive a meeting.

The providential committee for the care of each of these smaller meetings is composed of its members themselves—a permanent committee stationed in divine provision to be gathered there as residents. Nothing is chargeable for their own lack of life as a meeting but their letting their own life lapse. A cry of indolence may be heard, “Oh, for some minister to come and wake us up!” But the cry of the Spirit is, “Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light!” It depends not so much on a mission sent by a Yearly Meeting as it does on the standing committee located there by

God, whether or not one's particular meeting shall rise in newness of love and life. If the members will not in worship and daily living give place to the minister of the sanctuary, one of these two dangers impends—either they will covet an habitual lethargy of doing without a ministry, and resent as an intrusion aught that disturbs a hibernating state; or else in groping after some relief of the void by substituting words and other outward expedients for the inward voice of worship, will reach out for some stated speaker.

The remedy for the worshipless condition which grasps at a pastor as the last resort, lies primarily in a revived surrender to the inspeaking Word, however still and small his voice may seem at first; and secondarily in the faithfulness of brethren who are moved to step into a meeting's condition and travail with and for it, and speak the called-for word in season to him that is weary. So may an entrance be made for a home supply of grace. May this abundantly supersede the hankering after an entertainment of the mind by an imported teaching. But meetings which will not be alive through dedication of hearts (thy heart, dear reader), to the Spirit of Christ whithersoever He would lead them—let them know that they are thus a flat invitation to the stated preaching system to come in as the usurper of Quakerism; or else, dead to ministry inward or outward, consenting to be “twice dead, plucked up by the roots.”

SINGING UNREALITIES.—One of the gravest charges upon which the Lord arraigned ancient Israel, was, that they honored Him with their lips, while their hearts were far from Him. Under the present dispensation, the only worshippers which “the Father seeketh” to worship Him, are they that worship Him “in spirit and in truth.” What, then, must be the Divine estimate of that style of worship which is extremely prevalent—where persons without faith, without hope, and without God in the world, lift up before the Lord the most sacred and solemn words, which, however truly they may have represented the conditions and emotions of those who first uttered them, can be nothing less than empty unrealities when heard from the lips of those who now pronounce them. Imagine a company of unconverted sinners or backsliders singing with all their might:

“I've reached the land of corn and wine,
And all its glories for me shine;
There shines undimmed one blissful day,
For all my night has passed away.”

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 179.)

On the twenty-eighth of Second Month, 1838, the Committee was called together to consider an address which had been forwarded to it by a number of the chiefs of the Allegheny Reservation, informing them that they had lately attended a general council of the Six Nations at Buffalo, where a Commissioner of the U. S. Government had assumed to declare a treaty had been made by which they agreed to surrender all their lands in New York and accept instead certain lands west of the Mississippi. This had been done notwithstanding the remonstrance of a large majority of the chiefs and warriors; and that the Commissioner had prevailed on several to sign it, by bribes, and others by the influence of ardent spirits. This address also stated that they were informed that their annuity should be withheld from them until they had emigrated to their new home, and that they were consequently under the necessity of asking assistance of their friends to defray the expenses of a deputation to Washington.

Upon considering this address Thomas Stewardson, Thomas Evans, Samuel Bettle, Thomas Wistar, Jr., Joseph Elkinton and Thomas Wistar were appointed to see any deputation of Indians who may come to the city, and also, if necessary, prepare an essay of a Memorial to the Government of the United States.

On the twelfth of Third Month, 1838, an essay of a Memorial was adopted, and James Robinson, one of the Allegheny chiefs, with his companions having been waiting in the city for several days, Samuel Bettle, Thomas Evans and Joseph Elkinton were appointed to proceed to Washington and present it to the President, to the Senate and to the House of Representatives.

This Memorial recounts the early and continued efforts of Friends for the help of these Indians, the sanction of George Washington and subsequent Presidents of the United States to their proceedings, the improvements in the habits and manner of life of these Indians as compared with those which formerly prevailed, the long and undisputed possession of their lands, and then proceeds to state: "In the midst of the security created by their reliance on the fidelity of the Government, and in violation of the assurances of protection again and again extended to them, attempts have been made to effect their expulsion from the land of their fathers, by means, as your Memorialists conceive, alike at variance with justice and humanity, and loudly demanding your interference and reprobation."

"We learn on good authority that the great body of the nation was united in the determination neither to sell their lands nor to remove from them, and have steadfastly resisted every overture for the accomplishment of these objects. Yet under the cover of this treaty thus illegally obtained and invalid in itself, being the act of a minority only, these poor people are now officially informed that they must leave their homes and the graves of their fathers to seek a new residence in the Western wilds; that their annuity will only be paid to them on condition of their removing far be-

yond the Mississippi, and that there only will the United States hold official intercourse with them.

"Thus the very existence of this feeble remnant of a numerous and powerful nation, once the proprietors of the soil on which we now dwell and where we have grown rich, is jeopardized, their rights are invaded and their property in danger of being unjustly wrung from them.

"In the hour of their extremity, we feel constrained by a sense of duty to appeal to you in their behalf, and beseech you to remember the universal obligation of the Golden Rule laid down by our blessed Saviour, 'Whatsoever ye would that men should do to you, do ye even so unto them.'

Their once extensive domain has been reduced to the narrow limits which they now claim, by repeated cessions to the white men, and they are now circumscribed within a reservation comparatively small and insignificant.

"Shall a great and powerful nation like the United States, rich in soil and in all its products, drive from the scanty pittance of land yet left them these unresisting and helpless people to gratify the craving of avarice? Your Memorialists trust not. They respectfully but earnestly entreat you to withhold your sanction from this pretended treaty, and thus save from the stain of so disgraceful an act the character of our beloved country."

This Memorial was promptly taken to Washington by the three Friends above mentioned accompanied by Enoch Lewis, who was requested to join them and the four Indians constituting the delegation. Copies of it were presented to the President, Secretary of War, different members of the Senate and House of Representatives; to the Commissioner of Indian Affairs, etc., and the objections to the confirmation of the treaty fully explained. Some of the difficulties they met with may be understood from the following extract from the report of these Friends on their return to Philadelphia dated Fourth Month 12th, 1838: On presenting the Memorial to the President and Secretary of War, "and stating the objections to the treaty and the alleged means through which it was obtained, they expressed much surprise, and informed us that the report of the Commissioner gave so favorable an account of the manner in which the negotiations were conducted and of the general acceptance of the treaty to the nation, that they had anticipated little or no opposition to its confirmation and fulfillment. After informing that a delegation of Senecas, authorized by the nation to oppose the ratification of the treaty were then in Washington, and wished the opportunity of presenting the documents with which they were entrusted to establish the grounds of their objections, a time was fixed for their interview and the promise given that the proceedings should be staid until the delegation had been fully heard and their documents and proofs deliberately considered. The interview between the delegation and the officers above named was an interesting one. James Robinson, one of the chiefs, addressed each of them in the Indian language, which our friend, Joseph Elkinton, interpreted, the import of it being that the delegation, as well as the great mass of their nation, were very much opposed to the treaty, and earnestly de-

sired that it might not be ratified, that they were well satisfied with their present location and attached to their homes, and entreated that they might be suffered to remain there and not be compelled to move to the West to seek a settlement in a new and uncultivated country. The President and Secretary in their replies assured them that all the circumstances of the treaty should be fully and impartially investigated, and that justice should be done to them, as there was every disposition on the part of the Government to afford them its protection and to act toward them with generous liberality. Notwithstanding these assurances we were sensible of the operation of a powerful influence adverse to the rights and interests of the poor Indians, and that nothing short of clearest proof of fraud and mismanagement in procuring the treaty could arrest its progress."

Believing it important for the success of their efforts, two members of the Committee spent several weeks in Washington, during which time they had interviews with several of the Senators and officers of the Government in reference to the confirmation of the treaty, a service which they mention "was exercising and painful." Nevertheless, after the Yearly Meeting of 1838, it appeared proper to Samuel Bettle and Thomas Evans that they should return to Washington, which they did, and remained there about three weeks longer. In their report they remark: "The situation in which they found the treaty, and the great number of interested persons assembled there for the purpose of promoting its ratification as well as the request of several members of the Committee on Indian Affairs, led them to the conclusion that they could not dishonor the trust reposed in them without allowing full time for watching the course of even and the consequences likely to result from the powerful influence and strenuous efforts which were brought to bear in favor of the treaty. The Commissioner who had executed the treaty had made a reply to some of the charges of bribery and intimidation contained in the affidavits and other papers presented by the Indians; and in this reply had introduced some reflections on the Society of Friends. At the request a copy of this reply was furnished Samuel Bettle and Thomas Evans, who made a rejoinder thereto, which, with the other documents relating to this subject, was printed. The final result of these efforts was that the Sub-Committee to whom the treaty had been referred reported it back to the Senate with numerous amendments which materially changed its character, and provided for its submission again for approval to each of "the said tribes or bands [of New York Indians] separately assembled in council."

With this provision it was thought the rig of the Indians would be securely guarded, of the Seneca chiefs living on the Allegheny Reservation but two were favorable to the treaty; on the Cattaraugus Reservation, rather large minority, and on the Tonawanda, none, while in the Buffalo Creek Reservation the number of chiefs favoring it though greater than on the other reservations, yet less than those who were opposed to it. But an interpretation put by the officers of the Government upon the clause submitting for approval, viz: that all the different bands

"The First Publishers of Truth."*

Under the above title the newly-founded "Historical Society in England is printing in a series of five numbers, of which this the first, a hitherto unpublished history of the seventeenth century Quakers, as quaintly told by contemporary Friends in the various countries of England and Wales. The plan the work as conceived at that early period seems not unlike the schemes for co-operative histories now so much in vogue among historians.

The inception of the idea of a history is attributable due to George Fox, who early and continuously urged the importance of the formation and preservation of records and registers relating to his followers, and who observed himself that "all the passages and travellings & sufferings of Friends in the beginning of the spreading of the Truth . . . will make a history. . . . It is a fine thing to know the beginning of the spreading of the Gospel." As early as 1676 London Yearly Meeting requested "That friends of the Monthly & Quarterly meetings of each County . . . keep exact account among themselves of those at first brought the message of glad tidings on them," of their sufferings "whether Steeple Houses, Market places, or otherwise," and of "what Friends first received the message." After further suggestions from the yearly meeting and the issuing of a broadside, "Directions to Collectors for a General History of the Entrance & Progress of Truth," the county meetings annually compiled historical narratives and sent them up to London early in the eighteenth century.

These accounts, consisting of ninety manuscripts, now preserved in the fireproof vaults of the Friends' Reference Library at Devon House, the headquarters of the Society in London, are being printed *verum et literatim* under the careful and intelligent editorship of Norman Penney, the efficient librarian of Friends' Reference Library, Secretary of the Historical Society. His scholarly annotations are an important addition to the work.

The narratives are of great value as historical sources, throwing light not only on the origin of an important religious movement in England, but also on some of the more obscure events of the social and economic life of the early Friends—their social status, occupations, education and manner of life in general. They likewise afford genealogical information about persons, many of whom were concerned in the Quaker migrations to the Delaware. The accounts are, moreover, of readable human interest, conveying in the quaint and simple language of contemporaries a clear impression of the events described, having a vividness and a reality that more formal records of a later period fail to supply.

*The First Publishers of Truth." Edited by Norman Penney. *Journal Supplement No. I.* (The first five numbers.) "Bedfordshire to Essex." 8vo., 96 pages. Price 2s. 6d. per number. The annual dues for membership are 1s. 2s. 6d. per number. This includes a free subscription to the regular issues of the *Journal*, which is issued quarterly. Applications for membership and for the Supplement should be sent to R. M. Jones, 1010 Arch Street, Philadelphia, or Norman Penney, Devonshire House, 12, Bishopsgate Street, London, E. C. 4, England.

A type of the entries is seen in the testimony given at a quarterly meeting in Bedfordshire in 1704 by Joshua Wheeler, "who was at one of ye first Meetings thereof." "William Dewsbury," he succinctly states, "was the first yt published truth in the Lower Side of ye County, And many was Convinced and Readily Recd the truth in ye Love of it; And Great was the Gathering in that day, both of old & young, in so much yt truth's testimony had a good Effect, upon ye hearts of Male and female. It was in ye year 1654, as neare as wee Can gather yt William came to Bekerings Parke and was Entertained by Jno. Crook; he and Jno. Rush, of Kempson Hardwik, ffather to Jno. Rush now Livinge there, And Hen: Gamble, of Pulloxhill, Grandfather to Tho. Gamble now Livinge in yt Parish, was of ye first; that Recd friends one that Side of ye County."

In Cambridge we learn of the sufferings of the Friends "by the scollers and the Rude and blood thirsty people off this towne and universitie off Cambridge. . . . Vpon the 8th off the 2nd month Called April, 1660, the scollers (who are taught but not off the lord) with other Rude people broke violently upon us into our owne hired house with a malicious spirit, and a Cruell intent in there hearts, as did appear by their Cruelly beatinge of us and drawinge of our blood and drawinge off severall off us out by the haire off the head, haveinge Regard neither to old or younge men, or women . . . but did very much abuse them by tearing there Cloathes, tumblinge and moileinge diuers in the nasty and loathsome Channells in the streets; and this did the scollers and the Rude multitude unto us, att our meetinge."

Apparently the rise of meetings in Berkshire was attended with less violence.

"Some account from the Quarterly Meeting held at Reading, in the County of Berks, the 21st of ye 2d mo. 1707, of the Entrance of Progress of Truth in the said County."

"About the beginning of ye year 1655 came Myles Halhead husbandman of Mount Joy in Westmorland & Thomas Salthouse a younger man and some time before servant to Judge Fell of Swarthmore in Lancashire to the Towne of Reading aforesaid, and had a publick meeting on a first day in a place then called the Broad Face Bowling Green, where Joseph Coale was convinced & soon after bore a publick Testimony to the Truth he then recd: as by the Collection of his works in print may be seen, & the said Myles Halhead & Tho: Salthouse had 2 publick meetings more before they left the Town, one at the Baptist meeting Place in the Forberry on ye 2d day where a young man was then Present who afterward received the truth, but ye service of yt meeting was much obstructed by reason of ye Opposition & disturbance made by some ill minded persons, 2 of which afterwards came to nought, & ye other meeting ye 3d day was at Thomas Curties house who was convinced some time before at Bristol & recd the friends of Truth yt travell in ye service thereof at that time."

"About 3 months after this, came Geo: Hux & had a meeting in George Lambolls Orchard where many more were convinced as by the Relation thereof in his Journall doth appear; after him in the year beforementioned came John Cam of Camslig & John Audland of Cross-

lands both of Westmoreland, Husbandmen, and ye meeting still Increased. About the same time Robert Hodson, from the Bishoprick of Durham, by Occupation a Butcher, going to their Worship house here was sent to Prison, & after some time was delivered & he going to a Baptist meeting near Oar in this County had some service for the Lord, also where Dorothy Anstell and her son William were convinced and several others afterwards, and a meeting was there settled: from ye other parts of the County we can have no particular account."

As a fitting conclusion to the last number of the publication, the president of the Historical Society, Thomas Hodgkin, D.C.L., Litt.D. (Oxon), one of the foremost scholars of England and a prominent Friend, author of the best short life of George Fox and of "Italy and Her Invaders," a monumental history in several volumes, will contribute a general introduction and brief articles on "Speaking in Church," "Judgments on Persecution," and the like. The frontispiece of the present number is a reproduction of the title page of "A General Epistle," the first printed utterance of Philadelphia Yearly Meeting, "Printed and Sold by William Bradford at Philadelphia, 1636." The paper and typography are excellent. A full index is promised.

It is earnestly hoped that Friends on our side of the water will give their support to this commendable undertaking by a prompt application for membership in the Historical Society, and by subscription to the supplements.

ALBERT COOK MYERS.

KENNETT SQUARE, PENNSYLVANIA.

A RELIGIOUS life is at all times blessed, but its value is most especially felt in times of danger, and at the approach of death. Those who love and serve God in the time of prosperity, will not be forgotten nor deserted by Him in the day of adversity. His name will be to them a strong tower, to which they will flee and find safety; even when terror and amazement overtake the worldly and the negligent ones. What solid advantage is derived from giving up to the early visitations of Divine Grace, progressing, through obedience to the cross, from stature to stature, and thereby attaining an establishment in the Truth. These have the pearl of great price, the white stone, and in it a new name written, which no man knoweth, saving him that hath it; an inestimable treasure; Christ living and abiding in them, the hope of their glory, and the foundation upon which they are built and settled. They want no other; they thirst for no other water than what springs in their souls, from Him, the Fountain of living waters; and their prayer and travail is, that they be made and kept as pillars in his house, that shall go no more out. These are as salts in the earth, and lights in the world; soldiers in the Lamb's army, who bear the ensign of the Prince of Peace; and who will, under his command, finally obtain the victory over death, hell and the grave, in their own experience; and over the kingdom of antichrist the world over; even so. Amen.—William Evans.

HE who prays as he ought will endeavor to live as he ought.—Owen.

James Brandwood.

James Brandwood was the son of John Brandwood of Entwistle in Lancashire and was born in the Eleventh Month, 1789. He having led an account in writing of his early experience in the work of religion, the following abstract is taken nearly in his own words, from this narrative: "It pleased the all-wise and gracious God, who gave me being, to follow me by his grace even from my youth, often bowing my mind in serious considerations, that I was placed here as on his footstool, for a short space of time, and must ere long remove to appear before his judgment seat; also, how short and transient present enjoyments are, compared with the eternal nature of the life to come; whereby my mind was led to conclude, this world is not my resting-place, the life to come is my home, eternity is the chief end and design of my being.

"Running in my own will and strength from year to year, I heard sermons, read many books and talked with professors; some said one thing and some another. I then began to read the Scriptures more; but alas! they were to me in many places as a sealed book. I prayed often in secret places and learned to sing, thinking I was thereby preparing myself to join the heavenly host. I talked with religious professors about doctrinal points and endeavored to form as just notions and opinions about the coming, life, doctrines, sufferings and death of Christ as I could; and this I called faith. But this faith not proceeding from the quickening power of Divine grace, but from the workings of the natural understanding, was a dead faith, and could not be an evidence of things not seen, nor work by the purifying of my heart, so as to give victory over the various sinful lusts and vanities of this world, but on the contrary, I was abundantly overcome thereby, from day to day.

"In this condition I travelled long, and was sorely tossed between the secret reproofs of Divine grace in my conscience and the workings of the adversary. About the twentieth year of my age, it pleased God, in unpeakable mercy, further to enlighten my soul, through the Spirit of his Son, as with the day-spring from on high; whereby I was enabled to see more clearly my fallen and corrupt condition, and my sins were set in order before me, appearing exceedingly sinful, and opposite to the holy will of God. In this day all my former building in religion was shaken to the very foundation. In this situation I cried, Oh what shall I do? to whom shall I flee? for in this sinful state I cannot dwell with him that is holy.

"The Scriptures now began to be more opened to my understanding; and though I was told that by a certain ceremony, which had been performed in my infancy, I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven; yet, in the opening of the Scriptures to my understanding, I saw this could not be true; for there I was informed that the members of Christ were made such by other means, even by his own baptism with the Spirit, as saith the apostle, 'By one Spirit we are all baptized into one body'; and that, 'if any man be in Christ he is a new creature.' I also saw the children of God were such as were begotten

of Him through Christ, the incorruptible Seed and Word of God, and born again into newness of life, bringing forth the fruits of the Spirit. And that the kingdom of heaven and government of Christ are within, by the influence of his Spirit, which as a pure principle in his children and people, ruleth and leadeth them in his service.

"I also saw that all my prayers and songs of praise had been a sacrifice of my own preparing, and offered up in my own vain imagination, in a fallen and unconverted state; and that it was only in and through the Spirit that God could acceptably worshipped. I also saw that all my former faith was no more than a bare assent of the natural understanding to certain things whereof I had no evidence, but what arose from the letter of Scripture, and other outward means, whereas, in the openings of the Scriptures, I saw that he that believeth hath the witness in himself, even the Spirit of Him who is the Author and object of true and living faith, by which the quickened soul received an evidence of things not seen and an humble confidence in the saving power and redeeming love of God through Christ. I also saw that I had trusted too much in, and been carried about with the changeable doctrines of men, and neglected the teachings of the grace and good spirit of God in my soul, which as a swift witness against evil, had followed me with inward and secret reproof even from my infant years.

"As I was brought more and more into stillness, and humbled under the Divine hand, the light of Christ arose and more enlightened my mind; whereby I saw into the purity of that faith which was once delivered to the saints, and that holy religion which through the power of Divine Grace was taught, and which wrought in the primitive believers in Christ. As these things opened in my view, a strong persuasion arose therefrom, that it was not my duty to join any of the various professions of religion with which I was acquainted; and if at any time I tried to join with any of them, it brought distress and trouble over my mind. I then said in my heart, 'Is there no people on earth preserved in the simplicity of the Truth with which I can unite?' Whereupon it came into my mind to go to a meeting of the people called Quakers—a people of whose religious principles I had very little knowledge, neither did I know more than one person of that persuasion. Being encouraged by repeated drawings of mind towards them, I went many miles to one of their meetings, accompanied by several others.

"Being set down in the meeting, which was but small, my mind was seized with great surprise, considering the vast difference between that multitude of words and ceremonies to which I had been accustomed, and the solemn silence in which we sat; and the breathing of my spirit was, 'If this be right, confirm it to me this day.' After some time my mind was brought into more stillness, desiring to unite in the solemn pause, in which Divine goodness favored my soul with a sense of his gracious presence, and the promise of Christ opened to my mind with great sweetness, though I had not understood it before, 'Where two or three are gathered together in my name, there am I in the midst of them.' In this my soul rejoiced and said, 'This is the

truth, this is what I have long been seeking for.' Towards the latter part of the meeting some testimonies were borne in great simplicity and plainness of speech, but in the demonstration of the Spirit.

"When I came amongst this people I met with great opposition, both from professors and profane; but knowing in whom I had believed, and that his power is greater than he that is in the world, my faith was strengthened, and my spirit frequently bowed before Him for help and support in that day, in which, blessed be his name, I often found his secret hand underneath, enabling me to stand in patience, and bear the cross."

James Brandwood appears to have been early made instrumental to the convincing of several others, of the truth of our religious principles, and became a member of our Society in the year 1761; and a meeting was shortly afterwards settled at Edgeworth, where he resided many years. Soon after he was admitted among Friends he spoke as a minister. His offerings in that character were concise, forcible and comprehensive; and being concerned reverently to wait for the renewed influence of the Lord's power, they were acceptable to his friends. In consequence of his joining our Society he was disinherited by his father, who died when his son was forty-seven years of age. After this, for many years he followed the profession of a land surveyor and conveyancer; he was never married, and lived most of his life in a retired part of the country. He was a plain country man, possessed of a good understanding; but had not the advantage of a liberal education. Few men appear to have been more free from the love of the interests of this world; but Christ's virtues and unobtrusive deportment, combined with his cheerful and instructive conversation gained him the general esteem of all classes with whom he had intercourse. He was scrupulously tender of the reputation of others, that his most intimate friends scarcely ever heard him speak to the disadvantage of an absent person. . . . In the year 1824, removed to West Houghton, . . . and notwithstanding his advanced age, being in his eighty-fifth year, he was diligent in attending meetings, clear and instructive in ministrations to the comfort and edification of friends; and his society was pleasant and instructive to them. Towards the close of his following year he became unwell, from which time to his death he was mostly confined to the house. During his illness, he was preserved in patient resignation, and he was enabled to communicate much valuable counsel.

At one time he requested that portion of Scripture to be read, in which the apostle saith, "We preach Christ crucified, unto the Jews stumbling block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," on which he exclaimed, "Wonderful and very good;" and after a few minutes' silence added, "This passage dwelt much upon my mind whilst in bed this morning," and he expressed his surprise that a seriously thinking man, with the New Testament in his hand, could be drawn into a dangerous disbelief and practice of reason away the propitiation and atonement of Christ who was crucified for our sins. "adding, 'I

the Senecas should be considered as one tribe, and should be treated with in one general council, dispelled to some extent the feignings which it was believed the Senate committee of Indian Affairs designed to establish; and opened the way for a repetition of the efforts which had been already practiced.

In the Eighth Month of this year an attempt was accordingly made to get the consent of the Indians to the amended treaty. A council was called to meet on the Buffalo Creek Reservation, which lasted for nearly seven weeks, during which similar methods were employed to tempt the chiefs by the use of ardent spirits, &c., to consent to it and affix their signatures; but with little more success than on the previous occasion.

After the council was closed a remonstrance against the amended treaty, which had been signed by a large majority of the chiefs during the council, was forwarded to Washington, together with a number of affidavits, etc., explaining the methods which had been used in obtaining signatures. These papers were entrusted to an attorney-at-law residing in Buffalo, who had been occasionally employed by the Indians to prepare their papers and for other purposes, and to whom they entrusted this occasion: the keeping of their remonstrance, affidavits and other documents on which they depended for stating their case fully when they might arrive at the seat of government. They paid him a fee of one thousand dollars for his past and anticipated assistance. After considerable delay occasioned by his absence from home at the time intended for starting on the embassy, he at length returned accompanied by two Indians, but before they had proceeded two days' journey, his papers and documents were all missing, in a manner so mysterious as to give strong ground for the presumption that they had been treacherously carried off. This event subtended the delegation to great difficulty. New members were drawn up omitting the name of his lawyer from the list of delegates and were executed, but he still held those in which his name was inserted, went to Washington and spent several weeks there, claiming to be the delegate of the Senecas, and finally sued other members of the delegation for \$350, an alleged amount of his expenses.

(To be continued.)

IN THE MIND'S EYE.—Our mind's eye needs training as much as our physical vision. If we hang pictures in the halls of our brain that are not elevating, our moral perceptions will become lowered. The best thoughts are within our reach. Why should we choose, instead, thoughts that are flippant, vulgar, or worse? Every time we put an undesirable picture in our mind's eye, where it will be often in view, we deprave our own understanding. "As a man thinketh in his heart, so is he." If we wish to elevate and strengthen our souls, we must be careful in our choice of habitual thoughts. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things," is well-known advice—but can it be betted?—*Extract.*

A Dream.

[Whatever theories of dreams there may be, the course of the following, sent out for insertion, is symbolical of life's pilgrimage.—Ed.]

Thomas Bundy was born in North Carolina, sixteenth of Tenth Month, 1778. He moved to Grayson County, Virginia, and married Millicent Boswell. They moved to Belmont County, Ohio, 1804. They had eleven children, all lived to be grown before there were any deaths in the family. They moved to Morgan County, Ohio, in 1833. On the night of the twentieth of Third Month, 1847, he had the following remarkable dream, and wrote it down with his own hand. He died first of Tenth Month, 1854.

"I thought I was about to start on a very long journey through a vast wilderness that was uninhabited. So I set out alone, and took nothing with me but my staff, as a walking cane, in order to go to a pleasant city I had heard of. I had gone but a short distance before I found a little path that seemed to lead the way I was going, so I thought I would follow it.

"After a little I saw a light that seemed to be at the farther end of the path, and shined in the path so much as to enable me to see that the track was very straight and narrow, just room enough to walk and no more. It was smooth and level, and I went on without difficulty that day, until towards evening when the wilderness got thicker and thicker with weeds and small brush, and it began to look gloomy and at length it became very dark, yet that little light shone in the path so that I could see to walk very well, and I went on with a quick and lively step.

"After a while I heard the wild beasts howl and roar very much, though at a distance; but they came nigher and nigher until they seemed to be within one yard of me, and an abundance of serpents seemed to be combined with them to devour me at once; but I still kept my eyes fixed upon the little light that shone in the path, so that I could see about two steps in advance of me. So I was enabled to go on without fear or dismay for the space of several days and nights, though there was no day there.

"It seemed to have passed the most of the beasts; but at last I saw a very large and frightful one standing across the path before me. I advanced with a quick and firm step and thrust the end of my staff against it violently, and it moved out of the path, and the light shone in the path close behind it, and I passed on, almost brushing it. I had not much more difficulty for awhile, but shortly met a man who advised me to go back, for he said it was impossible for me to get through. I told him I would go as far as I could; but I had temptations before me that I had no thought of.

"After awhile I saw some women by the path. They invited me to stop and rest awhile with them; but I made very little reply, and went on without taking my eyes from the light that I had taken for my guide. Thus I went on for awhile without anything to remark. But at length I came to the most beautiful young woman by the side of the path that my eyes ever beheld, all alone in that dreadful wilderness.

"She invited me to stop with her, and laid

her lily-white hands and arms around me, and pressed me to her breast, and said, "Oh, do stay with me this night," which caused me to neglect my guide for a moment; but my feet had not moved out of the path.

"Before I made any reply I raised my eyes to look for my guide, but it had almost disappeared. I was seized with the greatest alarm, and sprang from her as if she had been a deadly serpent, and never made any reply, but attended to my guide in the best manner I could, and at length the light increased till it attained its full size.

"After going a considerable distance I fell in company with a plain looking man who was travelling in a broader path than mine, and seemed to have a greater light at the head. We went on for a while near together, but I kept close to my guide. At length his path seemed to leave mine a little, there being a narrow strip of weeds and shrubs between us, and he invited me to come and walk with him, for there was room enough in his path for us both. I told him that I was satisfied with my own path. He then upbraided me for being so foolish as to go in such a narrow way; then his path seemed to turn more away, and the light at the head of his course seemed to move and keep before him, and I was afraid to turn my head to look after him, so I went on my way alone as I had done before, without any difficulty to remark for a considerable time; but, alas! I came to the most awful scene that can be imagined, which caused me to stand still for a time, though with my eyes fixed on the light that had guided me safe thus far.

"The place appeared to be a gulf as wide as the Atlantic Ocean, and of unknown depth. It appeared to be composed of mud, pitch and bitumen, and the scum and filth of all things combined.

"It seemed impossible for me to stay there, and it was so dark that I could see but a short distance into the gulf. I kept my eyes fixed on my good guide and saw the light shine on a row of small steps. They appeared to be about ten inches square and of suitable distance apart for me to step from one to another; all fear was taken from me and I proceeded step by step. The tops of the steps appeared to be about half an inch above the surface of the gulf and appeared about the color of newly hammered iron, all covered with little cleckers similar to fish scales. I went on without much difficulty for the space of one day, when the wind began to blow and the thunder to roll, and come nearer and nearer, until it became one of the most terrible storms that can well be imagined. There were no waves on the surface of the gulf, though there seemed to be an agitation beneath the surface that raised the steps and then they would go down again to their common level, as if a wave had passed under them, yet they were never moved out of a straight line, and the light shone on them all the time. I saw the need of attending strictly to my guide, for if I should make one false step it would be inevitable destruction.

"The lightning ran close round about me on every side and with the most awful peals of thunder ever heard, continued for a long time. At last it seemed to abate and it looked as if the day was dawning, which was cause of

joy unspeakable to me, as I had been so long without daylight. At length it became quite light and I could see the city on the other side of the gulf. I continued to go on with my eyes fixed on my good guide, and at last I set my feet on firm ground near the gate of the outer wall of the city, which appeared something like a white fence. There were several people at the gate waiting for me, all in white robes. They opened the gate for me, and took off my old clothes and put a white robe on me like their own, and then conducted me some distance to a pearl gate of the most beautiful and glorious city that can be conceived. The gate was of pearl and the wall was of jasper and precious stones. The pearl gate was opened for me and, as I was about to go in, the first robe was taken off, and another, most gloriously white and shining put upon me, and I stepped through the gate into the city, where I saw things which perhaps, would be better for me not to utter. A seat was provided for me, and I sat upon it and felt my heart to overflow with thankfulness and praise.

"I have omitted some things, but have added nothing. I never felt weary, hungry or thirsty; my feet never left the path; and my eyes but once were turned from my guide, and that but for a moment, and I never looked back at all."

TOLSTOI'S OPINION OF SONG.—The St. Petersburg "Novosti" reports a conversation between a self-educated peasant poet, who composes songs, and Count Tolstoi. The latter advised the peasant to drop his composition, and expressed himself as follows: "Song is a trivial and undesirable thing. Why should good and thoughtful men sing? In my country old men like to talk about worthy subjects, about faith, God's will and life, and like to read good books. This is worthy of all praise. But what is singing? It may be compared to wine or tobacco—mere empty pastime, if not worse than that, since it often incites cruel and wicked deeds. In war song is considered essential; special music is written for soldiers, in order to excite and hypnotize them, just as liquor is served to them for the same purpose. There is no denying the power of song; but there is this difference between wine and song: the former makes people brave and bold, the latter only reconciles them to their fate, and induces resignation. Song, in truth, is not a high manifestation of the human spirit; it is something sensuous and low. People acquire the habit of singing, but an exercise of will can rid us of it. Personally I have never cultivated the habit. I do not sing."—*The Literary Digest*

A MAN and a woman and a little child boarded a street car. The conductor missed them in collecting the fares. The little child began to call the attention of the woman to the oversight, but the woman shook the child and enjoined silence. And yet some day the man and woman will wonder why their child turned out a liar and a thief! Is a child without discernment and susceptibility? It is drinking in standards and conceptions through every pore. Every act of deception to which it is a party is a lesson leaving its enduring imprint. Let us show a child nothing that ought not to be incorporated in its life.—*Ex.*

TAKE HEART AND GO ON.

BY M. E. SANGSTER.

Sometimes we are almost discouraged,
The way is so cumbered and steep;
Sometimes though we've spent with the sowing,
There cometh no harvest to reap;
And we faint on the road and we falter,
As our faith and our courage are gone,
Till a voice, as we kneel at the altar,
Commands us: "Take heart and go on."

"Take heart!" 'Tis the word of our Leader,
And e'en when our vision is dim,
What else can we do, but arising,
Uplift weary eyes unto Him?
"Take heart!" Why, 'tis Christ who hath spoken;
And what can we do but obey?
Though He gives us no tangible token,
Himself is the Sun of our day.

And in His own time He will show us,
Why sorrow and trial were sent—
Why we toiled, and saw naught for our toiling,
And home empty-handed we went.
Though He gives us no tangible token,
Still must we arise and go on,
As sure as His body was broken
For us, that our fight shall be won.

Then fain for a touch of His garment,
When clouds hem us in and 'tis dark,
We'll cling to the thought of His goodness,
Press on, with the cross for our mark.
"Take heart!" Yes, our own blessed Master,
Till the last of our heart-beats is gone,
Amid conflict, and loss, and disaster,
We will,—just take heart and go on.

The Price of a Father.

An idle group of men sat drinking in Bill Henry's bar-room, when the door was pushed open and two little figures tugging at a big basket made their way into the room, writes Julia D. Dean, in *Union Signal*.

"Are you the salesman?" Barbara caught her breath with a quick gasp as she asked the question. "I'm Barbara Dabney. James Beecher Dabney he's my father, and this is Joan, my little sister. We've come over to see you about buying back our father, you know. We have't got so very much money in all our banks. Get 'em Joan."

Joan dived into the bottom of the basket and produced two iron banks that rattled with their wealth of copper coin.

"Here they are. This is mine and this one's Joan's—she saves more'n I do. And if that's not enough, there's a lot more things in here," Barbara added, quite out of breath.

A queer look passed over the man's face. The men in the room stopped their talking and laughing to listen.

"What is it all about?" the man asked, gruffly. "What is it you want for all this trash?"

"'Tain't trash!" said Barbara with spirit. Then more mildly: "It's this way. We want our papa back as he used to be. Folks say that he owed you something, and then to pay it he jes' sold himself to you, and now you get all his money and everything and his brains, too. That's what they said, ain't it?" and she turned to Joan.

Joan nodded a solemn "Yes."

"'Tain't far from wrong, either." It was a man's voice from the other side of the room that spoke.

The saloon-keeper scowled.

"You've got it mixed up some way," he said. "I don't own your pa, and if he comes in here for a drink now and then 'tain't my fault and I can't help it. That's just business."

"Here he is now!" the voice from the other side of the room exclaimed. And there stood James Dabney looking with amazement at the two small girls. The voice broke the silence that followed his appearance:

"They're your'n all right, Jim. It's vision you're seeing. They're come to make a bargain with Billy here for you, and to give up all they've got to buy you back—that there is left of you—but Billy here, he says he doesn't own you. Now's your time to speak up like a man. Say, is Billy right? Doesn't he own you?"

Jim Dabney's face flushed. Then it grew pale and stern as the whole situation flashed upon him.

"No," he almost thundered, "he doesn't own me, nor does any other man," and glaring about him defiantly, he hurried the two little girls out of the door, grasping in a strong hand the big basket.

That very night Jim Dabney stood on his feet in a temperance meeting and repeated the words in a manly voice.

"No, sir, that saloon-keeper doesn't own me any more, nor does any other man. I learned something this afternoon from my own blessed lassies. I ain't my own to sell for beer and whisky. I've been bought with a price, and ain't no business to sell myself or give myself away for nothing. After this if the Father up there"—he raised his hands toward heaven—"will help me, I'm going to count on being owned first by Him, and then by those two blessed youngsters and their mother."

KINDNESS OF SPEECH.—"One trouble with me," said a young man, confessing his spiritual weaknesses, "is that I say nasty thing about men. I see so much that I don't like and I can't help turning it down hard. And I say a great many things that are not kind. We all do. And we ought not."

Unkind speech is not Christlike. He never said anything unkind about a single soul. He denounced certain classes, but he welcomed and acknowledged the smallest flash of worthiness in individuals even of these classes.

Unkind speech is unjust. There is more good than evil in our acquaintances. If what we condemn is more than balanced, if it would be set it, by good. And probably the one we condemn is struggling against the very thing we are criticising. And if untrue, be wrong our unkindness is.

Even if true, unkind speech about others harms ourselves. It discloses in us the capacities for what we condemn in others. It confirms our evil and unkindness of heart. It blunts our sense of generous perception. It throws us out of sympathy with the kindly Jesus.

If we intend it to hurt, how can we justify it? If we don't intend it to hurt, why do we run the risk? In either case its reflex influence on us is bad. If it is a harmful act, it will harm us, too. If it is a futile act, it will hurt us to have wasted strength on doing

TRUTH is of all things most estimable.
Dilworth.

are favored with a sense of their own unrighteousness, and the exceeding sinfulness of before God, as they humbly seek unto Him for help, come to know that He is also Christ, wisdom of God, and the power of God."

Three days before his death, in the course of an interesting conversation, he remarked to his effect: "I have indeed lived a great while, I have seen a good deal, both of good and evil; and having, through Divine mercy and forgiveness got through all, I feel my mind very comfortable, and am thankful I am thus ordered. . . . It is not for any righteousness my own I shall gain acceptance; but all my life is in the mercy of God in Christ Jesus." After a pause, though then very weak, he was enabled to speak for some time on the fall of Adam and his restoration through the atoning sacrifice of our Lord Jesus Christ; but which, adds, it is not the duty of believers too fully to define or explain; but rather to wait his spiritual appearance in their own hearts. . . . He peacefully departed this life, on twenty-third of the Third Month, 1826.

Items Concerning the Society.

Do we want the Society of Friends to be composed of Friends?

Permission has been granted for the use of the meeting-house at Sixth and Noble Streets for the religious instruction of the people of the neighborhood.

The topic of the tea meeting, held at Fourth and Sixth Streets on Second-day evening, was: "History of Friends in America, 1735-1775."—Dr. Anna P. Cress, Abby Newhall and Edith Bellows taking part.

Jonathan E. Rhoads, accompanied by J. H. Dillman, held an appointed meeting on last First-day at Oriole, Somerset County, Md., near the east end of Chesapeake Bay. But one family of our members lives in that section of the State.

Further account than that received last week is that Eliza H. Varney reached North Dartmouth, where she has been having occasions of religious service, feeling released from further service in North Carolina for the present winter.

The stated time of holding the first session of the re-established Monthly Meeting at Havford, on the fifth-day evening, Twelfth Month 21st, 1904, committees from Philadelphia Quarterly Meeting and Western District Monthly Meeting (to which Havford members have hitherto belonged) were present.

There is a fast express offered to Friends to rail the Society through on business principles; meaning which we may parody President Pat-remark, and say: "This train makes no stops, when you get on to it it will take you via odious road to Sacerdotalism and Ritualism on a mile time."

If one member suffers, all the members suffer it. The question is somewhat agitated among our Friends, whether Savings Bank depositors, have lost by default of a member in whom they confided "because he was a Friend," should be reimbursed by members or by the Society, for the sake of bringing back to Friends that confidence which has received so severe a shock.

William C. Allen, of Moorestown, N. J., and Wm. Harvey, of West Grove, Pa., who were liberated some months ago by their respective meetings for

Gospel service on the islands of Porto Rico and Barbadoes, embarked on the steamship *Coamo* at New York, on Seventh-day, the seventeenth of this month, for San Juan, Porto Rico. They will probably be absent in the neighborhood of three months.

Under a feeling of interest for the growth and well-being of the smaller meetings of Philadelphia Yearly Meeting, a number of Friends assembled at Friends' Institute on Seventh-day, the 10th inst., and held a conference on the subject. So much interest was expressed that the conference was adjourned, to meet again last Seventh-day afternoon at the same place for further consideration of the subject.

An unusual number of Friends on religious service from Poplar Ridge Quarterly Meeting, N. Y., have visited Philadelphia and vicinity of late. The acceptable service of Persis Halleck, accompanied by Jesse and Rebecca Meckel, in attending all the recent series of Quarterly Meetings, appears now accomplished. Elizabeth Meckel has also been welcomed at the several meetings which she attended, accompanied to some extent by Martha Otis, and on one occasion by Mary R. Alberson, whose recent decease has saddened the hearts of many Friends, both here and in Poplar Ridge Quarter, where her residence lately was; whence also William Meader came to Philadelphia, engaging in very feeling religious service at her funeral on the 14th instant.

We have received from Asa S. Wing, Recorder of Western District Monthly Meeting, Philadelphia, a carefully prepared Table of the Membership, both adult and minor, of Philadelphia Yearly Meeting, in all its seven Quarterly Meetings and its thirty-one Monthly Meetings, for Tenth Month, 1904, and Twelfth Month, 1899. The Yearly Meeting numbers 4441 members, or 27 less than five years ago. Philadelphia Quarterly Meeting 1313, or 22 less than five years ago; Abington 596, a gain of 32; Concord 793, a gain of 17; Caln 149, a loss of 54; Western 398, a loss of 25; Burlington and Bucks, 380, a loss of 46; Haddonfield and Salem 806, a gain of 71. The largest Monthly Meeting, Western District, numbers 770; the smallest, Salem, N. J., 21.

The *British Friend* pronounces a periodical "for October, 1904," representing the work of certain Yearly Meetings, as "to a Friend, melancholy reading," and goes on to say:—

"The introductory articles plead for a fixed 'program' in public worship, and for vocal praying by human order. A copy is given of 'a big placard' used at the re-opening of the 'Friends A. Hall Chapel,' stating that services 'will be held all day, First-day, Tenth Month 9th. Rev. John McIntosh will preach the sermons, morning at 11 and at night at 7.' One remark we fully appreciate. A certain building has been 'treated to two coats of paint. Friends would hardly know the building in its improved condition. Great are the possibilities of paint.' Exactly. It can give a decent show to that which is fundamentally unsound."

"We have received," says the *British Friend*, "the Minutes of Iowa (Orthodox) Yearly Meeting, held last Ninth Month. This is one of the Yearly Meetings with which we [London Yearly Meeting] correspond. Much earnest Christian work finds record in these pages, though we cannot but think that, in many cases, this is hindered rather than helped by the prevailing 'pastoral system.' We note that congregations are warned against retaining a pastor too long in their service, or, on the other hand, making too frequent changes. A service of four or five years is recommended as an 'average pastorate.' Pastors are to accept the interpretation of the mind of the Lord as understood by the meeting, rather than by themselves,

and quietly to resign rather than imperil the unity of a meeting. Congregations are 'to provide suitable homes for their pastors, furnishing them with the heavier articles of furniture, so that, on changing pastors, less expense may be incurred.' Gifts and donations for the 'Ministers' Relief Fund' are taken one First-day in each year."

Notes in General.

The decision of England's lord chief justice that no one can vote who does not pay the school tax is another hardship for passive resisters to endure.

In a discussion in the German Reichstag, Herr Bebel, the Socialist leader, opposed the enormous expenditure for the army and navy, asserting that the national debt had increased \$100,000,000 during the year. Chancellor von Buelow replied that "a country which spends \$750,000,000 yearly for spirituous liquors can spend \$300,000,000 as an insurance premium for national safety."

Newell Dwight Hillis sums up the more obvious lessons of recent evangelistic meetings in cities of this country, as follows:—

(1) "People are more interested in the great problems of the soul and personal religion, when adequately presented, than they are in plays, opera, horse shows, society entertainments, business, comfort and rest, or anything whatsoever; (2) men and women will go to church night after night, if only the great truths of Jesus Christ are presented in a thoughtful and convincing sermon, by a man in whose sincerity and personal worth they have full confidence; (3) the people are tired of mammonism, worldliness, luxury and pleasure, for the so-called 'successful' man and woman have been chiefly in evidence during these meetings; (4) the interest in the higher religious life has seemed to be all but universal, and plainly the country is on the eve of a great religious awakening; (5) the best evangelist is a good pastor and preacher; (6) successful meetings can be carried on without great choirs, without pathetic music, without machinery or an expensive organization."

He adds:—"We ought to have another Pentecost—we may have it, we must have it, and we will have it—for God is abroad in the land, moving upon all the people."

CONSULTATION ON A SERIOUS QUESTION.—We have already alluded to a conference of presidents of colleges, ablist clergymen, editors, and heads of Christian Associations, on the problem of securing more of the ablest young men for the ministry. The following is the *Christian Advocate's* epitome of the consultation recently held in New York City, showing some of the causes which were given as keeping men from the ministry:

1. The great openings in other lines of activity, especially business.
2. The decay of home religion.
3. Men feel they cannot enter the ministry under present ecclesiastical and creedal conditions.
4. Men who desire to enter some form of Christian service prefer other methods to that of the specific preaching of the Gospel.
5. The position formerly held by the minister as the chief centre of religious and other instruction in the community has gone, and cannot be restored. This has a profound effect on the supply.
6. The unreal standard which the Church makes for ministers, treating them differently from other men.
7. The opposition of parents.
8. An unspiritual environment which prevents discerning the call of the Spirit of God.
9. Denominational crowding in small communities gives the impression that there is little opportunity for each one of the numerous ministers.

The following cablegram from Tolstoi, published

by the Philadelphia *North American*, voices that root of the matter of national deliverance and uplifting which we have sometimes tried to express:—

stirring which has been the chief political agitation among the Russian people resulting in a direct appeal to the Czar by representatives of the Zemstvos, aims to bring about a restriction of the despotism that now prevails and the establishment of representative government. What the results of the movement will be cannot be foreseen. The aspiration is not new, but the expression is. The question seems to be this: Will the leaders of the agitation achieve what they desire or anything approaching it, or will their efforts expend themselves in stirring up public protest without result? The country and the people are too great, and the gulf between the present government and the people, in some respects, is too vast to permit success at the present time. But I declare my faith in whatever the outcome, one sure result will be. The whole matter will be to delay Russia's amelioration. This movement, which is called as the dawning of a new era of liberty, is but a new obstacle in the path of true progress. The real uplifting of a people, socially and governmentally, can be attained only through religious and moral regeneration of all the individuals constituting that people. Political agitation, whether by peaceful propaganda or appeals to existing powers of government, must have a fatal effect. It puts before the nation and before individuals the pernicious illusion that social improvement can be wrought by mere change of forms—that substitution of a different kind of government, or amendment of the existing kind, can accomplish reforms which, to be effective and permanent, must begin with the individual. These movements, so frequent in history and so natural under the false teachings which have blinded humanity, invariably hinder real progress toward peace, justice and love. The artificial government is so cruel, so false, so unjust, so unrighteous, so unloving, that it afflicts mankind. For the sake of this, I point to conditions in France, in England and in America."—*Dalziel*.

SUMMARY OF EVENTS

UNITED STATES.—Steps have been taken by the Senate and the House of Representatives in Washington for the impeachment of Judge Charles Swayne, of the Northern District of Florida, on account of high crimes and misdemeanors in office. The trial it is expected will not take place for some weeks. It is stated that it has been 42 years since a Federal Judge has been arraigned before the Senate.

A large meeting was held in New York City on the 16th inst. to urge the prompt ratification of the arbitration treaties recently signed by the State Department with several of the leading foreign Powers, under the auspices of the New York Executive Committee of the American Conference of International Arbitration. Similar meetings were held on the same day in New Haven, Conn., and Richmond, Va., and it is stated that meetings similar to this "will shortly be held in Boston, Philadelphia, Baltimore, Chicago and San Francisco, so that our Senators in Congress may not be in a position to oppose the ratification of the treaties. It is hoped that the people of this country will be prompt to act promptly and in favor of arbitration that President Roosevelt will, as indicated in his message, soon say before them for ratification."

A dispatch from Boston of the 12th, says: New England is suffering from serious drought, according to information received at the United States Weather Bureau

Not a single town or city in New England reports the average amount of precipitation for last month.

The temperature was the lowest for the month in the twenty years covered by the New England climatic and crop report. This has served to neutralize the general effect of snowfalls. Instead of melting and draining into the streams, wells and springs, the snow has remained on the ground.

A prolonged drought has been felt also in Central and Western Pennsylvania, causing great inconvenience and loss to farmers and certain manufacturing industries.

On the 15th inst. President Roosevelt attended a meeting of the Grace Reformed Church, of which he is a member, accompanied only by his colored valet. In the course of the meeting which was a large one, he said among other things :

great, country ours must realize that the one all-important necessity of our social, industrial and political life is the necessity of the realization of what brotherhood means. We cannot develop our civilization at all unless we develop it upon the basis of each recognizing in his fellow-man his brother, whose interest he must have at heart. No scheme of constitution, no kind of administration of the Government, will atone or can atone for the lack of the fundamental quality of which is brotherhood. I am not the brother's keeper. I do not mean to talk about it every seventh day, but to let it be in the intervening six days, to feed it into the mind of the employer with his employee, to feed it into the part of the employer with his employee, to feed it into the part of the employee with his employer.

"Three-fourths, probably nine-tenths, of the labor troubles that sometimes assume so ominous a form would vanish if you could interest the people on each side to approach the matter in the spirit of each striving to care for his fellows as he cares for himself."

"I hope to see the steady growth of the Christian spirit in this country, not merely among our congregations, among the members in their dealings with one another, but among the members of our congregations in their dealings with all mankind, in their dealings with their fellows, with the men and women round about them, and in no way can we so spread the power and influence of our Church, in no way can we so effectively bear testimony to it, in no way can we so help in its growth, as by showing that we have been, according to our abilities, true and useful as well as hearers and preachers only."

In a recent decision of the U. S. Supreme Court in which the Pennsylvania Railroad Company and the Western Union Telegraph Company were involved, the Court held that the right of eminent domain is not granted to telegraph companies over the private property of railroads.

The investigation by the Senate Committee on Privileges and Elections of the case Reed Smoot elected Senator from Utah has been resumed in Washington. Witnesses have testified of the continuance of polygamy in that State and of the unlawful and criminal methods employed by the Mormon hierarchy to retain and extend its power—and to control political issues.

At the concluding session of the annual conference of State sanitary officers held in Albany, N. Y., Dr. H. W. Wiley, chief of the Bureau of Chemistry, United States Department of Agriculture, denounced the use of coal tar dyes for coloring butter, saying that while many of them have no direct poisonous effect, their continued consumption would lead to cancer.

"For the past six weeks we have sought in vain in the markets of the world for a manufacturer nearly to produce a sufficient quantity of uncolored butter for the use of our hygienic table. This is certainly a sad comment upon the condition of affairs in the United States."

Judge Ashman, of this city, in a recent address on the necessity of maintaining the laws on the subject of the First-day of the week, said: "I am willing to test this question by a reference to religion at all, on the basis upon which all legislation for the benefit of the mass of humanity rests. The periodical day of rest is an absolute need of man and beast alike. Every newspaper in this country, every man, every woman, every child, every man or any other city, every socialistic order and every body who undertakes to assume the responsibility of moral and political conduct, and to escape its obligation, is guilty of psychism of the deepest dye."

"This question concerns the future of the country much more nearly than you or I perhaps, in a moment's consideration, may think." "We have owed our salvation in the past, to the fact that we are in the main Christian people. I am not so sure that the omens of our future are all so promising as some would believe them to be. We had better scan the horizon with care and adhere to the old landmarks."

FOREIGN—A despatch from St. Petersburg of the 14th says: "There is no longer any doubt that the Government intends to commit itself to very extensive reforms as a result of the liberal agitation begun when Prince Minsk made his advent as Minister of the Interior. The Zemstvo demands for a direct representative body to make the laws of the nation will not be granted, but some medium in the form of a representative consultative body which can voice the wishes of the people direct to the sovereign, now seems the probable outcome. An entire new law for the liberalization of the press also is apparently certain."

The struggle between Russians and Japanese in the neighborhood of Port Arthur has continued, with great losses to both parties.

A revolutionary demonstration took place in Moscow on the 18th, in which it is estimated 5000 persons participated, among them a large number of students. The crowds were finally dispersed by the police. More than sixty students were wounded and three hundred were arrested.

A despatch to *The Public Ledger* states that Canada and the United States have agreed to appoint an international waterway commission to investigate all waterways adjacent to the boundary line and to arrange understanding between both countries in respect to commerce passing through such waterways. To avoid international complications or misunderstandings in the future all these waters will be reported upon and a satisfactory

an unresigned reached. Three commissioners will be proposed by the United States and three by Canada. The United States asked for the appointment of this commission and the Canadian Government agreed.

An ancient city in Rhodesia, South Africa, has been explored by R. W. Hall, of the Royal Geographical Society of London. The ruins occupy an area of nearly two miles by one and a half, and contain some structures of great strength. Numerous skillfully made relics have been found, including ornaments, etc., of gold. It is supposed that these regions may have been the Ophir of Solomon.

A despatch from Constantinople says: "In consequence of American and British representations the Porte renewed its instructions to the provincial authorities to allow colporteurs to sell Bibles in towns and villages. The Porte, however, persists in objecting to colporteurs traversing the disturbed rural districts of European Turkey on the pretext that their safety cannot be guaranteed, and also to the sale of Bibles in the Anatolian provinces because of the alleged fear that the colporteurs may distribute seditious literature to the Armenians. The American Bible Society is principally interested in Anatolia."

Statistics have been published to the effect that the average amount of money in savings banks per inhabitant is \$11 for the world and \$37.38 for the United States. The lowest average in any country considered is in India where it is but 15 cents. However, several countries have a larger amount on deposit per inhabitant than the United States. Denmark leads with the high average of \$96.41. Switzerland is second with \$62.26, and New Zealand is third with \$49.61.

and is third with 835 clay tablets delivered in Philadelphia by Albert T. Clay upon the methods of transcribing business in ancient Babylonia. The basis of the information which he imparted is about 250,000 inscribed tablets ranging in date from 200 B. C. to about 4500 B. C., which have been excavated at the site of the Babylonian city of Nippur by expeditions sent thither by the department of archaeology of the University of Chicago. The business of the firm of the Messageries Maritimes, Messageries Compagnie Freres, brokers, bankers and money-lenders, during the reigns of Artaxerxes I and Darius II, the Persians, 464 to 405 B. C., has become very well known through the translations of many hundreds of cuneiform inscriptions upon tablets of sunburned clay, which were made by Professor Heilprecht, Professor Clay and others. The lecturer likened the business of the firm of modern bankers and business men to that of the firm of modern bankers and business men. The lecturer likened the business of the firm of modern bankers and business men to that of the firm of modern bankers and business men. All kinds of legal documents were found in the Mesopotamian archives. Specimens of these have been published.

NOTICES

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Card Calendar for 1905 5 cents each, by mail 10
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DIED, at her home near Salem, Ohio, on the se
Twelfth Month, 1904, RACHEL H. FRENCH, wife
Thomas Y. French and daughter of the late WILLIAM
Anne Blackburn, in the seventy-fourth year of her age.
A member and elder of Salem Monthly and Pa
Meetings of Friends.

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SENDING ONE OF THESE LITTLE ONES.—

I read of ours relates that a fellow-student of college came to her in spiritual trouble, confessing that she was taught by her parents that some of the Bible was true and some of it false. Accordingly the whole Bible was offered to her mind as of no authority. Any age in it might be one of the untrue parts. Without any recognized authority for religious truth, she was passing her life in secret work as an unbeliever. She yearned for a religion to believe. She longed for the privilege of believing as Christians believe, but finding that having banished the Bible from her mind, she could find no credible books, she thought she could do no better. She confessed that she rested in the sorrow of inward despair because she had no anchor to her soul.

When she saw the face of our friend's mother she exclaimed, "You ought to be more than I, for your mother's (Quaker) face shines to me how you inherit a peace which I have never known."

The restlessness of spirit that was discernible in the souls of members of families invited as this daughter of wealth, education and free thinking was, could not be concealed by the garment of culture and philanthropy in which it was clothed; and usually occasioned certain indefinable pain in the sympathetic heart of our young Friend during her intercourse with them.

Selected Light.

One of our friends lately fell into conversation with a Romish priest whose apparent piety he admired, particularly in the following remark: "You observe the stained glass windows of churches. Red light may pour through one window, blue light through another, green light through another. But all are one light streaming into the church from the same sun. You sitting in the blue

rays may see me sitting in the red, and say we have differing religions and nothing in common. And so there may be Christians of many distinct hues, but lighted by the same light of the sun. By whatever different light from yours you see us colored, ought you not to acknowledge us rather than disown us?"

There is truth in this teaching, good enough to "work both ways" as a claim for toleration. But does it not also say, that if we trace back the seven colored rays of light toward their common source, we do not find in its true combination the real light that proceeds from the Sun till we get outside the church windows? Within the man-made church the whole counsel of God is not admitted. We interpose a medium that shall separate the pure white light of Christ and let in only those partial rays that suit the profession of a mutilated Truth.

Accordingly, baptized in the light of our stained-glass systems of worship, they who are bathed in the red, or in the blue, or in the yellow, are each benighted of six-sevenths of the true illumination. In the one coloring of religion let in upon a soul he may grope in but a slender faction of the genuine light of Christ, the Sun of righteousness.

"The Most High dwelleth not in temples made with hands." These hands, or artificial expedients, arrange to sift out and select such colors of the light as suit the creature. But he that doeth truth cometh squarely to the Light—out into the whole light of God—"that his deeds may be manifest that they are wrought in Him." And if we walk, not in colors, but in the light, as He is in the light, then are we in the unstained Church—"we have fellowship one with another," and are cleansed by the Life.

"Be universal in your spirits," said George Fox. Walk in the whole, untarnished light of God—universal and saving. Avoid the intercepting and priestly media. There is but "one Mediator between God and man, the man Christ Jesus," through whom God can be truly seen, through whom the true light now shineth. Colored spectacles do not reveal Him as He is. Come to the open and direct light of Heaven and do the truth which the light makes manifest. It will lead thee and will guide thee to his holy hill and to his tabernacle.

For "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 187.)

Samuel Bettle, Thomas Evans and Joseph Elkinton, who had previously assisted the Indians in opposing the ratification of the treaty, took steps to have a duplicate copy of the remonstrance forwarded to the Secretary of War at Washington, which was promptly done, and the Friends advised the Indians, of whom there were eight composing the delegation, to write home and request that the affidavits and the other documents should be re-taken and properly certified and sent on, which was also done; and the Committee remark in their report: "We believe their appeal to the Government lost none of its force from the apparent untoward circumstance of these missing papers."

The Committee also prepared for them a Memorial to the President of the United States, setting forth the peculiar circumstances in which they were placed, briefly reciting some of the leading facts and soliciting delay of judgment in the matter until measures could be taken fully and fairly to represent their case. The Committee also addressed the President of the United States on the subject themselves.

After a considerable time spent by the Committee on Indian Affairs of the U. S. Senate in weighing the subject and the circumstances attending this treaty, this Committee finally found itself unable to agree upon any recommendation to the Senate other than to submit the facts for the future action of the Senate.

On the second of the Third Month, 1839, in the press and hurry of business at the close of the session, the Senate rid itself of this unpleasant matter by the following resolution: "Resolved, that whenever the President of the United States shall be satisfied that the assent of the Seneca tribe of Indians has been given to the amended treaty of June 11th, 1838, with the New York Indians, according to the true intent and meaning of the resolution of the Senate of the 11th of June, 1838, the Senate recommend that the President make a proclamation of said treaty and carry the same into effect."

President Van Buren declined to assume the responsibility thus laid upon him, without making another effort to get the consent of the Indians, and the Secretary of War himself was requested on this occasion to meet them in council.

The uncertainty and suspense in which the Indians had remained for several years naturally had a very depressing effect on them as individuals and as a community. In its report to the Yearly Meeting in 1839, the Committee thus refer to this result of the long continued and distracting agitation: "The great obstacle

to the improvement of the natives is the state of unsettlement and excitement produced by the unremitting efforts to procure the sale and cession of their lands. This painful subject has now been in agitation for several years, and a part of the Indians being in the interest of those whose wish it is that they should remove have been made use of to influence their brethren by hopes and fears and by promises of large rewards to consent to the alienation of their lands. Interested white men, actuated by cupidity, have not only endeavored to render their stay uncomfortable, but it is to be feared have greatly contributed to demoralize them on some of the reservations, fomenting divisions and quarrels, and encouraging the use of intoxicating liquors in order to render them a more easy prey to their devices.

"The state of things in the nation as respects this great question has gradually become more hopeless. Bitter animosities have been engendered and nourished, and the dissensions growing out of them have exposed both parties to the artifices and frauds of those who were watching for their own gain. In whatsoever light we view the subject, the peace, harmony and welfare of the nation appear to demand that it should in some manner be set at rest."

Shortly after the Yearly Meeting of 1839, it appeared advisable to the Committee that some of its members should visit the Seneca Indians, "in order fully to explain to them the views of the Government respecting them, as they were developed to the Sub-Committee during their visit to Washington; after which, should they deem it expedient so to do, they are authorized to attend the council contemplated to be shortly held with the Seneca Indians." In accordance with this conclusion Samuel Bettle, Thomas Evans and Joseph El-kinton were appointed.

These Friends accordingly met the Indians in council at Buffalo in the Sixth Month of that year, and a few weeks later on the Allegheny Reservation, and freely communicated to them the statements which had been made to them by officers of the Government respecting their intention to promote their removal to the Western country, and also the promise which had been made to them by the Secretary of War, that the Government will not force them to remove suddenly, but will allow ample time for them to make the arrangements and preparations for it; and that those who are determined not to go shall be allowed to remain on such terms as may be hereafter prescribed. "They also let them know that the President and Secretary stated that the Indians must be removed from the State of New York, but that the President had declared his intention to submit the treaty once more to the Seneca Nation and try whether any modifications of its terms could be made which would render it acceptable; and that the Secretary of War expressed a willingness to permit a further examination of the lands in the West, in order to make a selection more satisfactory to the Indians. The Indians listened to this address with intense anxiety. In some of them the prospect of being compelled to abandon their present locations appeared to produce a feeling of despair, while in others an indignant determination to contend and suffer for their

rights was evidently awakened. They unitedly declared that they desired no new examination of the land west of the Mississippi, that they did not expect to find a more desirable location than their present homes, from which they were determined not to be removed except by force."

These Friends were impressed upon the Allegheny Reservation with the temptations and the evil influences to which the Indians there were subjected, and in their report of their visit remark: "As regards the state of the Indians on this reservation, the Committee believe their industry and sobriety have not lessened. Many of the chiefs and other influential natives discourage the sale of ardent spirits, but they are mixed up with a white population of corrupt principles and habits, whose influence is exerted to defraud and demoralize them, and who seem to regard no laws, human or Divine. Their location on a navigable stream is another source of injury to them. The boat and raft men are generally very licentious and depraved, and in their journeys up and down the river mix more or less with the Indians, spreading the poison of their habits among those ignorant and unguarded people. The anxiety to obtain possession of their land is also converted into an engine of evil to their moral standing, interested men not scrupling to aid in corrupting and degrading the Indian character for the purpose of rendering them obnoxious and furnishing a pretext for vexatious prosecutions and for driving them off the land. With all these causes operating to their disadvantage, it seems wonderful with the few outward helps which they enjoy that their morals should have been preserved as good as they are."

"The flood and frost of 1836-37 were more than mere temporary losses. Many of the natives who had acquired good stock were obliged to sacrifice it to the exigencies of their families during those years of scarcity, and have thereby been placed under disadvantages which they are not likely soon to surmount. The loss of their oxen and horses especially has retarded their farming operations and prevented them from planting as much as they would have otherwise done. This has led also to the practice of letting their lands to white people to farm on the shares, which seems to be increasing among them, and is likely in our apprehension to be productive of serious injury, promoting idle and roving habits among the Indians and opening wide the avenues for the influx of white inhabitants, who threaten to supplant them. Everywhere we went white settlers were to be seen, and there are two pretty large schools for their children on the reservation. The increase of this description of inhabitants within a few years has been rapid, and the laws preventing their settling on Indians' land appear to be inoperative."

As has been previously mentioned the President deputed the Secretary of War to make an effort to obtain the consent of the Indians to the cession of their lands and removing beyond the Mississippi. He accordingly met them on the Cattaraugus Reservation in the Eighth Month, 1839. This council Friends were particularly invited to attend, but upon deliberate consideration they felt best satisfied not to do so. The council, however, was held

in vain as regards the efforts to obtain the consent of the Indians, and after reporting the result of his labors to the President, the latter declined to sanction the treaty, and transmitted it again to the Senate with information that, in his opinion, it had not received the assent of the Seneca Nation in the manner contemplated and directed by the former resolutions of the Senate, yet after a long discussion of the subject as the Committee in the report to the Yearly Meeting in 1840, mention that "that body passed a resolution by casting vote of the presiding officer, declaring that it had been sufficiently assented to by the Senecas, and advising and recommending that the President proceed to proclaim it and carry its provisions into effect. It has accordingly been proclaimed, and there is no reason to doubt but it will be executed at the earliest period at which its terms admit, and the Seneca Indians be compelled to abandon their improvements on the reservations to which they have so fondly clung, and seek new homes in the territory assigned them west of the Mississippi."

The proceedings attending the signing of this treaty were forcibly reviewed by a member of the Senate Committee on Indian Affairs, Ambrose H. Sevier, a Senator from Arkansas in a speech delivered in the Senate when the treaty was under consideration. It may be found in THE FRIEND, Vol. xxiii, page 242, some editorial remarks upon it appear in the same volume, page 273.

In the Yearly Meeting held in 1840, a appointment of the Committee was made, consisting of the following: Thomas Wis Thomas Stewardson, George Williams, Sam Bettle, Enoch Lewis, William Evans, Ezra C. Fort, Robert Scott, Thomas Evans, The Wistar, Jr., Henry Warrington, Joseph El-ton, Jesse Spencer, Josiah Tatem, Israel Morris, David Roberts, Benjamin Whittall, M. Kaighn, William Kinsey, Joel Evans Samuel Cope.

At the first meeting of this Committee Sub-Committee was appointed to address letter to the Indians, informing them of conclusion come to in the Senate of the United States, respecting the treaty with the Seneca Nation, and of the sympathy felt by Friends with them on this occasion. This Sub-Committee consisted of Samuel Bettle, Joseph El-ton and Thomas Evans. After stating facts of the case and their sympathy for these Friends expressed themselves thus:

"Brothers, we affectionately desire that you may look up to the Great Spirit, our Father who is in heaven, and beseech Him to strengthen you to bear the afflictions that may come upon you, and that He will be pleased to take care of you, of your wives and your little ones."

"Brothers, your old friends, the Quakers of Philadelphia, have loved the Indians since the days of William Penn, and they still do. They are desirous of doing all they can to help their brethren, the Indians, and they request us to tell you that they continue to think of you and are willing to care for you and assist you."

"Brothers, the situation in which the Indians will place you will present many circumstances which will require your serious and careful consideration before you attend to the act. We hope you will be very careful

you do, lest you should increase your difficulties. Do nothing in a hurry or rashly, but act with caution and prudence, and if there is anything in which we can be useful to you, we shall be glad to render you such advice and assistance as may be in our power."

(To be continued.)

The Word of Honor.

"Why, I told him I would attend to it," said a young voice with a note of wonder and impatience in it—the voice of a boy of eighteen or twenty who, with an older friend, was passing down the street. "I promised him. What's the good of my promising to look after it if he's going to keep on worrying just the same?"

There was a touch of righteous resentment that was good to hear in the question, as if the speaker so valued his own word that he considered its passing should have ended all doubt. What is the good of any promise, indeed, if it is not to be relied upon. When one who is entirely capable of attending to any matter gives his word that he will do so, that should mean the lifting from others of all anxiety and all responsibility concerning it. But all round us, on every hand, are lightly passed the promises which have no such effect, though they are not the word of the vicious or notoriously untruthful in ordinary conversation.

Every fairly given promise is a "word of honor"—a pledge to be redeemed at much greater cost than the sacrifice of convenience or self-indulgence.

Upon our houses and lands appraisers set the value, the goods in our stores and warehouses must go at the market price, and we cannot regulate that; but our honor stands at our own valuation, is worth just what we make it. Is it not worth while to have it always in our thought as those patriots of old wrote it—"sacred honor"—and to have our word of promise that which can be rested upon with quietness and assurance by whoever receives it? Reliability, dependableness, are wondrously strong virtues to build into a life, and they add more than strength and nobility of character; they bring comfort and faith as well. Can one hold his own promise sacred and not feel an increased reverence for those which God makes? If our human word means so much to us shall this fail? "Hath he spoken, and shall he not make it good?"—*Forward.*

WE trust there may still be preserved a remnant to uphold the standard of truth as professed by Friends, remembering that strength is not always in proportion to numbers. For we are told that "one shall chase a thousand and two put ten thousand to flight."

For many centuries the public worship of Jehovah in any degree of purity was confined to an insignificant fraction of the world's population; and they were often lamentably corrupt; yet they were preserved from utterly perishing, a remnant of vitality being vouchsafed them, which has taken deep root and is still growing, bearing fruit to the healing of the nations.—*Iowa Yearly Meeting at West Branch.*

PERSEVERANCE is the price of success.

FOR "THE FRIEND."

A Mutilated Query.

The query in regard to love and unity was doubtless instituted to keep in view the religious vitality of our members, Our Saviour said "by this shall all men know that ye are my disciples if ye have love one to another."

He well knew that the love that would follow the work of regeneration, would not only distinguish his followers from men of the world "which lieth in wickedness," but would unite them together in bonds of harmonious fellowship. Our first Friends partook so largely of this blessed fellowship that they regarded it as a test by which their successors of future generations, might determine whether or not "they were in the faith."

But as it is generally known in the course of a century the Society as a whole had sadly lapsed from its first principles. About the beginning of the last century this lapse had become very great in much of the district embraced within Philadelphia Yearly Meeting.

It must have been so or there could not have been the great falling away which marked the separation. Besides this evidence the writer of this well remembers the glaring irregularity that then marked large companies of nominal members. It was probably about this period that feeling disqualified to handle a query whether their standard of love was such as "becomes followers of Christ" that they changed its language, dropping the part on account of which it had been originally framed.

We have a reminiscence of Caleb Penneck, that speaks of some of his utterances about the year 1840 in regard to which it is said, that he deeply regretted the change in this query, that formerly had the explanation "as becomes the followers of Christ." I am not informed just when this clause was omitted but it is obvious that this aged pilgrim had remembered the query in its fullness.

To answer the query in its present mutilated form has been a trial to concerned Friends. "They have felt that to ignore the distinction between Christian love and the fellowship that loosely binds men of the world was not serving the cause of Truth. There is reason to fear that the careless manner in which we have answered this vague query, has been productive of positive evil. Has it not tended to lull minds still wedded to the world in a fancied security, when it is said of them from quarter to quarter, "a good degree of love and unity prevail?"

Who does not know that a company whose minds are filled with political strife, or whose leading themes are the contests of games and races, if left free to associate, will not be found grouped with a company who hold nearest their hearts the spread of the Redeemer's Kingdom? To say "what fellowship hath Christ with Belial" may be putting it rather strongly, but there are all grades of approach between these extremes in the various attitudes of the human mind.

It is hardly conceivable that we can say of a people thus widely conditioned that love and unity prevail, until one common theme attracts all hearts and that theme, though greatly varied, always redolent with the praise of our Creator and Redeemer.

L. BALDERSTON.

Twelfth Month 23rd, 1904.

Lofty Titles In America.

BY CALVIN DILL WILSON.

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Some time ago, when the President of the United States was seated upon a platform from which a well-known bishop was making an address, the speaker alluded to him as "his excellency," and the President whispered to the man next him, "I do not like that title." Later in his remarks the same speaker addressed the chief executive as "the President," whereupon the gentleman whispered, "I like that. That is right. I like that." The President was right. His judgment was in favor of the simpler form of address, which is more American, more modern and not Oriental.

If we consider the origin of such titles as "his excellency" we may be persuaded of their uselessness in a republic. They are not European derivatively, and do not belong to our type of civilization. They are Orientalisms, introduced by Constantine, who affected the manners of Asiatic courts. All the world knows of the many adjectived forms of address in China and India and Persia. There emperors, kings, rajahs, shahs, nobles and all high officials have all manner of "glory" and "splendor" and "sons of heaven" attached to them. These are absurd and grotesque to our western taste, yet we use certain of these phrases, modified or diluted, and by habit have failed to see their uselessness. We obtained these grandiloquent terms originally through the court of Constantine, which was an essentially eastern court.

The Romans in their best days were severe in simple in manners and in forms of speech and address. A ruler was called imperator, Caesar or princeps; they used no ostentation, no high-sounding phrases. They were content with power and its realities; personal merit they deemed enough without tinsel trimmings. In their decline they were corrupted in taste by oriental importations; then they substituted for the order of merit a system of rank and office, "from the titled slaves who were seated on the steps of the throne to the meanest instrument of arbitrary power." Every rank was carefully distinguished from every other; each had its dignities, ceremonies and privileges. "A profusion of epithets was adopted in the intercourse of pride and flattery, which Cicero would scarcely have understood and which Augustus would have rejected with indignation." The chief officers were greeted as "your sincerity," "your gravity," "your excellency," "your eminence," "your sublime and wonderful magnitude," "your illustrious and magnificent highness." The bearers of these titles used also emblazoned patents of their office, images of the emperor and of triumphal cars, and the standards of the troops they commanded. All was pomp to impress and ornament; all was theatrical. Officials were divided into illustres, spectabiles, clarissimi, prefectissimi and egregii. All this came from Asiatic courts, and was a corruption of European manners.

Something of this bombast found its way into Northern Europe in later times, and thence fragments of it came to us. But the fact that Constantine grafted foreign manners and fashions upon the Roman State is not good reason for us to perpetuate these exotic habits in a

republic that has arisen in modern times. Let Europe have its majesties and tranquillities and clemencies and eminenes, if it will. If a man is a king, call him a king; if he is a president, call him a president. And it can be no concern of ours in what manner the Archbishop of Canterbury is addressed in his own country, so long as he is addressed courteously by ourselves. It is offensive that a special cable must be sent to America instructing us how the archbishop is to be addressed, and what the "College of Herald's" has to say about American pedigrees. What have we to do with these things? If we are to throw overboard our republican manners, let us go to the Orient and import the whole cargo of grandiloquence and fustian that existed when Europe was peopled by half-naked, painted barbarians.

In the early days of our government we were not far enough away from the old order of things to get rid of all impedimenta; but because Washington was called "His Excellency" is not good reason for the present use of the phrase. It is Oriental bombast. There is no grander title for any man than "the President." We might as well call him "his egregiousness," "his most perfectness," "his sublime and wonderful magnitude," as to call him "his excellency," except that European custom has perpetuated the last. And even then we are wrong, for European habit is to call only viceroys, ambassadors and governors "excellency." Let us have done with this trumpery; let us rather emulate the severe simplicity of Rome's best days and not the fustian of her decline. The best taste of the republic repudiates these pompous phrases. In our modern "Sartor Resartus" why keep these rags of faded tinsel?

SOMETIMES the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the church, the school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after that change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after they are actually living devotedly in God's service. It is well for us all to recognize how simply and quietly the Christian life sometimes begins. A thoughtful girl of sixteen years read the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought she added, "And I shall like to live such a life." A few minutes later she knelt down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved and widely known for her beautiful and devout character.—*Extract.*

THE best sermon is that which prompts the hearer to do the most right thinking for himself.

Charles Rhoads.

Desiring to present a series of extracts from the private Journal of our beloved friend, Charles Rhoads, we would introduce it by the following "Testimony of Haddonfield Monthly Meeting, N. J.," concerning him:—

"The path of the just is as a shining light which shineth more and more unto the perfect day."

To show forth the praises of Him who hath called men out of darkness into his marvelous light, and to illustrate the way and means by which they may become possessors of an heavenly inheritance, through the grace of our Lord Jesus Christ, is the object of our testimony to the Christian career of our late beloved friend, Charles Rhoads.

He was born First Month 21st, 1828, in Marple Township, Delaware County, Pa., and was the son of Joseph and Hannah Rhoads.

Under the careful training of these, his deeply concerned parents, he was reared amid the refining influences of a truly Christian home, where piety and intelligence of a high order were beautifully combined; being surrounded by many conditions favorable to a just appreciation of the value of the Christian religion, as exemplified in the lives of his godly parents, whose chief aim was to do the will of their Father in heaven, and to manifest the rule of Christ's life in their daily practice.

After attending the Friends' school at Springfield, Pa., he had the benefit of the guarded education afforded by Westtown Boarding School. And yet, valuable as were these influences, they at times became overbalanced by the propensity of human nature to gratify its carnal desires, by indulgences in some directions, from which his better understanding of obedience to the rule of holiness would have dissuaded him.

The Divine Spirit visited his soul in very early life. At five years of age, and again at six, his feelings were much overcome at times of religious exercises in the family. An interesting instance of yielding to a sense of duty occurred about his eleventh year, when having quarreled with his twin brother, on their going to rest for the night, penitence was followed by the restoration of love, which was never after seriously interrupted. Late in life he recurred to these early visitations of Divine love, softening his heart, giving him a sense of the nearness and loving notice of his Saviour, and leading to the belief that, though a straying, he was not a lost sheep. In his early public ministrations he has been heard to refer to his youthful failures, in the words of David, "Remember not the sins of my youth, nor my transgressions."

As he grew to manhood the want of a strong physical constitution was compensated for by mental energy which carried him successfully through much labor, both in his private business, and in the cause of truth and righteousness.

About his twentieth year he engaged in business in Philadelphia, where coming into close relations with acquaintances who had not the strong conscientious convictions which had been felt by himself, he was led into some indulgences of fashionable life which delayed his spiritual progress. Having a home with his uncle, Charles Evans, assisted to keep him in touch with those whose lives were regulated

by Christian faithfulness, and whose company counteracted in measure, worldly tendencies.

In his twenty-eighth year he married Anna H. Nicholson, of Haddonfield, which happy union continued for eight years. During this period he was a member of the Monthly Meeting of Friends of Philadelphia for the Southern District.

In 1859 Charles Rhoads recorded a Divine visitation to his soul, after a long period of temptation to doubt and gloomy incertitude regarding the truth of the Christian religion. He says, "With an ardent desire to possess true faith in the Christian scheme of salvation, and constant aspirations after some tangible and indisputable evidence of its consistency with human reason, . . . I have often secretly been enabled to put up strong aspirations to the Throne of grace, that the great Father of light would be pleased to admit one ray of his illuminating influence into my benighted soul. No answer, however, seemed to be vouchsafed to these petitions, but I have been struck with those Scripture passages which enjoin—long continued and repeated prayer."

"Sitting in Friends' meeting in Orange Street with my mind much engaged in these inward aspirations to God, I was favored to feel a tendering influence overspread my soul, and its character was such that I could not doubt my blessed Saviour had in great mercy, visited me with the presence of his Holy Spirit; so that I could say, 'Surely my Redeemer liveth, and will yet give me the victory over the cruel adversary.' I could not but be assured after all my distressing doubts, that there was a real supernatural influence granted me, in great condescension, to rebuke my tempter and enemy. My dear aunt, Elizabeth Evans, prayed as it were, especially for me, adapting her description of a peculiar state so remarkably to mine as to completely dissolve me in tears. I cannot describe the relief of mind this visitation has afforded me, and I hope it is the dawning of a new day in my life."

Although thus helped over a most difficult point in his christian course, he still found it necessary to take the shield of faith, and have frequent recourse to supplication for the help of Him who has trodden the winepress alone, and is ready to succor all who are tempted.

That Charles Rhoads never yielded to unbelief, or to the rejection of the faith of Friends, is proven by remarks penned in his sixtieth year. He writes, "I believe that the Society of Friends as an organization of Christian people, has been a great blessing to thousands who have been brought within its influence. . . . I feel it to be the highest privilege of my life to have had my birth and education in a God-fearing family, and among pious people of our Society. The freedom from many hurtful associations that boys and young men are subject to, where their parents are careless of religious duties, has been a great help to me in my youth. The doctrines and principles maintained by Friends since their rise, and in which I was educated, became early in life those of my conviction and deliberate judgment."

Anna N. Rhoads died in 1864, and in 1867 Charles Rhoads's eldest daughter Mary was suddenly called away. These events deeply grieved his sensitive and loving heart. That

they were among the things which worked together for his good, he shows by the following extract: "Surely he who has seen meet to recall from me my most precious jewel after her sainted mother, finds it needful again to query 'Lovest thou me more than these?'"

His character as a business man was marked by sterling integrity, coupled with intelligence and experience, excelling many of his profession; which caused him to be sought after by friends and neighbors for advice, to whose applications he ever gave a ready response.

Those who were in trouble found in him a truly sympathizing friend.—The following entry in his Journal was made in 1866: "It has long been a subject of great concern with me in carrying on my business, lest I should lose that delicate sense of responsibility to the most High for all my time and powers, through the engrossing character of my avocations. My religious obligations are clearly paramount to all others, and my mind has often been greatly straitened to arrive at a just discrimination of my duty in all respects. Truly Oh! rather, nought but thy wisdom can direct; no less a power than thine can keep me from temptation and failure to duty, through over-anxiety about the care and support of my family."

In 1868 he makes this record. "Since my last memorandum, my spiritual experience has been of a varied hue; but I have felt that I might safely record, perhaps, a hope I have had to-day, that some progress is experienced from time to time, through Divine mercy, in that holy way which leads to the city that has foundations, whose builder and maker is God. I am sure I have often to feel that I take any halting steps through want of entire dedication to, and humble faith in Christ."

Fifth Month 13th, 1866. After alluding to refreshing meetings enjoyed in silence, and contrasting them with a period when a wandering mind and worldly thoughts were attended by great barrenness of spirit, he makes these remarks, "If those who absent themselves from our weekly assemblies for want of interest to bring them (there) could but know peace and joy which will attend all, as I believe, who wrestle when there for the water of life, surely we should not have to mourn over so many almost deserted meetings as we do."

Charles Rhoads had received a call to the ministry, and had engaged in it in 1866. His natural abilities, which were above the average, were being sanctified for the Master's use, and that humility which marked his character as being deepened as the sense of his Saviour's loving favor was heightened in his soul. His memoranda, however, refer repeatedly to the need he felt of spiritual food from Christ; and the cleansing of his atoning blood; leading him to adopt the language of David, "Create in me a clean heart, Oh, God; and renew a right spirit within me."

He quotes the words of the Psalmist, "It is good thing to give thanks unto the Lord," and continues, "I trust that this sense of gratitude was inspired by the good Spirit of our Saviour who alone can beget a true appreciation of Divine favor."

(To be continued.)

kind and gentle to the poor.

FOR "THE FRIEND."

Days and Times.

In the early days, Friends were an exercised people; they had come away from the low here's, and lo there's, found the pearl of great price and were concerned that they might keep it, which they realized could be only by watchfulness. They were criticised and abused often by those who had been their friends; and had none to look to but the Lord alone. This proved them and caused them to watch their doings and steppings. As time wore along and these outward oppositions more or less ceased, Satan had an opportunity to beguile the unwary, and when they kept not properly under their first exercise, they lost. "Thou hast left thy first love."

As this depth of exercise was not persevered in, and that greenness preserved as at the beginning, consequently the Lord did not have their close attention to that extent, that he might use them as instruments, in his way, in his work, and while there was an apparent industry, yet there was an idleness of spirit which gave Satan an opportunity. The spiritual senses were not so keen, and worldliness found place more easily.

This handed down from father to son showed its fruit; but when the son yielded to the fresh visitations of Divine Grace, in all cases offered, there was a revival in individual cases at least, compatible, more or less, to that of those valiant sons of the morning. In all cases I believe we will find they were led out of the world, and the spirit of it, and still are when obedient to the Heavenly counsel. It was so in the Apostles' days, and because of laxity in some, Paul was led to write, "ye observe days and times, I am afraid of you, lest I have bestowed labor in vain."

Do we not profess as a people to follow the same and walk in the same Light as they? "How is the gold become dim, and the fine gold changed." Is there not also a corresponding change in all the testimonies? Is there that deep love and true unity, heartfelt, not in word, but in power?

My beloved brethren everywhere, is it not time to return a little more to the faithfulness of our forefathers, ere it be too late, yet in mercy, ere judgment come upon us? To seek that we be clean, not patterning after one another, but after the lowly Christ in the way of the cross. To renew our covenants with an offended, but covenant keeping God, to return to our first love, earliest deep exercise and watchfulness, that we might be brought out again from the world and spirit of it into which we have wandered by neglect of our watchword, viz: "If any man will be my disciple, let him deny himself, take up his daily cross and follow me."

Oh, the joy and the peace that belong to such; hated of the world where'er it be, but chosen of God, such truly know each other and are known.

"The bond which binds these hearts gathers its strength from the degree of the faithfulness they bear to our Heavenly Father through the influence of the eternal spirit, Christ Jesus the righteous." We as Friends send forth our printed testimonies setting forth our belief in the Holy Scriptures, which testify to plain language, denying of self, and against feasting

and the ways of the world. Will not those who read, look for examples in us?

May there not be many, unintentionally as it were, almost unconsciously, asleep as to these matters? spiritual ease, quietness as to outward trouble. "When the Lord's judgments are in the earth, then will the inhabitants learn righteousness." Sorrowful truth, not till then! "Awake thou that sleepest, and arise from the dead and Christ will give thee light," is the precious invitation to such.

George Fox testified that while others were feasting or engaged in idle pastimes, etc., on such days, in his earlier experience as a testimony against it, he sought the destitute, etc.

My beloved brethren, these indulgences ought not so to be, and such who will honestly, candidly and perseveringly examine, will find conviction to lead them away from the observance of days and times, and unto sobriety and watchfulness; and instead of thus standing idle, would find the Master's work for them, and could answer to those who have well provided for the occasion and often repented in sickness as a result, "I have meat to eat that ye know not of, my meat and drink is to do the will of Him who sent me." "He that hath clean hands shall be stronger and stronger," and is honored with clearness of vision, a lamp to the feet.

Oh, if we thus sought Him, how would there still be the shout of a King in our camp. It is not simply that we might bear the cross, that we might be conspicuous, a peculiar people; but beside this, on the other side of the leaf, hidden from the wise, it is that we might realize the precious privileges and blessings that befall such. After that the tithes have been brought in, (read iii Malachi) that there may be meat in the Father's house. "Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it."

If the Lord should pass along the way on the feast days, for such they truly are, when would He find much difference among observers of such. The wicked would be laughing over his beer, cards and the rest, and would be any more ready to receive Him; would we not be too much saying in conduct, "Go thy way for this time, at a convenient season I will call for thee."

Do we use some other day to fare sumptuously? Is it a time to feast, and not rather fast from all evil, and appearance of it? Do we not as a people acknowledge we are in the wilderness? Then why not rather be intent to seek our way out?

Oh, I want us, my beloved people everywhere, to stand fast in the faith. Let the Caleb and Joshua's stand in the gate and be as a sign. Let us tell the children what God did for us. What He required of our forefathers, what He still requires of us. Let us be clean, that with us may still abide the law.

I know there are those who will laugh and mock, but in the solemn day of account may we all find mercy in God through Christ Jesus.

Then let us begin in sobriety right now.

With love, your brother in the Truth,
CYRUS COOPER.

SALEM, Ohio.

JUST to keep sweet and to repress uncharitable opinions, is to go far toward commending the Gospel.

Estes Newhall.

Testimony of Salem Monthly and Quarterly Meeting of Friends, in the State of Massachusetts, Respecting Estes Newhall, deceased.

He was the son of Daniel and Hannah Newhall, and was born at Lynn, within the limits of this Monthly Meeting, on the ninth day of Ninth Month, 1770. His parents were members of our religious Society, much esteemed, his father filling acceptably the station of an elder. Their pious care for the right education of their children was blessed in their preservation, in a great degree, from the alluring and corrupting influence of the world, its follies and its vices. The subject of this testimony having lived to an advanced age, and having survived nearly all his contemporaries, we are not able to speak of his childhood from personal knowledge, but it is believed that he was circumspect beyond his years in early life, and from his own testimony it may be stated that while young in years he was made acquainted with the secret touches of Divine love, drawing him into seriousness with desires to become what his Heavenly Father would have him to be. In early manhood he is remembered as a consistent, humble and conscientious Friend, evincing love for the Truth and for Truth's ambassadors and advocates; his house the home of hospitality especially to such, and his heart ever open to receive them and bid them godspeed. He was diligent in the attendance of our religious meetings, not allowing worldly cares or concerns to interfere with this duty, and even in old age he travelled considerable distances from his home to accomplish this object; and his solid deportment and the seriousness of his demeanor in our meetings, gave evidence of the weightiness of his spirit in his approaches to his Maker in worship, and of his concern that in the ordering of the discipline all should be done under the qualifying influence of the Truth.

He was of a cheerful temperament and naturally inclined to make himself agreeable in his intercourse with all with whom he fell in company. Yet through the restraining influence of Divine grace he was preserved from allowing this disposition to betray him into improper levity, or light or frivolous conversation, so that though fond of free and cheerful converse, his social intercourse and his speech were in accordance with apostolic exhortation accompanied with grace, seasoned with salt. In early life he entered into business requiring careful attention and much thought and industry, and he experienced in his outward affairs vicissitudes to which men of business are ever liable. Through these he was careful to maintain his integrity and to sustain a good reputation, which he carried through life as a distinguishing trait of his Christian character.

About the twentieth year of his age there was a time of increased seriousness and zeal among the members of the meeting to which he belonged. Some among the lukewarm were stirred up to a greater degree of religious concern for their soul's everlasting welfare, and were made partakers of the consolations of the gospel. On this occasion our beloved friend was, we apprehend, made to experience a deepening in the divine life whereby the

work of the soul's salvation was furthered. In the year 1799 he was appointed an Overseer in our Monthly Meeting, which office he held, by reappointments from year to year, for more than fifty years. He was well qualified for the discharge of the duties of this station, and labored faithfully therein, much to the acceptance of Friends, and with so much Christian love towards those on whom his labors were bestowed, that the esteem of such for him was rarely lessened and often increased.

In the forty-second year of his age he was introduced into the Select Meeting by his appointment as an Elder, for which station he evidently was gifted. On this occasion it is remembered that deep baptisms were his portion under a sense of his own inability, without the blessed Saviour, to do anything to promote his cause, and very weighty was his spirit in entering upon the office to which he was appointed. For the many succeeding years of his life he fulfilled the important duties of this responsible station with great acceptance, encouraging the weak and feeble ones, and administering caution and advice as occasion required, to the comfort and edification of the Church and to his own peace. He was several times companion to Friends travelling in the ministry, as well within his own Yearly Meeting, as to parts more distant from his home. Cautious in his movements in the affairs of the Church and prudent in counsel, he was yet firm in his convictions of right and faithfully bore his testimony thereto, steadily persevering therein through various trials to which Friends have been, from time to time subjected.

Our beloved friend was deeply sensible of the fallen condition of man by nature, and of the degeneracy of the human heart; but we would commemorate the goodness and mercy of the Lord in that we believe he was enabled through his grace to fight the good fight of faith, and to know an overcoming of his soul's enemies.

He was twice married; first to Hepzibah, daughter of Paul Wing, and second to Miriam, daughter of Joseph Philbrick, who survives him. Happy in his domestic relations, his home, which was the house of his birth and residence through life, was the abode of cheerfulness, and his children have reason to rise up and call him blessed. Of domestic bereavements he had his full share in the removal by death of his first wife, and of dear friends and of children to whom he was doubtless looking for comfort in his old age. In these bereavements it was instructive to observe his struggle for Christian resignation, and how earnestly he desired to be enabled to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." We have long been accustomed to look to him as a nursing father in Israel, to whom we could apply for counsel and advice, and upon whose shoulders was laid much of the weight and responsibility of the affairs of the church. His memory is dear, and his removal is indeed a loud exhortation to us to gird up the loins of our minds, to watch and be sober. He was green, even in old age, and within a few days of his final release he was engaged, in company with a minister, visiting the families of Friends in his own meeting. He was taken sick on Second-day the sixteenth of Second

Month last and continued until Seventh-day, the twenty-eighth of that month, when he quietly departed. In his sickness he was cheerful and composed, without anxiety as to the event, and as we reverently believe, has, through the mercy of God in Christ Jesus, joined the just of all generations in singing the song of Moses and the Lamb.

His remains were buried in Friends' burial-ground in Lynn on Third-day following, after a solemn and favored meeting held on the occasion, wherein at his grave divers testimonies were borne to the efficacy of that grace by which he was what he was.

Signed on behalf and by direction of Salem Monthly Meeting aforesaid, held at Lynn the fourteenth of Fifth Month, 1857.

STEPHEN A. CHASE, } Clerks.
ELIZA B. BOYCE.

The Human Soul.

Several years ago much interest was awakened by finding lost treasure at the bottom of the Mediterranean. Divers brought up chests filled with gold coin and jewelry of great value. It was off shore, where, near a hundred and fifty years ago, two famous Russian warships were sunk in a naval battle.

There is always a fascination about the finding of lost treasure. But ever since the human race was sunk by the fall of our first parents in Eden, the greatest field for finding lost treasure is the human soul. As in Central Africa there are plains and matchless scenery, and mines of wealth where no white man has ever gone, so in every soul there are unexplored depths and rich mines, and scenery which strikes the explorer with wonder and awe.

The latest exploration has proved that the human soul is a marvelous organism, separate and distinct from both the mind and the body. It is that part of man which bears the likeness of his Creator. One feature of that likeness is that it is immortal. The mind and the body require periods of rest, but the soul like its creator, never slumbers nor sleeps. The mind obtains its knowledge through the aid of the five senses. It is related to the nerves much as electricity is related to wires. But the soul can live and act when the mind and senses are asleep. In fact, the less it is entangled with this physical machinery the more powerful its action and the more perfect its consciousness. Like its Creator, it is limited neither by time nor space. At the hour of death it throws aside the body as a worn-out garment and breaks through every circle. No walls can confine it; no flames consume it; no rocks or mountains can crush it; no floods can drown it; no time exhaust it; plummet can sound its depth. It is the source of the emotions, the throne-room of faith, love and conscience and imagination. It is the great storehouse of memory. The mind recollects, but the soul does all the remembering; and why I stand in awe of it is that sometime it will emerge into such perfect consciousness that its memory, like a mirror will give back every word and deed of my life.—M. A. Gault.

An artesian well never runs dry, because it has gone down beneath the weather. So are the Christian's unfailing resources.

John Hoowee.

John Hoowee, of Youghal, when in health, was rather a careless attendant of meetings, but in conversation, and evinced much lukewarmness in religious concerns. He was taken with a dropsical complaint and difficulty of breathing, with which he struggled for some time without much apparent alteration in the state of his mind, but about the Tenth Month, 15, he seemed to become more serious and thoughtful, and expressed to a friend that frequently visited him, "that he had gone through great deal which it was not necessary to mention," by which from the manner it was pressed he no doubt meant inward suffering. On the fourth of Eleventh Month a friend remarking to him that there was the sure Helper and Supporter, and recommending his seeking to Him and that it was a favor to have time allowed, he replied, "His mercy is beyond all mercy, and his goodness beyond all goodness; if it was not for his helping hand I should not have been able to have borne what I have gone through. I have feared of his judgments, but it's none but those who have felt of his mercy that can bear witness to the goodness of God," which were expressed as if he felt what he was saying.

5th. On another friend mentioning his children and that Providence was kind and often provided for such in an extraordinary manner, said, "Oh, He is good, and his goodness is incomprehensible; and when He takes us the hand, none can help us from getting" and a little after added, "He is a help every time of need."

7th. He said to a person sitting by him, "Health is a great blessing, and those that have it should be careful and thankful to the mighty for preserving it. I don't know that I did anything in particular to make me so," meaning his being so afflicted in health, "but oh, the Lord is good! and it may have been designed to bring me to a more perfect righteousness and nearer communion with my God."

After this he seemed to mend gradually a while and entertained some hopes of a recovery, but about the second or third of Eleventh Month, appeared again to decline, and in the evening of Second-day the 4th, on a friend's calling to see him he appeared very poorly, and on sitting up in bed, being seized with great pain in his sides, he called out with earnestness, "Oh Lord God Almighty, p me," and a little after said, "He is rich in mercy, and strength in weakness," when the friend said, "I hope, John, thou wilt find Him to be so to thee," he replied, "Yes, I feel kind to me many times," after which he appeared to supplicate, but the only words heard were, "help—assist—for without thee," afterwards took the friend's hand, and said, "Oh, thou art welcome to come see me; and be friendly to come."

Next morning the fifth of Twelfth Month, 15, about three o'clock, he breathed his last, and we trust has in mercy been permitted to enter that city whose walls are of salvation and its gates praise.

Dare to be true!

Nothing can need a lie.

The fault that needs most

Grows too thereby.

Missionaries to the Indians.

It appears that two young men were prepared at Princeton college to be sent as missionaries among the Indians. In order to habituate themselves to the hardships that awaited them, they lodged upon boards. When they set out upon their mission, several persons of respectability accompanied them to the Creek Nation.

When arrived, the chiefs were called, a conference was held with them, and it was proposed to call a council, which being met, the visitors informed them that they had brought two ministers of the gospel to preach salvation to them, and also a number of books, which would lead them the way to heaven.

The Indians received the information without apparent emotion; and said they would consider the subject, which should occupy the space of fourteen days. Meantime the young ministers proffered preaching; but the Indians would not suffer them, until their own conclusions were made.

At the expiration of the fourteen days, the Indians made inquiry, whether they had any dark-colored people among them, and whether they preached the gospel of salvation to them, whether they gave them those good books, which would show them the way to heaven; or whether they treated them as slaves, or as brothers.

Being answered accordingly, the Indians again spoke, "Go home, and preach the gospel of salvation to them; give them those good books, that will learn them the way to heaven, treat them as brethren, and not as slaves; then come and preach to us."

In consequence of this refusal, the whole missionary company returned, and one of them who was in the station of a congressman, so affected with the circumstance, that he emancipated all his slaves.—*Joseph Clark's Journal.*

FOR "THE FRIEND."

SECRET EXERCISE. — A reader desires to emphasize and extend the following quotation: "The deep labor of suffering works a work in the spiritual realm, a work that changes conditions for us among spiritual forces, a work that prepares deliverance for those for whom it is wrought."

A mighty truth, little taught, less comprehended, true not alone of the Christ, but of every soul that enters the secret place of the Most High.

B.

Items Concerning the Society.

Haverford Monthly Meeting was opened on Fifth-day evening the 22d instant, after an interval of forty years since it was laid down. Two men were present at this re-establishment who witnessed the closing of the Monthly Meeting in the same room in Fifth Month, 1865.—Allen C. Thomas and Francis B. Gummere. About 150 were in attendance, including the committees from the Quarterly and the Monthly Meetings. A solemn season of silent and vocal worship preceded the opening of the business, in which all but one of the six voices heard were of visiting ministers.

David G. Alsop and Charles James Rhoads were named as clerks for the evening. The proper documents and minutes due for the opening of a New Monthly Meeting having been carefully and orderly prepared, enabled the business to proceed smoothly and with dignity through all the steps of a fresh organization. One hundred and thirty-nine mem-

bers were attached to this Monthly Meeting through their own or parental preference and the action of Western District Monthly Meeting in thus assigning them. When the business common to men and women Friends was completed the women Friends withdrew and formed their own monthly meeting more completely.

The whole proceedings seemed to be of historic interest, and devolving an important responsibility on Haverford members, especially in the sight of many students who may find in its future proceedings an object lesson for their own conduct of the Society's business elsewhere.

John B. Garrett applied for a minute for religious service among the members of Muncy Monthly Meeting, Pa., which was feelingly granted.

It is ninety years since a monthly meeting was set off by Philadelphia Quarterly Meeting, that of Western District having been instituted in the year 1814. One other Monthly Meeting, that at Lansdowne, has been set up within the past year by Concord Quarterly Meeting.

Notes in General.

It is a sad pity that we white men are so afraid that the Chinese will swamp us all if we allow them to come in. At least we may be glad that the new treaty negotiated with China will allow students and travelers to be admitted. Mandarins who wish to see our country and who come with plenty of traveling money will be allowed, if they will not stay too long. There are those who are trying to exclude the Japanese, as if we were in danger from the few thousand who have crossed the Pacific.—*Independent.*

The real "simple life" is the one in which all the activities, all the aims, are directed toward one end—to the fulfilling of the will of God in ourselves, and in all that we do. To serve God, to do his will completely through this day and every one of the coming days—that is to be free indeed. He who is the servant of God is the slave of turmoil and care no longer. He has entered into a calmer, saner world, a world where every step is supervised by the great Master, the only Master who can bring right out of wrong, and can save us from all our blunders.—*O. S. Davis.*

A plan to provide Charles Wagner, the author of "The Simple Life," with a church edifice in Paris has been formed by John Wanamaker, Levi P. Morton, Robert C. Ogden and others. It will probably take \$150,000 to erect a building suited to Pastor Wagner's needs. The family of Levi P. Morton recently were members of the Wagner congregation, and he will contribute to the fund and work to secure money from others. A committee of ten will be appointed to handle the fund. John Wanamaker said recently: "In his present little house of worship in Paris Mr. Wagner is not able to accommodate the many who are eager for his teachings. Many Americans in Paris have appreciated this fact for a long time, but have needed assistance in the matter of raising funds. This is a great opportunity for Americans to perform a service which will tell for good, not only now but in years to come."

Madame Wu, wife of the Chinese minister recently recalled to China, went back with unbounded hope. Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet: "My feet are quite big now, but I do not care, for I am not in sympathy with the little-foot practice in my country. It is unnatural and deprives a woman

of so much that is beautiful and useful in life." He also said: "There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom."—*Missionary Review of the World.*

The fragments of the old book which contains the newly-found "sayings" are known as the Oxyrhynchus, one and two. These words given as those of Jesus are:

First, "... and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Second, "Jesus saith, 'except ye fast to the world ye shall in no wise find the kingdom of God, and except ye Sabbathize the Sabbath ye shall not see the Father.'"

Third, "Jesus saith, 'I stood in the midst of the world and in flesh I was seen of them, and I found all men drunken, and none found I athirst among them. My soul grieveth over the sons of men because they are blind in their hearts... poverty.'"

Fourth, "Jesus saith, 'wheresoever there may be... and when there is one only... I am with him. Raise up the stone and there thou shalt find Me, cleanse the wood and there am I.'"

Fifth, "Jesus saith, 'a prophet is not acceptable in his own country, neither doth a physician work cures upon his own relation or acquaintance.'"

Sixth, "Jesus saith, 'a city built on top of a high hill and established cannot be hid.'"

Seventh, "Jesus saith, 'thou hearest into thy one ear...'

SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 23d from Washington says: John Hay, Secretary of State, in a second circular note to the Powers, made public to-day, suggests that a further interchange of views preparatory to the formulating of a programme for another Peace Conference at The Hague be effected through the International Bureau under the control of the permanent administrative council of The Hague. The Secretary summarizes the replies of all the Powers to his note of Tenth Month 21, and expresses the gratification of the President at the cordial reception of his invitation. Having taken this initial step, however, the Secretary says: "The President feels that he has gone as far as he appropriately can, and that with the general acceptance of his invitation in principle, 'the future conduct of the affair may fitly follow its normal channels.' Regarding the conditional acceptance of Russia, Secretary Hay says that while the postponement which this reply necessitates is to be regretted, the President recognizes the weight of the motives which induced it."

The Administration's plan for dealing with the trusts has been made public in the first annual report of Commissioner James R. Garfield, of the Bureau of Corporations. He recommends the adoption of a compulsory Federal license of franchise system for all corporations doing business, practically giving the Government direct control over all trusts. Among the features of this plan are the following:

"The granting of a Federal franchise or license to engage in interstate commerce.

"The imposition of all necessary requirements as to corporate organization and management as a condition precedent to the grant of such franchise or license.

"The requirement of such reports and returns as may be desired as a condition of the retention of such franchise or license.

"The prohibition of all corporations and corporate agencies from engaging in interstate and foreign commerce without state Federal franchise or license."

In the recent examination of witnesses in the Smoot case in Washington it was stated by a prominent Mormon that there is a large Mormon settlement in Mexico, and that one-third of the population of Idaho, and one-fourth of the population of Wyoming are Mormons. States and Territories having large settlements are Nevada, California, Arizona, Colorado and New York, while Iowa has a large settlement of the reorganized church, which drew away from the other church because it did not believe in polygamy.

A despatch from Boston of the 20th says: Not within the memory of any but the oldest men has New England

suffered as much from drought as now. In most parts of Massachusetts there has been no copious rain for six months. New Hampshire and Vermont are similarly situated, so that mills all along the Merrimack from Manchester to Lowell are either shut down or working part time or depending on steam power. Local authorities long ago issued warning notices to consumers urging them to be sparing in the use of water, for in numerous instances the reservoirs are almost dry, and the springs which feed them have dwindled to moist ditches. Water is sometimes brought in wagons considerable distances. Prayer for rain have been offered in congregations in mill towns, where the bread and butter of the inhabitants depend on the operation of the mills. The Weather Bureau records no such prolonged drought during its existence of thirty years.

A despatch from Pittsburgh of the 25th says: "The drought which is now devastating western Pennsylvania industries \$1,000,000 a day is broken. It has been eight months since the Ohio River has been navigable for coal fleets. As a result, cities on the big streams have been suffering for want of fuel, since all railroads have been too much crippled by the droughts to take the sufferers. About 600,000 tons of western Pennsylvania, which had been suspended from work because of the drought, have received orders to report for duty. Of these more than 15,000 are coal miners."

In the mountains no water could be had, and the inhabitants, as well as live stock, were sorely afflicted. Many animals and men have died. The roads have been melted, and the snow has been entirely on melted snow. More than one inch of rain has fallen in the past twenty-four hours, the snow is nearly all melted and, in consequence, the streams and springs are running fairly."

A despatch from Washington of the 20th says: The commission which has been considering what standards should be adopted for food products to-day submitted its report to Secretary Wilson, who immediately approved it. Among the substances particularized are vinegar, milk, land, sugar and molasses, spices, peppers and numerous by-products. The flour standard calls for not more than 13.5 per cent. of moisture, not less than 1.36 per cent. of nitrogen, not over 10 per cent. of ash, not less than 61.36 per cent. of starch. Maize meal, cornmeal or Indian meal must contain not more than 12 per cent. of moisture, not less than 11.2 per cent. of nitrogen and not over 1.6 per cent. of ash. Oatmeal requires not more than 8 per cent. of moisture, 1.5 of crude fibre, not less than 2.24 per cent. of nitrogen, not over 10 per cent. of ash. The cause of the results of the late Presidential election shows that Roosevelt, Rep., received 7,627,632 votes; Parker, Dem., 5,080,054; Debs, Socialist, 391,587, Swallow, Prohibition, 200,303.

The annual report of the Governor of Alaska, John G. Brady, estimates the total white population of the district at 29,550, and says that there was possibly a small increase in the native population since the 1900 census, which made the total number of natives 25,638.

In a recent report it is stated that the Southern States have 24 per cent. of the native white population of the country and 64 per cent. of the native white illiterates of the country. It is also stated that the enormous and dangerous burden of negro illiteracy.

The Pennsylvania Railroad Company, it is stated, has bought tracts of land in Maryland and Delaware for the purpose of growing trees for railroad ties. To be desirable from the point of view of the company land must be not more than \$6 to \$10 an acre, and adjacent to the railroad. The company has large areas of such land in Pennsylvania, near the Maryland line. This year, near Lancaster, a forest of over 25,000 trees was set out.

A German scientist has discovered that peas, beans and other leguminous plants gather more nitrogen from the atmosphere than other plants, and that this is done largely by microbes which are found by the million in the soil or on the bulbs upon their roots. Dr. Geo. T. Moore, of the Agricultural Department at Washington, has suggested a method whereby these germs can be gathered and multiplied and finally distributed with the soil, there to absorb the nitrogen from the air and infuse it into the life of the plant. He can now grow a small piece of cotton with millions of the germs, dry it and send it to any part of the country. The experiments show wonderful results, in some instances the yield increasing eight and even tenfold. After a sowing of lands with inoculated seed the next crop following feels the effect of it. Under such circumstances potatoes have increased 50 per cent., cotton 40 per cent., wheat 46 per cent., and oats 30 per cent.

It is said that Professor Willet M. Hays, a graduate of Iowa Agricultural College, has, after experiment with a number of wheat seeds, obtained one which, used two years ago, added 50,000 bushels to the yield of six farmers who employed it, the average advance being 44 bush-

els per acre. This year it was used by two hundred farmers and with a gain of 500,000 bushels.

The annual report of the Dawes Commission on work for the Five Civilized Tribes of Indians in Indian Territory, has been made public and is a general review of the partition and allotment of the lands of those Indians during the past six years. Of the difficulties of the work, they say: "Every adult or head of a family in a total of more than 200,000 citizens and claimants was personally examined and their claims were ascertained."

Of this number, and in this way, more than 121,000 have been examined. The proceedings were all taken down, especially as every case could be carried to Washington on appeal, and often the record of a single case was hundreds of pages in extent. Of the above number of people, approximately 90,000 will be finally adjudged to lawfully possess tribal membership and property rights." Seven years will have been consumed in this work if it is completed by Seventh Month 1st, 1905 and the administration of these communal estates, amounting to nearly 20,000,000 acres of land, and to perhaps hundreds of millions of dollars in actual values, if it is stated, will then have cost less than ten cents per acre.

The amount of snow fallen during the Twelfth Month of this year is said to be greater than during this month of any year since 1884.

FOREIGN.—A despatch from St. Petersburg says that the manifesto on the subject of reforms, approved by Emperor Nicholas, will contain four points. First, each Zemstvo shall send to the Council of State three representatives to advise on the question of internal affairs; second, that the press censorship shall be abolished and the press made free; third, that freedom of conscience shall be allowed; and, fourth, that elementary education shall be made compulsory throughout the empire. Another despatch says: The special committee appointed in 1902 to investigate the question of the betterment of the conditions of the rural populations and the general revision of peasant laws, of which Witte, the president of the ministerial council, is chairman, has decided in favor of the extension of the system of State loans to the agricultural bank to landowners, especially poor peasants, and to the landowners of the State. The Emperor has formally approved the recommendations.

A despatch from London of the 23rd says: Dense fog envelops England, and there is as yet no sign of its lifting. The absence of wind throughout Great Britain and Ireland has caused the Railway traffic, both for long and short distances, is almost paralyzed.

The destruction of life in the continued bombardment of Port Arthur by the Japanese is reported to be very large.

NOTICES.

Wanted.—Experienced Friend desires position as companion, care of invalid, or housekeeper.

Address "E," Office of THE FRIEND.

Wanted.—A middle-aged woman, or younger, competent to manage household duties, on a small family.

Address "R," Office of THE FRIEND.

Wanted.—A reliable young woman Friend as mother's helper in small family.

Address H., Office of THE FRIEND.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7:16 and 8:18 A.M., 2:48 and 4:32 P.M., on Wednesdays, and on request Stage fare, fifteen cents; after 7:30 P.M., twenty-five cents each way. To reach the School by telegraph, W. West Chester, Phone 1144.

EDWARD G. SNEYLEY, Sup't.

Owing to an error in the compositors' office, the arrangement of dates for the Eighth Month on the Friend Card Calendar for 1905 is incorrect. A new sheet has been printed and will be mailed free to any recipient. The Calendar who will send name and address to the Tract Association, 1515 Arch St., Philadelphia, Pa. By carefully cutting off the incorrect sheet near the top, the new one can be pasted on the stub left. To all purchasers on record, these new sheets will be mailed, but as the names and addresses of cash purchasers are not kept, will readers of THE FRIEND kindly direct the attention of recipients to the error and send them the means of correction. Also, if all those who have been interested in distributing the Calendar, kindly give corrected sheets to such recipients?

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WOULD THAT "THE FRIEND" WERE ONE OF THEM.—There are many religious periodicals, as the *Christian Instructor*, that come regularly to our table week by week. There are many of them we take up to read at once. They are not always the ones printed on fine sized paper, with flashy covers and filled with beautiful engravings. No, those are not always the ones best for souls hungering and thirsting for righteousness. Such are not always the ones that savor most of Christ, who said, "no beauty that we should desire Him." They may tell all about the world as they have gathered facts from the godless secular press. They are often great with the flashy advertisements or with so-called religious fiction. On the other hand, we pick up some plain and unpretentious sheet whose outside is a mere make-up show how straitened the publishers are to make ends meet, indicating that they are not publishing the papers for the money that is in them but for the love of the truth which they would desire to disseminate abroad. There we are likely to find the marrow of the gospel, the heavenly manna that feeds immortal souls. The spirit of truth is in them.

Here, then, lies the secret of their power. The world's taste they are not attractive, but the power of God's truth is in them, and the influence for the kingdom of Christ goes beyond the other class. They are often on opposite sides of questions from ourselves. Many things we take issue with them from week to week. But even in their opposition there is such a spirit of sincerity and godliness as to do souls good.

It is not pandering to advertisers nor to the opinion of the world, or winking at the wicked customs and institutions of the world, that gives power. It is the same spirit of truth and love that is yet to conquer the world and establish the throne of the Redeemer on the ruins of the wrong-doers of the world. It will yet strike down even the most powerful systems of error and sin, no matter how long or how deeply they have been entrenched in the favor of the world. It is that which will yet, in its imperceptible progress, break in pieces the greatest armies of navies and transform their weapons of war into implements of culture and peace.

Nations, Christian and Pagan.

It is sometimes hard to choose between the Christianity of one bearing the name Christian and that of another not claiming such a name, because we cannot see into their hearts. From the Divine standpoint, "if any man have not the spirit of Christ he is none of his." Accordingly the nominal Christian may be less a Christian than he who not assuming the name is yet in spirit the more Christ-like. For the kingdom of Christ stands not in name, but in conformity to his power and spirit; not in profession but in possession of that which is of Christ himself.

Of two who are equally denying Christ by war with each other, we are told to prefer that nation which professes the name of Christian. But the name, however national, is not enough to make us know which is Christian, where both alike are in the same sin. Indeed we know not where to find any nation that is Christian, judged by its national conduct and spirit.

The carrying of a national or state church, under persuasion that it is the church of Christ, only adds to a nation's condemnation as worse than heathen if it does unchristlike things. Accordingly of two men or nations operating on equal grades of behavior internal or foreign, and one of them professing Christ and the other not professing Him, the one professing the Christian name or church is confessedly the less Christian of the two, as sinning against greater professed light and knowledge.

The divine foundation for the name of Christian "standeth sure, having this seal: The Lord knoweth them that are his," and "If any man (or nation) hath not the spirit of Christ, he (or it) is none of his;" and this corresponding seal: "Let every one that nameth (or beareth) the name of Christ, depart from iniquity."

We are willing Japan should not profess Christianity till she at heart possesses it. But she will never possess it if she takes the practical standard of so-called Christian nations for her rule, or thinks she is taught that war is Christian because her antagonist is ranked as Christian, or that the atrocities of Europeans in the Boxer war were a part of the texture of Christianity. No, whenever Japan possesses Christianity, she will get it—not from Russia, not from England, not

from Germany or the United States, called Christian nations prematurely—she will get Christianity from its living Source, Christ himself. She will have learned, and perhaps partly through these misrepresentations of Christianity, to see no man or nation, "but Jesus only." And while nations in their official conduct may be misrepresentations of Christ, there are, we believe in all of them, devoted individuals who are truly representatives of Christ by his Spirit, who if rightly led among that people can persuade them, and do persuade some, to whom to look as the Fountain of Christian truth and life. Then by the living and inworking Word of God may the precious exhibit be sifted from the vile, the scales fall from a nation's eyes, and the day dawn in which it shall not have to be said as is said of the imperfect presentation, in a letter before us which a cultured Japanese Christian has written: "I believe I can say this without hesitation, that the said Christianity which was introduced into Japan is the mere shadow, appearance, smell and residue of the true Christianity and nothing more. Or else how can it be so powerless? I feel very sorry indeed."

But Japan does not stand alone in this starving on husks. The nations which by virtue of their name as Christian should have been better examples of the true, are one with her in the need, and in the manifestly advancing cry, for the true spirituality of the gospel dispensation. What Christendom needs is Christ. Even Quakerism, as now held so languidly by professing members,—its own alarming need is Christ, held less loosely, lived more entirely. Let no man take thy crown, while the increase of his government and peace is advancing.

QUAKERISM is the witness of the Holy Spirit carried into practice. Though it may seem that churches generally are now as pronounced in the acknowledgment of the doctrine of the Holy Spirit, yet the word "witness" still fixes for us a distinct place. We affirm the perceptible authority and influence of the Spirit of Truth, while others stumble at the word "perceptible."

NOTE.—Non-subscribers who may find in their mail an occasional copy of THE FRIEND, should not feel that they are peculiarly obligated by its reception. Such copies are subscribed and paid for by a few individuals who are not connected with the management of the paper; but they are desirous of thus saluting members of its own meeting in some fraternal interest or shepherding care.

For "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 185.)

The information thus conveyed to the Indians was truly distressing to them. In acknowledging its receipt, Governor Blacksnake and nine other of the chiefs remark: "The intelligence of the confirmation of the treaty caused many of our women to shed tears of sorrow. We are sensible that our situation is such that we stand in need of the advice of our friends."

In conformity, however, with the intention they had constantly expressed during these negotiations that they would not remove, a general council of the chiefs opposed to the treaty was called upon receiving intelligence of its ratification, in which a resolution was passed, subscribed by sixty-seven chiefs, that they would remain on their lands, that their minds were unaltered on the subject of emigration. In communicating this information to Friends, the ten chiefs above referred to add in their bewilderment and anxiety: "We wish you to tell us whether there is not some chance for us to remain where we now are, or shall we be compelled to remove?"

About this time a communication was also received by the Committee from the band of Senecas residing at Tonawanda, who were also involved in the common calamity, and whose case was a particularly hard one;—as out of six hundred who composed that tribe but one individual, and he, an Indian, residing at Buffalo, had signed the treaty. In expressing their alarm in regard to this matter, and their uncertainty as to the action which they should take, they remarked: "We look to you and solicit your advice and your sympathy under the accumulating difficulties and trials that now surround us. We feel more than ever our need of the help of the great and good Spirit to guide us aright. May his counsel ever preserve and direct us all in true wisdom." The communication concludes in the following pathetic words: "Brothers, we want the President to know that we are for peace, that we only ask the possession of our just rights. We have kept in good faith all agreements with the Government. In our innocence of any violation we ask its protection. In our weakness we look to it for justice and mercy. We desire to live upon our lands in peace and harmony. We love Tonawanda. It is the residue left us of the land of our fathers. We have no wish to leave it. There are our cultivated fields, our houses, our wives and children, and our firesides, and here we wish to lay our bones in peace. Will our brethren inform us whether General Dearborn in signing the treaty at Buffalo intended that it should comprehend the sale of the lands of the whole Seneca Nation, or only that of those who signed it? Will they inform us whether the Governor of Massachusetts has signed this treaty? Brothers, in conclusion, we desire to express our sincere thanks to you for your friendly assistance in times past, and at the same time earnestly solicit your further attention and advice. Please to send us word without delay. We want these agents and surveyors should be prohibited from our land. Brothers, may the Great Spirit befriend you all, Farewell!"

In deliberating upon the course which the Committee should recommend to the Senecas on their different reservations at this time, Friends saw no prospect of relief. An appeal to the Supreme Court had been suggested to the Indians, which as a possible means of help, they were disposed to grasp at; yet with the recent case of the Cherokees in mind, Friends could see no hope for them there. In replying to their inquiries Friends were obliged to say: "Brothers, you are acquainted with the Cherokees and their treaty. They had a strong plea of fraud in regard to the proceedings relating to it, and their case was brought before the Supreme Court, but the Court would not entertain it; they decided that there could not be such an appeal. We have taken the opinion of John Sergeant, of this city, an eminent lawyer, one well acquainted with the business and very friendly to the Indians, who was counsel for the Cherokees in their suit and pleaded their cause. We believe him to be conscientious in the opinion he has given us, and he thinks it would be of no avail to you to resort to the United States Court; that you would gain nothing by it. The opinion of such a man is entitled, we think, to great weight, and he is strong and decided in giving it; besides, it would cost you much money to prosecute such a suit and end in disappointment; and you had need to store up all your money for your future wants."

After deliberating upon this affecting subject, there appeared to be no other course left than honestly to express the conviction that the Government intended to remove them, and that no exertions of theirs would be likely to prevent it, and Samuel Bettle, Thomas Evans, Joseph Elkinton, Robert Scotten and Jesse Spencer were appointed to state these views to them, and if the way should clearly open for it to pay them a visit.

Discouraging as the prospect appeared to be that the Indians would be allowed to remain on their reservations, yet as time passed on and no decisive steps were taken by the Government to remove them, hopes were entertained that some means might be found to avert this calamity, and the alternations of hope and fear attending different reports which reached the Indians kept them in a state of great apprehension and unsettlement during the years 1840 and 1841.

In order to carry out the provisions of the so-called treaty, an appropriation of money by the House of Representatives was necessary. This had not been done, and the period which elapsed between the dissolution of Congress in the Third Month, 1840, and its assembling in the Twelfth Month of that year, was one in which the political conditions of the country underwent a great change. The Democratic party, of which Martin Van Buren was a member, by the elections which occurred in the fall of 1840, lost its power in the councils of the nation. William Henry Harrison was elected President, and another class of public officials became influential.

Desirous of rendering such aid as might be in their power, correspondence had been held by members of the Committee with members of Congress on the subject of the treaty during this period, and two of their number visited Washington in the spring of 1841, when they were informed by the Secretary of War,

then lately appointed, that it was his determination, and that of the other officers of the new administration to give to the treaty and the circumstances attending it a thorough examination, and to adopt such a course respecting it as justice and humanity to the Indians would dictate. The fact that the treaty had not received the assent of two-thirds of the Senators present, which is required by the Constitution to make it valid, but was carried by the casting vote of the Vice President on was a strong point against it.

Joseph and Rebecca Battey, who had for several years been usefully engaged at Tunesassa, were released at their own request on the tenth of Twelfth Month, 1841, and Robert Scotten, who had felt willing to spend some time there again, agreed to go out and remain in their place. Joseph Elkinton accompanied Robert Scotten to Tunesassa, and while there they had a council with the Indians, in which an address from the Committee and other documents were read and explained to them. The address, after stating the situation of the affairs at Washington, concluded as follows: "Brothers, amid all your engagements and difficulties, we wish you to remember that the great business of this life is to prepare for death and for the world to come; that we must all give an account to the Great Spirit of our actions in this life, and receive a reward of happiness or misery according as they have been good or evil. May you and we then endeavor to live in the fear of God, and to seek his favor, that through his blessed help we may be kept from all sin, that when done with this world we may meet in another and better country, even in heaven, there to live forever in happiness and peace. Brothers, farewell."

In the Second Month, 1842, Samuel Bettle and Thomas Evans were informed by one of the Senators at Washington that no measure had been taken by the Government to carry the treaty into effect, and that he did not think "there will be any attempt to execute the treaty." At this very time, however, steps had been taken, unknown probably to most of the Senators at Washington and to the Friends mentioned above, which in the course of a few months entirely changed the situation of affairs and rendered fruitless any further attempt to oppose the execution of the treaty.

After the withdrawal in 1827 of a large portion of the members of the Yearly Meeting of Friends of Philadelphia, on account of doctrinal views held by them, differing from those of early Friends, these members organized another body. An intercourse was maintained for some years by a Committee of this body with the Senecas residing at Cattaraugus, and one or more families of their members resided for a time among them. Early in 1842 the Committee associated with Committees of Yearly Meetings of Genesee, New York; Baltimore, which were in correspondence with it, set on foot efforts to bring about a compromise between the Ogden Land Co. and the Indians, and for this purpose held a conference with Thomas L. Ogden and others in Washington, in the presence of John C. Spencer, New York, the Secretary of War, in the Fifth Month, 1842. The result of this conference was an agreement by which the Ogden Indians agreed to give up the Allegheny and Cattaraugus Reservations, retaining the Buffalo Cr

and Tonawanda Reservations. The provisions of this agreement were embodied in what was called a supplementary treaty, which was afterwards laid before the Indians, and, in the course few months, was reluctantly agreed to by them (excepting by the Tonawanda band, who entirely rejected it). It is now known as the treaty of 1842.

Some of the motives influencing the Ogden Co. to assent to these proceedings are thus referred to in a history of Cattaraugus Co., New York, published in 1879: "The Secretary of War, John C. Spencer, acting on a proposition which had been made, wrote to Thomas L. Ogden, suggesting to him whether 'considering the efforts that would be made and the powerful influences that would be enlisted to befriended the Indians whatever might be the issue of a suit, as the contest would lead to a protracted litigation and involve very heavy expenses: would it not, therefore, be to the interest of the Land Co. to endeavor to enter into some compromise by which they might come into an undisturbed possession of a portion of their purchase?' And he added: 'If this course should be approved, he would endeavor to assist in carrying it into effect.'" "Without entering into further details, it is sufficient to add that Mr. Spencer's droit argument of protracted litigation, involving much delay and heavy expenses, had its effect with the Ogden Co., and induced them to consent to a compromise by which some fifty-three thousand acres of Indian lands were restored to their owners. The Company might well be satisfied with this result, for it obtained its grip on nearly two-thirds of the entire area, including the more valuable of the lands."

The course thus pursued was believed by the committee, who had so long labored to assist the Indians in this matter, to have been very wise. The Sub-Committee, who had been engaged for several years in assisting to defeat the treaty of 1838, remark that they cannot but deeply regret that this compromise, so evidently favorable to the Ogden Co., was so hastily gone into and urged upon the Indians; believing that had Friends been permitted patiently to pursue, without interference, the measures which they had originated and matured, the unjust and oppressive treaty of 1838 might have been defeated, and if another had been gone into at all, much better terms for the Indians been obtained."

(To be continued.)

MODERN PROPHETS.—Every man who has a moral message to humanity wears the prophet's mantle.

It is a very narrow view of truth which limits the sphere of the prophet to the sacred desk. He who gives expression to the divine ideal in human motive and conduct, wherever he may be—in the pulpit or on the Bench; in the class room or in the Senate; elevating public opinion through the press; or creating better conditions among the helpless poor—is ever he same seer, herald, the mouthpiece of the lost High.

Those who seek and find can testify that God does satisfy and enrich. Truly lack of surrender of heart is a worse form of unbelief than intellectual doubt.—*Interchange.*

THE GATE OF THE YEAR.

I saw a countless multitude before a golden gate I saw their eager earnestness, I saw them watch and wait;

I saw the Porter opening, His gracious form I knew And yet alas! how thoughtlessly that giddy throng passed through.

How few with heart-felt gratitude adored the wondrous grace That opened thus another year to our unworthy race,

How few were they who turned aside to give Him thanks who stood, And watched as with a weeping eye, the rushing human flood.

I saw the aged trembling come and pass that golden door; But would they pass that heavenly Friend so often passed before?

He looked, he spoke, he stretched his hand as o'er the step they trod; But no, their eyes were turned to earth, they passed the Son of God!

I saw the young step lightly up, I heard the Saviour say, Young man, give me thy noble life, my blessed will obey;

And as a maiden hurried through, He drew her near his side, "Forsake the world's frivolities; I love thee, I have died."

I saw the matron and the sire, in life's meridian prime;

I saw the feeble and the strong pass 'neath the gate of time;

On, on into another year and yet, alas, how few Who even turned a glance on Him whose mercy let them through.

Oh! traveller at the golden gate, the Saviour speaks to thee,

"Believe my love, believe and live, commit thy soul to me."

Stay, wilt thou thus begin the year, or shall the Lord be passed?

Nay, at its threshold, trust Him now, lest it should be thy last.—*Copied.*

Funeral Customs Attacked.

Speaking at the men's meeting of the Broad Street Baptist Church recently, Madison C. Peters appealed for the abolition of funeral pageants, and protested against the "ghastly humor of our mourning customs."

"It is high time," he said, "that we had in our country a funeral reform. 'Christian burial, falsely so called, is irrational, gloomy and despairing. Paul's glad music of victory over death and the grave is muffled by the raven feathers of funeral plumes. The waving crepe upon the door-knob, the darkened windows, the body shrouded in gloom, women and children veiled and draped in black, men's hats banded with crepe, all these things express no Christian comfort and suggest no immortal hope."

"It is a satire on real grief which mourns in secret. How often young women complain that they have to go into mourning, their only compensation being that it is becoming to them. We have 'full mourning,' 'mourning jewelry,' 'mourning visiting cards,' and 'mourning stationery' which, by its gradual narrowing, indicates that the days of mourning are approaching their end. But the ghastly humor of our mourning customs reaches its climax in 'sec-

ond mourning,' followed by the full bloom of gorgeous colors, for the time appointed by the inexorable decree of fashion has passed, and now mourning may be laid aside with funeral garments."

"It is false reverence and mistaken affection and downright dishonesty if expenditures are indulged in that cannot be met. Do not keep your flowers for your dead friends. A rose to the living is more than sumptuous wreaths to the dead."

"Generally the less good a man has done, the more good the preacher is expected to say of him, and the preachers often discharge their duty in this particular in such a way as to bring their profession into ridicule. The most sacred place to hold a funeral is in the quiet home."

The Honesty of Women

It has long been an axiom, in cases of men who default, forge, abscond, or embezzle large sums "Cherchez la femme." The expert takes for granted that a woman is always behind such dishonesties. Yet it would seem that man excuses himself, in these cases, at the expense of the woman, as Father Adam did in the Garden; for it is a conspicuous fact that woman, employed in business affairs herself, is strikingly honest. Women bookkeepers do not embezzle; women as merchants pay their debts promptly; women as Treasury clerks are known for their integrity. The boarding-house keepers, themselves generally women, testify that their losses almost invariably come from male boarders, while those of their own sex are to be depended upon for regular payments.

Woman, left to herself, is thus found to be more honest than man. In coming into the commercial world, she brings to it a high standard of personal honesty. It is to this quality that she owes part of her rapid advancement into the places which formerly were occupied by men alone. She is economical and careful of her employer's interests too, and he is not slow to recognize her value in this respect. Whatever the drawbacks of feminine labor—and they are many—woman's instinctive honesty is an important factor in redressing the balance and inclining the market in her favor.

If woman is thus honest in herself, why does man excuse himself by accusing her of making him dishonest? It is safe to say in many cases a woman is extravagant simply because she has no idea whatever of her husband's business affairs, nor of the value of money. It has happened more than once that a woman whose extravagance has been the ruin of her husband has supported herself and children after the crash, and done it honestly and economically. Of course, there are some dishonest women in the world; but if there is one fact proved by the entrance of women into modern business, it is that their personal honesty is at a premium and that man lags behind their standard.—*Harper's Bazaar.*

"GUARD me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.

Charles Rhoads.

(Concluded from page 197.)

Referring to his success in business, for several years previous, he makes this note, "What shall I render unto the Lord for all his benefits? Grant, oh, Heavenly Father, that these blessings may not prove a snare to my soul, and rob Thee of that devotion of heart, soul, and time, which is thy due."

In the Third Month of 1870 he was united in marriage to Boush S. Morris, of Germantown, in whom he found a wife who could join him in his spiritual exercises and aid him in efforts to the relief and elevation of many less favorably circumstanced. Among these were the colored race, towards whom an active charity was extended, and personal visits were made to their homes, schools and religious meetings.

Charles Rhoads had continued to exercise his gift in the ministry as renewed calls to service were from time to time extended; and in the Ninth Month of 1872, the Elders of his Monthly Meeting decided to propose official recognition of his gift.

In connection with this, he makes these remarks: "It is now nearly seven years since I first felt an obligation laid upon me to speak in the way of public ministry. During the intervening period of probation my spirit at times has almost fainted by the way; and I have been ready to exclaim with the prophet, 'Oh Lord God, behold I am a child, I cannot speak, yet I feel bound to acknowledge the unbounded goodness of Israel's Shepherd, that He has renewed his covenant with so poor and halting a servant, from time to time, and has not utterly taken his word out of my mouth."

"It is no small relief to my faltering spirit, that those Friends who are constituted the judges of such affairs by our church discipline, are so satisfied with the genuineness of my commission to the high and holy calling of a minister of the gospel of Christ.

"And now my hope is in Him alone, who is able to guide and keep his servants. And my prayer is unto the God of my life, that I may be endued with the armor of faith and humility, and not seek great things for myself."

He elsewhere had written the following: "My views of the qualification of those who speak in the Lord's name have been confirmed; that they must proceed directly from Him who has the key of David: 'who shuts and no man opens, and who openeth and no man can shut'; and a clearer light seems to have been cast upon my path in this service; which I trust emanates from the Sun of righteousness himself."

In 1872 he concluded to break off from the active pursuit of business, and remarks in regard to it, "It is a relief of mind to think of being more free from the close attention which seems necessary to carry on a successful one in a large city; and it is my earnest desire and prayer that being so favored by the great Author of all our mercies, I may more assiduously devote the remainder of my time to his service."

That his spiritual progress should be unimpeded, he was often engaged in prayer, and he has left numerous expressions of his longings in this respect. The following relates to

this close introspection. "It is not sufficient that we set our faces Zionward and make some progress in the heavenly path. We must know the entire government of our hearts to be upon his shoulders, and that his heavenly kingdom has been set up there. In this state we shall bring forth fruit unto holiness, and honor the great Husbandman."

1876. In looking back to the affliction brought to him by the death of a beloved wife and two children, he observes, "I think I can set my seal to the scripture truth that the judgments of the Lord are true and righteous altogether; more are they to be desired than gold, yea than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." . . . How careful of my true, my highest interests has my compassionate Redeemer proved himself to be, in thus loosening the bonds which had tied me too closely to temporal enjoyments."

1877—First Month 21st. "This day I enter my fiftieth year. Is there any growth in the Truth? This I feel to be a pertinent inquiry for me as age advances. The apostle exhorts to grow in grace, and in the knowledge of our Lord Jesus Christ. And of some he could say, 'Your faith groweth exceedingly.' I need more crucifixion of self. Not my will but thine, oh Lord, be done."

Some of his spiritual exercises at this time may have been a preparation for entering on extensive service in a distant field.

Third Month 18th, he remarks: "The concern of my mind relative to religious service distant from home continuing to press upon me, with fervent petitions to know the Divine will respecting it, I believe I have been favored in his compassion to so unworthy a servant, to have the clear pointings of the Shepherd's finger, that it is laid upon me to visit Friends in Kansas in their meetings, and also to attend the meetings held at some of the Agencies in the Indian Territory; and perhaps to appoint some meetings among those not professing with Friends, in those parts."

The concern received the approval of his Monthly and Quarterly Meetings. The unsettled state of our Society in those parts caused painful solicitude in the prospect of this visit; and his prayer was put up in the language of Moses: "If thy presence go not with me, carry us not up hence."

After the completion of this visit, he expressed his feelings in this fitting language, "Bless the Lord, oh my soul; all that is within me, bless his holy name." In the journey, which occupied about nine weeks, he had the congenial company of our late friend John Sharpless. All the service indicated above was accomplished, and its value is still remembered by Friends in Kansas Yearly Meeting. A general visit to Friends of North Carolina was performed in 1886, in company with his brother Joseph Rhoads.

Before and after this period he was frequently engaged in ministerial labors within the limits of our Yearly Meeting, either from his personally being drawn to it, or in connection with committees. As a member of the Westtown committee his labors in the ministry are believed to have been blessed.

1877. After alluding to his appointment by the Meeting for Sufferings to the Book Com-

mittee, and making observations on the distribution of Friends' writings, he says: "Having read much (religious) literature, and seen a good deal of professing Christians of most denominations, I am now well satisfied that the doctrines and practices of the ancient Friends are those of Christ and his apostles."

In 1878 he writes, "Oh, how weighty does the office of a minister of Christ often feel to me. May every unhalloved thought be brought into captivity to the obedience of Christ. May I be filled with Divine love towards all for whom Christ died; considering my own former sins, now blotted out, may I not reverently trust, through his pardoning mercy, upon faith and repentance."

First Month 21st. Recounting many mercies and blessings, he exclaims, "The hope and assurance of a rich and free redemption from the thralldom of evil, through the atoning blood of Christ is the climax of them all."

Again, "The veil seems lifted, and the way into the Holiest of all opened by Him who is the Way, the Truth and the Life."

In the course of the next year he suffered much from weak health and acute illness during which time, much searching of heart was known, and his prayers were earnest for entire purity of heart, and for communion with his Lord.

His interest in the cause of morality had led him to take an active part with others in the suppression of vicious amusements in his county, which was successful in abolishing the horse racing at Gloucester.

The evils of intemperance claimed his earnest efforts for the prohibition of the liquor traffic. He was for years a member of the New Jersey State Temperance Alliance, in the meetings of which he used the opportunity to explain the religious views of Friends. Respecting taking a public part in this cause he says, "I feel a caution not to compromise our testimonies in connection with it. I am satisfied there is no need to throw off the Friend, or our peculiar testimonies in moving amongst others, and that there is a Power which will preserve and carry safely through times of trial."

1880. In a family meeting he said, "Al my life's experience tends to increase my estimate of that religion which restrains the indulgence of the vain mind, in the friend ships and allurements of a worldly spirit."

Calmness and dignity, tempered by cheerfulness and affability, marked his intercourse with others. Firm in his convictions, and fearless in expressing them, yet with tenderness, he found a place in the hearts of those with whom he came in contact. His reverential attitude in times of worship was impressive. His ministry was clear, sound and edifying, skillfully dividing the word of Truth in vocal supplication his utterance was often in much brokenness and self distrust.

Richly endowed with gifts natural and Divine, he was a faithful steward of his Lord's goods. Using the talents bestowed, their gain was manifold to the praise of the Giver. Advancing years and impaired health formed no excuse for neglect of the Master's work. I 1887 he wrote: "Pay thy vows unto the Most High. A sense of such an obligation is present with me. Oh, that it may be attended with his grace and strength to fulfil it. We may h

nsible of our duty, but not devoted enough, to unselfish enough to carry it out. To love me and adore in Spirit and in Truth, we require to be transformed by the renewings of the mind, an infusion of Christ's spirit. And shall we not have this? Yes, He has said his Father will give the Holy Spirit to them who ask Him for it."

The uncertainty of prolonged life was evitently often present in his thoughts. The following review of his life may be appropriate: "I have been much favored with material and social surroundings and sources of joyment in my life; but now as I near three score and five years of age, though I humbly trust, grateful to my Creator for all his bounties to me and mine, there is nothing on which the spirit can rest with solid satisfaction and peace, but the merciful love of God to man through the gift of his dear Son, as our sacrifice and atonement on the cross; and of his Holy Spirit as our baptizer and sanctifier from the pollution of sin, through faith and repentance toward Him. This blessed hope is an anchor to the soul, when the pleasures of sense and intellect decay and pall on the diminished physical powers; and I bless and praise my Heavenly Father that his unmerited grace to me, a poor unworthy sinner, has been abundant in faith and love. That He has borne with me in my wayward youth, leading me out of darkness into his marvellous light, and from the power of Satan to yield myself up to Him for the washing of regeneration; and now in my advanced years not stinting me off for my weakness and infirmities; but reviving a right spirit within me, and giving me at times the joys of his salvation, and the living bread which nourishes the soul to everlasting life."

The last entry in his journal is dated Twelfth month 9th, 1902. The following is an extract: "I have been quite sick and at times seriously so, but am now able to be about the house, and am regaining my normal vigor gradually. It has been a season of deep proving as to my foundation on the only Rock, which will stand in the day of account. There seemed at one time but a narrow step between life and death; and fervent have been my petitions that the work of sanctification might be completed before the day of probation is ended, and that an entrance might be granted, as an unworthy servant, through the atoning blood of Jesus, and the washing of regeneration by his Holy Spirit, into the mansions of rest, when the spirit should vacate the earthly tabernacle. Truly I can say with the Psalmist, how excellent is thy loving kindness, oh God; therefore the children of men put their trust under the shadow of thy wings."

"Some assurance was felt in these times of trial that He would receive me for his mercies' sake."

On his seventy-fifth birthday a fresh accession of disease rapidly reduced his strength, and his life ended on the twenty-fifth of First month, 1903, with the voice of praise to Him who had redeemed him to Himself.

WM. C. COWPERTHWAIT, } Clerks.
SARAH NICHOLSON.

How the soul of man rejoices in a living God who comes in touch with the need of the hour.

THE GUEST OF EVERY DAY.

Homely work is mine to-day,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end,

Yet I pray,
Jesus, be my Guest to-day.

Not as One to dwell apart,
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,

Thus I pray,
Lord, be Thou my Guest to-day!

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask;
My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine;
"All the glory, Lord, is Thine!
Christ, I pray,
Be the Guest of every day!"—Selected.

Deep-Toned Spirituality.

Our hope of continued existence, says the *Free Methodist*, depends largely upon the tone of spirituality which we as a church are in possession of. The demand for our existence as a church at all grew out of the fact that the departure from primitive devotion and apostolic spirituality by the churches of the land; and especially so as concerning the church from whence many of us came. When we cease to be deeply spiritual, truly humble, and earnest for God and souls; when we become cold and formal and begin to ape the worldly, large churches around us; then the larger denominations at once devour us and swallow up our people. When a man ceases to be deeply spiritual and thoroughly at heart loyal to God and the principles of righteousness laid down in his Holy Scripture, when, in short, he becomes a mere religionist, a churchman, a formalist, it is then he turns from the small company of truly godly men and women, and goes in search of the crowd, the fine church-house or cathedral, the pipe organ and the trained singers—the mere place of sensuous enjoyment. Then his mind, if he be a preacher, is occupied with the thought of "how much do they pay?" or "what is the salary?"

Another journal says of its denomination that it "will prosper there not by its close resemblance to the other churches, however strongly they may be committed to reform, but by the contrast in spiritual life. If there is not some level of attainment in spiritual life as well as in reform for our people above that of the nations round about them, there is no place for us at all. We cannot be below other churches and survive; we cannot be on a grade with them and not be swallowed by them; our only hope is in being in a spiritual realm above our competitors. When our ministers faithfully preach a doctrine and a life that carries men and women up and on and out into a victory over the world, the flesh, and the devil greater than our competitors, then will the people want to hear us and then will the Lord send us a work to do that no one else is doing."

FOR "THE FRIEND."

The Home of John Woolman.

Having had occasion to visit Mount Holly, New Jersey, some weeks ago, I took advantage of the opportunity and went to see the old home of our worthy Friend, John Woolman. Tradition says his house stood on Mill Street, opposite the end of Cherry. Some years ago this house was moved to the rear of the lot and turned into a stable. It has since been destroyed by fire. As there is usually some foundation for tradition, it has been suggested that he lived here before going into business for himself, at which time he had charge of his employer's store.

Old deeds, now in possession of the Library Company at Mount Holly, tell us that John Woolman owned a large tract of land on the eastern outskirts of the town, bordering on Branch Street, which is still a country road. The house is located near the junction of this road with the turnpike, which leads into Mount Holly from Jobstown.

It is built of brick, two stories high, with a plain A roof without dormer windows facing the north. A door, in the middle of the first story, has one window on each side. There are three windows in the second story. The south side is the same, lacking the middle window in the second story. The gable end is toward the road, and attached to this was his one-story tailor shop, the front of which was glass sash with eight by twelve-inch window panes, the entrance being on one side. The shop was taken down several years ago.

The location was an admirable one for his business. Many Friends lived in that section and were mostly farmers. Those on the south of him passed his door on their way to meeting, and those on the north passed his door on their way to the grist-mill.

In his Journal he tells us that he felt restrained from expanding too much in business, and that he built a house for his wife and daughter before starting on a religious visit to England. This house was erected on a hill, probably one-fourth of a mile south of the house he was living in. Like the other house, it was built of brick, two stories high, but had a much finer outlook, the situation being a choice one, even in this day. A hall and one room occupied the front; back of these was another room, and back of this the kitchen.

John Woolman never lived in this house, having died in England seventh of Tenth Mo., 1772, while on his religious visit to that country. One of the succeeding owners of the property enlarged and remodeled this dwelling, and the old well-sweep, with a large stone tied to one end to balance the bucket, became a thing of the past. It is now a commodious, rough-cast farm-house, painted buff, with dark green shutters, and presents a pleasing appearance with the well-kept grounds. It is occupied by its present owner, who is one of the prosperous farmers of Burlington County.

W. B. Kirkbride.

Twelfth Month 20th, 1904.

"The Christian preacher may have a message to the civic life, the commercial life, the intellectual life of mankind, because these all are a portion of the social structural relation, the spiritualizing of which constitutes the Kingdom of God."

Science and Industry.

THE coast line of the United States, including bays, is 12,101 miles in extent. Alaska's coast line is estimated at 7,860 miles, so that the total is 19,961 miles.

A SECOND edition of Helena V. Sachse's "How to Cook for the Sick" proves the popularity of that excellent work, to which new recipes and formulas are now added. "It aims," says the author, "to place the preparation of food on an accurate basis, just as medicine prescribed by the physician is prepared by skilled hands from standard formulas." J. B. Lippincott Company are its publishers.

BEGINNING RIGHT.—"I do not tell my pupils that there is always room at the top," said a well-known artist the other day. "I emphasize, instead, the more directly practical truth that there is always room at the bottom. The worker who begins with the bottom job and does it too well to stay at the bottom, inevitably rises—he can't help it. Many an illustrator commences in the advertising pages of the magazines, and is so strikingly too good for them after a while that the editor has to have his work for the front page. It's the people that despise the bottom job and its opportunities that complain that it is hard to get a start.

PRACTISING MEDICINE AT NINETY.—Longevity of Irishmen is proverbial, but even in that country for a doctor to be in practice at the age of ninety is unique. Dr. Woods of Birr has that distinction, and at the last meeting of the district board of guardians it was decided to grant him a full superannuation allowance. Popular with his patients, whom he visited on a bicycle, the venerable practitioner strenuously objected to retiring when the proposal was first brought forward. He urged that he was willing and able to earn his salary, and did not wish to take money from the public that he did not earn.

OLIVE OIL TO THE RESCUE.—A tablespoonful of olive oil a day, taken internally, will help liver trouble and indigestion.

It is also healing for throat or stomach catarrh.

Serve it frequently in salad dressings, where it will be both appetizer and medicine.

For severe internal disorders or emaciated and run-down condition of the body, rub the patient every morning for twenty minutes with the oil, then with a bath towel; at night rub the spine for ten minutes, and in two months you will see a great improvement.

Mixed with quinine, then rubbed on the chest and back, it prevents cold; mixed with camphor then applied to the throat, it cures soreness; mixed with kerosene and turpentine, then used on the throat and chest, it relieves the most obstinate cough.

THE FEAR OF TAKING COLD is so strong in many people that a draught of fresh air becomes a bugaboo to their contracted, sensitive nerves. Draughts are imagined as existing everywhere, and the contraction which immediately follows the sensation of a draught is the best means of preparing to catch a cold.

Fear of accident keeps one in a constant state of unnecessary terror. To be willing that an accident should happen does not make it more likely to happen, but it prevents our wasting energy by resistance, and keeps us quiet and free, so that if an emergency of any kind arises, we are prepared to act promptly and calmly for the best. There are big and little nervous fears, and each and all can be met and conquered—thus bringing a freedom of life which cannot even be imagined by those carrying the burden of fear, more or less, throughout their lives.

THE LOAVES OF PHARAOH.—Loaves of bread thousands of years old have recently furnished an interesting study to scientists abroad. Professors Brahm and Eudowald have analyzed a number of specimens found in Egyptian tombs, and Dr. Lindet has examined some old Roman bread dating back before the Christian era. The Egyptian bread was more than 3500 years old, but was still recognizable as a cereal product prepared by baking. Grains still retained their peculiar structure, while dead yeast cells were plainly discernible. The grain of which the bread was composed was emmer, which is related to our modern wheat. These ancient Egyptian loaves had the appearance of being charred as if by fire—a circumstance due to slow oxidation by the atmosphere, going on through thousands of years. It was ascertained by experiment that the same effect would be produced upon new bread by exposing it for forty-eight hours to a temperature of 220 degrees Fahrenheit. In either case the process was one of combustion. —*Kansas City Journal*.

LINCOLN AND THE BIRD.—In "Our Birds and Their Nestlings" we find this story of Abraham Lincoln:

In the early pioneer days, when Abraham Lincoln was a young attorney and "rode the circuit," he was one day traveling on horseback from one town to another with a party of friends who were lawyers like himself.

The road which they traveled led across prairies and through woods. As they passed by a grove where the birds were singing merrily, they noticed a baby bird which had fallen from the nest and lay fluttering by the roadside.

After they had gone a short distance, A. Lincoln stopped, turned, and said, "Wait for me a moment; I will soon join you."

As his friends halted and watched him, they saw A. Lincoln return to the place where the helpless bird lay on the ground, and tenderly take it up and set it on a limb near the nest.

When he joined his companions, one of them laughingly asked, "Why did you bother yourself and delay us with such a trifle as that?"

Abraham Lincoln's reply deserves to be remembered. "My friend," said he, "I can only say this—that I feel better for it. I could not have slept to-night if I had left that helpless little creature to perish on the ground."

PHILADELPHIA GIRL AS MASTER MARINER.—That a society girl is of necessity a butterfly, is too ancient a fiction to need refutation. But Jane Morgan, a daughter of Randall Morgan of Philadelphia, has just successfully passed an examination before the local United

States steamship inspectors, and is now titled to rank as a "master mariner."

A master mariner must be able to handle ship under all circumstances, and to understand the intricacies of harbors and channels. It is said that there are but four other women masters in the United States, and but very few in the world. She is the only one known to this port.

It was the desire to command her father's yacht that led Jane Morgan into the two year course of study necessary to secure a license. As her license reads "for all oceans," she is, by it, proven capable, not only of taking charge of a yacht, but even of an ocean liner. An ordinary license restricts the owner to coast travel, and often prescribes the limit of such travel: Jane Morgan's stands for the highest order of steamship and navigational proficiency.

Even should the essay naught more than command of her father's yacht, which is 52 feet long with a 27-foot beam, Jane Morgan will have proved herself one of the women whom the verb "to do" is of more value than the verb "to be."

THE STAR ANTARES.—In the constellation Scorpio, seen, when visible at all, low down in our southern sky, is a star of about first magnitude, called Antares. This object is, according to measurement of its parallax by Sir David Gill, enormously distant and must therefore be a colossal body. One of our astronomers, J. E. Gore, computed from photometric considerations, that its mass is probably 88,000 times that of the sun. As a result the tendency of astronomers is to do whether such differences as these figures in exist among the celestial orbs, but undoubtedly the mass of Antares must be exceptional. Prof. Larkin of the Lowe observatory, California, points out that round this great star is a wide region "about as void of stars as any known to the telescope." Many star fields are encountered in the heavens. "The blackened and waste areas show no stars, if any, they are on the extreme limit of vision in this splendid and pure mountain air. These dark expanses no trace of the delicate pearl white, shimmering background of sidereal structure can be seen. The inference is that all the matter once in this area been drawn in to build up the colossal sun-tares." The space has been swept clean in the constellations Sagittarius and Scorpio there exist many black fields without a star or nebulous background. —*London Graphic*.

You can make the clock strike before hour by putting your own hands on it, but will strike wrong. You can tear the rose open before its time, but you mar the beauty of the rose. So we may spoil many a gift blessing which God is preparing for us by our own eager haste. He is weaving our lives to patterns of beauty and strength. He has a perfect plan for each. Don't pull at threads of life. God's love is the motive all day, to give us unexpected and surprising blessings. —*Selected*.

THE crisis of life is usually the secret of wrestling.

THE ABSOLUTE SIMPLICITIES.—A few days a cultivated lawyer, an alumnus of one of the best colleges in the country, a traveler in many countries, liberal in his religious views, holding to the fundamental principles of orthodox Christianity, approached the editor of this paper on the cars and said, "Here is a problem for you that I cannot solve. I do not see why clergymen when they find men their audiences supposed to be learned or ignorant, do not understand that if they wish to gain their respect or admiration the surest way to do so is to stick to the absolute simplicities as they would if they were not present." The "absolute simplicities" were added to by minds of the highest grade in the country, and they are most frequently repeated by the half-educated, the persons who are addicted to phrase-making rather than to thinking, who take their language from books they read, or who are afraid to be original in speech lest they should not be able to reach a sermon of the conventional length. The absolute simplicities in the realm of religion are sharp as crystal or they will not be understood. The days of pompous styles are over. Now and then a man appears whose religious condition is semi-hysterical, who can attract a large concourse merely by his energy, dramatic delivery, and other sensational methods; but not much comes of it. Beecher drew vast crowds, and he was a man of the absolute simplicities; so is Dr. Cuyler; so was Mr. Hall; so was Wm. M. Taylor; so, presently, was John Wesley, and, in language ideas, also George Whitefield. Wendell Phillips adhered to the absolute simplicities, and the consequence was that there was not a second time when he spoke that he was listened to.

The absolute simplicities are as essential to the pure character as to an intellectual endowment, and the love of them is the fountain of sincerity and the source of permanent conviction.—*Christian Advocate.*

"Men," said Tolstoi, "are fractions." In the soul the best qualities, the real merit man, the numerator, and the opinion he has of himself, the denominator. The larger the denominator, you know, the smaller the fraction of the numerator.

Items Concerning the Society.

The Philadelphia Meeting for Sufferings is now issuing an important and timely address on "Sacredness of Human Life"—a tract which will receive widespread attention.

The name of Henry Longstreth, as publisher, is associated with many books relating to Friends, history and doctrine, generally reprints of standard English books more familiar to the generation just past than to the present. It is nearly a century since he gave up his book-publishing business. He died at Lansdowne, Pa., on the 25th of Twelfth month, in the ninety-first of his age.

Friends, William C. Allen and William B. Bay are reported to have arrived at Porto Rico on the 14th day, Twelfth month 22d, beginning their religious service of some four months in the West India Islands. George G. Williams, of Boston, a member of New England Yearly Meeting, is said to be expecting also to pay a

religious visit to the West Indies during the winter.

A correspondent writes: "Now that there seems to be some interest manifested in our principles among some members not heretofore, apparently at least, much concerned the *Journal of Thomas Story*, especially in the abridgement published at 20 S. Twelfth street, Philadelphia, commends itself to me as one of the clearest 'manuals' of Friends' doctrines known to me. Thomas Story was a great controversialist, and in his frequent disputes was able to set forth our doctrines very clearly in convenient form for inquirers."

Notes in General.

The Central American Republics have a curious clause in their postal regulations. The posts that go by water or railway are required to carry the Bible without charge.

Dr. Dunning says, "The denominational newspaper is almost the only means by which intelligent unity and co-operation of the whole denomination can be secured."

Campbell Morgan says: "We smile in our broad-minded way at the Roman Catholic index of forbidden books. I often wish I could make an index of forbidden books for our young people."

M. Combes, the author of the Government's bill to separate Church and State in France, which the Parliamentary committee has voted against as not being radical enough, was educated for the Roman Catholic priesthood and actually took orders.

The belief is shared by many, that "the witnessing of those athletic contests and so called sports in which physical injuries and even death often result, tends to familiarize the public with brutality and a lowered sense of the sacredness of human life."

It is said that thousands of children in Paris alone are in the streets who formerly attended the free schools for the poor of the different religious orders. In the small villages and towns of France the Church schools are the only schools. The suppression of these schools leaves the children without instruction.

The religious movement in Wales which seems to be spontaneous resembles the great revivals in the days of Whitefield and Edwards. The principal leader is a young miner who speaks with simplicity and directness, but the remarkable awakening has also extended to many places which he has not visited at all. Ministers and laymen of all denominations speak of it and enter into it as a work of Divine power.

Madison C. Peters, of the Broad Street Baptist Church, Philadelphia, in which he has acted as a permanent supply, has severed his connection with that church, believing that he can reach more people by preaching in a near-by theatre which will hold three thousand people, and which for the five evening services he has already held, has been filled. M. C. Peters has also engaged a theatre for First-day afternoons and proposes working in the slum district in the morning.

It is a remarkably general sentiment among religious people that the Church should get back to the simple life and simple forms of worship of the Lord in order to prosper. Voices are heard on all sides mourning the departures from the way of God. As a result of this departure most of the churches are gaining very slightly in numbers and power and some are going back. Is it not a little noteworthy that some of the most worldly churches have the smallest percentage of increase?—*Christian Instructor.*

The winter series of University Extension lectures in Association Hall, Philadelphia, began on Second-day evening of this week with a lecture by Edward Howard Griggs. On Third-day afternoon Henry Van Dyke, of Princeton, delivered a single lecture on The Moral Law in Art.

On Third-day of next week John Cowper Powys will begin a course of six afternoon lectures on Representative American Writers. His scholarship, united with exceptional skill and magnetism as a speaker, promises to make his University Extension work in this country as notable as that which he has done at home.

THE LANGUAGES OF INDIA.—Among the 145 distinct languages spoken in British India, says the *Nineteenth Century*, are some possessing only a few hundred words, others rivaling English, as Dr. Grierson says, or Russian, as I would say, in their copiousness; in which every word is a monosyllable, others in which some are elongated by agglutination till they run to ten syllables, like *da-pa-l-ocho-akan-tahen-tae-tin-a-e-a* Santali word meaning "He who belongs to him who belongs to me" will continue letting himself be made to fight." Some of these divers tongues lack verb and noun, others are as complex and systematic as Greek and Latin.

THE TORONTO CONFERENCE.—We have received a copy of the book entitled "Proceedings of the Friends' General Conference,—First-day School, Philanthropic, Educational, Religious, and Young Friends' Association,—held at Toronto, Canada, 1904."

This was a conference of members of Yearly Meetings which have been willing, for distinction's sake, to forgo the appellation of "Orthodox." The various interests set forth in the above title are presented with clear ability by various voices which took part in the conference. Some of the prepared papers are strong, suggestive and valuable for the points which they would teach. The book comes to us marked as "Ethics." In that field it shows forth in many places, an advanced enlightenment. In this connection religious allusions would hardly fail to appear; but a cursory examination, while falling on some savor of unsettlement, shows as regards doctrines little said, and little for us to say. Whatever our difference in "theology" or its absence may be, the book seems to be made up of concerns and thoughts of men and women bent on the betterment of the condition of mankind.

The recent incorporation of the National Armenia and India Relief Association makes it very convenient and appropriate to forward funds for the thousands who are starving and freezing in Eastern Turkey through their treasurers, Brown Brothers & Co., 59 Wall street, New York.

Reliable information received from Dr. Norton, the U. S. Consul at Harpoot, who, under the direction of the Government at Washington, visited the Sassoun region and has just rendered his report, gives the facts. Small bands of Russian and Persian Revolutionists enter a town and barricade themselves. The Turks, irritated by their presence, order the indiscriminate killing of Christians, and thousands of helpless women and children, deprived of their husbands and fathers, plundered and burned out of their homes, appeal to Christendom for aid.

The Turkish Government announces that aid is being given and for a very short time distributes a cent a day for each individual, and then leaves them to starve. The Consul says: "Their case is one appealing most strongly to the sympathies of the benevolent." R. M. Cole of Irtlis, missionary of the A. B. C. F. M., is familiar with existing conditions and with the facilities of meeting the exigency." To him the Association has cabled funds

and pleads through its Secretary, Emily C. Wheeler, of Worcester, Mass., for further aid.

At least as important as the recent "airship" achievements at St. Louis, though not so sensational, and therefore not so interesting to so many people, are some experiments that have been made there with small rubber balloons that were sent up by Prof. H. H. Clayton of the Pitts Hills Observatory, in order to acquire information about the upper air currents. These balloons carried only self-registering instruments to determine the highest point reached, and the temperature there and the velocity of the currents were estimated from the distance from the starting place at which the balloons descended after they had been exploded by the expanding gas. This explosion in most instances occurred at a height of about ten miles, and there was enough left of the envelope to act as a parachute and bring the instruments safely to the ground. The experiments proved that at altitudes above four miles there is, even in midsummer, a region of perpetual ice and snow and an upper air current with a greater velocity than the lower, or surface, air currents, blowing as steadily from the west as the current of the Gulf Stream runs. The steadiness of this motion is shown by the fact that all the balloons sent up in the Ninth Month experiments were found within twenty miles of Nashville, Ill., although they took east, south, north, and northwesterly directions while in the lower, or surface air currents. One balloon, freed in the Eleventh Month experiments, and returned from Farrar, Perry County, Mo., sixty miles southeast of St. Louis, showed an altitude of five miles with a wind velocity of sixty miles in an hour and a half, proving that the velocity of the air currents increases in Winter, with a slight variation in the direction. By the use of those balloons facts unattainable by means of kites or ordinary balloons are secured, and their meteorological value is considerable.

SUMMARY OF EVENTS.

UNITED STATES.—The submarine tunnel, connecting Boston and East Boston, was opened for public travel on the 30th ult. The tunnel is double-tracked, 1.4 miles long, 2700 feet of which is under the harbor waters. The cost of construction was \$3,000,000. The four and one-half years have been consumed in constructing the tunnel, in the accomplishment of which many difficult engineering problems had to be solved, chiefly on account of the maze of underground pipes, sewers and wires located on the Boston side of the harbor, and also because of the at all times perilous nature of the work of digging the large passageway underneath the bed of Boston harbor. The tunnel is built entirely of concrete, and is the only tunnel of that kind in the world. It has a maximum width of 23 feet 8 inches and an average height under the harbor of 20 feet 6 inches. It has been leased to a railroad company, and the time occupied in permitting the railway between the two cities, the railroad has been reduced from thirty minutes to six minutes.

It is stated that Secretary Taft is determined to make an experiment with Porto Rican labor in the construction of the Panama Canal. It is proposed to place about five hundred Porto Ricans at work on the Isthmus at the earliest practicable day.

A meeting of scientists recently held in this city, A. Lawrence Rotch, of the Blue Hill Observatory, read a paper describing the results of experiments with balloons in ascertaining the temperature of the atmosphere at great heights. "From the barometric records the maximum height attained was found to be about 51,000 feet, where the temperature was 68 degrees Fahrenheit below zero on Ninth Month 23rd. At a height of about 45,500 feet the temperature was minus 72 degrees Fahrenheit, on Twelfth Month 2nd, the lowest temperature, minus 76 degrees, occurring at a height of about 33,000 feet on Eleventh Month 26th."

A despatch from New York of the 29th ultimo says: After truly heroic work by the lifesaving crews from Sandy Hook and Fire Island the captain and twenty-nine members of the crew of the British steamship *Drumcliffe*, who has been in imminent peril on the stranded vessel for four days, were brought to shore safe and sound to-day. Commenting upon this achievement *The Public Ledger* remarks: "Exhausted but persistent, the life-

savers triumphed at last, and the three trips which they made to the battered hull are to be mentioned with the deeds which have been recited in enduring verse."

On the 27th ult. an unusually large number of horses in this city were found to have been seriously diseased on account of over-feeding during the two preceding days observed as holidays. It is stated that notices since the outbreak of epidemic several weeks ago have not only been sent to veterinary surgeons but also have been confronted with such a serious epidemic. The unprecedented prevalence of the malady is attributed to the over-feeding of the horses in warm stables while they were idle because of the double holiday.

It is stated that in Colorado Springs the Chamber of Commerce has gathered statistics showing that over 100,000 evergreen trees are used yearly in the State of Colorado for the Yuletide celebration. Inasmuch as the age of the tree cut for use at this time varies from fifteen to twenty-five years, the loss to the forest area is great. The removal of 100,000 evergreens seriously affects the water supply. It is estimated that the removal of that many trees involves an annual reduction of from seven to ten cubic feet of the conserved water supply, "which, from a commercial standpoint, is worth more than the value of the trees."

The cotton crop this year is reported by the Census Bureau to be nearly twelve million bales, an excess over that of last year of more than three million bales. As a consequence the price has greatly declined, and prices have been reached which are lower than for nearly three years, some sales for future delivery having been made at less than seven cents per pound. A general revival in the cotton-weaving industry has occurred. Inasmuch as the cotton of the Southern States, in order to prevent a further decline and to advance the price, a portion of the cotton which had not been marketed has been burned by farmers and merchants. It is said that more than \$100,000 worth has thus been destroyed. A general inquiry appears to warrant the statement that it will pay to produce cotton at from six to six and a half cents per pound. Representatives of local banking interests, railroads in the South and capitalists concerned in the conditions of the cotton market have formulated a plan to avert demoralization in the cotton market, preventing further burning of the crops by Southern growers and to insure a steady price for the staple in the future.

A despatch from St. Petersburg was issued by the Czar of Russia on the 26th ult., which according to a despatch from St. Petersburg deals with practically all the subjects brought to the Emperor's attention by the memorial of the Congress of Zemstvos presidents held last month, and, while not specifically directing the Government to carry out the various reforms in their entirety, as demanded by the various committees that each shall be referred to the Council of Ministers, with orders to report promptly on the fullest measures of relief which can be accorded on the various subjects.

It promises a full and equitable enforcement of existing laws; assures the Zemstvos of the fullest possible measure of self government; and the enforcement of the laws now existing in their behalf; promulgates a scheme of workmen's insurance, and promises a full legal trial of all persons accused.

The ukase has been given a decidedly favorable reception by the press. *The Norve Tidsning*, concluding a long analysis of the document, and hoping that it will realize all the best expectations of the most liberal-minded Russians, and hope and believe also that it means the dawning of a better day and bringing more light and warmth and life into national existence throughout the empire.

On the 2d inst., terms of capitulation for the surrender of Port Arthur to the Japanese were agreed on, and hostilities in that neighborhood have been suspended for a definite period. The siege of this fortress has lasted eleven months.

A London special gives graphic details of the devastation caused by a moving bog in the county of Roscommon, Ireland.

The bog, which is known as that of Cloonsheiver, is three miles from Castlerea. When it began to slide it moved three-quarters of a mile in a few days, covering everything in its way with peat and water to the depth of eight or ten feet.

The moving portion was about three hundred yards square and had been carried a distance fully three-quarters of a mile.

Many of the houses of the hamlet of Cloonsheiver have wholly disappeared, while all that is to be seen of the others is the chimney tops.

Captain Thwing, of the steamer *Harold Dill*, which has returned from the east coast of Siberia, tells of an invasion of the cities and villages of the Kamchatkan Peninsula by hundreds of starving Siberian bears.

The ferocious animals, driven from the mountain hunger, made their way to the inhabited regions of coast and for days kept the natives in a state of siege.

In a small town near the city of Petropavlovsk, one of the savage bears were shot in a single day and so killed among the houses in search of food.

NOTICES.

Received from James Hobson, Agent, Ireland, 10, Herbert Pearman.

Wanted.—Experienced Friend desires position as companion, care of invalid, or housekeeper.
Address "E." Office of THE FRIEND.

Wanted.—A middle-aged woman, or younger, competent to manage household duties in a small family.
Address "R." Office of THE FRIEND.

Young Woman Friend, attending night school, de-employment during the day, either clerical or in the Good penman.

Address "L." Office of THE FRIEND.

A YOUNG woman Friend wishes position as stenographer among Friends. Experience five months.
Address "Y." Office of THE FRIEND.

Lansdowne Monthly Meeting has appointed a Meeting for Worship, to be held in the Lansdowne Friends' Meeting-house, on Fifth-day evening, First Month 12th.

Westtown Boarding School.—For conven- of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M. 2.48 and 4.32 P. M. Other trains are met when required. Stage fares on Fifth-days: after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Secy.

Friends' Educational Association.—A meeting will be held at 140 North Sixteenth Street, Philadelphia on Seventh-day, First Month 14th, 1905, at 2.30 P. M., program of unusual interest to parents, as well as to students, has been prepared, and a cordial invitation is extended to all interested:

1. The Home as the Real Training Ground for the Child.—Eufus M. Jones.
2. "Some Suggestions on Home Training."—E. C. Emble.
3. Five Minute Papers or Remarks.—Jonath Rhoads, Amelia Mott Gummere, Mary H. Haines, J. Garrett.
4. Discussion.

THESSA WILDMAN, Secret.

DIED, on the twentieth of Eleventh Month, 19 her home near Barrowsville, Ohio, REBECCA PICKER the eighty-fourth year of her age, a member and ex-Stillwater Monthly and Particular Meeting. She was the wife of William Pickett, to whom she had been faithful helpmeet for more than sixty-four years, during the course of her long and useful life, it could be said, she was the Saviour, she displayed on her children rise up and call her blessed, "being dead, yet speaketh."

—, on the twenty-second of Eleventh Month, ANN ELIZA BACON, widow of Wilmon Bacon, sixtieth year. A minister and formerly a member Greenwich Meeting, New Jersey. Being of a cheerful disposition and leaning with great confidence upon the arm of the most and quietest, she was very heroic through a long term fiction incident to declining years and to peculiar infirmities. As a much concerned Christian she was assiduous in giving counsel and extending over her children. Her encouragement by the presence, she assured them, were given to her for all her labors, and her works to follow them in their conduct.

RELATIONS.—The decease of LOUISA DEWE, widow, in our No. 23, was reported to us a forty-fifth year of her age. Word has since come it should have been written "the forty-sixth year."

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Co-operation.

The Christian work which the Head of the Church calls for is not so much operation, co-operation. Members may be hard at work, but if independently busy they are not gathered church.

We are members one of another, so that a member's operation must affect his fellow members; confusedly, at cross-purposes or unhelpfully, if it is not co-operative; harmoniously and fruitfully if under well-balanced operation. The one is a condition of sickness, the other of health.

But if all the members were strenuously co-operative merely with each other, very effective and aggressive work through this union of forces might appear; but yet it could be a case of insanity—that is a working independently of the Head and out of co-operation with it. They would not be doing Christian work, owned by Christ as his.

Therefore we say that the labor which the Head of the Church calls for is not simply operation, but co-operation; and not co-operation with members with each other only, but with Himself. Then as laborers together with fellow-members must be working co-operatively together in unity of exercise, and the operation of the individual is made normal and healthy. Centered in Christ as personally authorized by Him, the best work is done, and the most.

The apparently solitary worker moved by Christ—bearing his yoke with Him—is doing co-operative work, not with the Master only, but with all fellow-members. It is not for the mechanic always to know how this piece of work he is turning out is to comport with the product of some other workman, in building up a structure designed by the Architect. We may think that his peculiar service is independent of what all others are doing;

but it cannot be so if handed down to him from head-quarters. There is some place in the Designer's economy for it to fit. The solitary work is co-operative enough with fellow-beings, and in good company enough with an appreciative Master Builder, if conformed to his appointment.

The whole operation and business of Christian work is co-operation with Christ. Whatsoever thy hands find to do is done as "unto the Lord," if it is done as from the Lord, and with Him. Co-operation with his Spirit is the only Christian service; and co-operatives with the same Master are sure to be union workers and a church under the one Head.

Christian service, or endeavor, is not guesswork: "for whatsoever is not of faith is sin." It is not the "nevertheless-let-me-run" activity towards an object that seems good, for the uncommissioned runner but wastes his breath. It is not the choosing what we shall do, but whom we shall serve. It is the hearkening unto the evidence of Christ's word in our hearts and then doing it. And the youth by beginning in little things or duties manifest to the heart, can learn one by one the letters of their spiritual alphabet so as to discern and read the living word of Christ, made clearer and clearer by obedience, which is but another name for co-operation with Him.

FOR "THE FRIEND."

"THERE is a secret and inexpressible joy in possessing in oneself a deep inwardness which God alone knows, and from whose impulsion we live, and draw the spontaneity, and the daily renewal of our courage and the most powerful motives of outward action. When this intimate life loses its intensity, when man neglects it to care for the surface, he loses in value all that he gains in appearance.

By a sad fatality it also happens that often we are of less value, in the same measure as we are more admired. And we remain convinced that that which is best in the world is that which we do not know, for only those know it who possess it. If they told it they would at the same time deprive it of its perfume."—"The Simple Life," Charles Wagner.

T. H. W.

12th Month 30, 1904.

THE more faithfully one apprehends that for which he is apprehended by God, "the loftier his purpose is, and the more sure will he be to make the world richer with every enrichment of himself."

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 203.)

In accordance with the terms of the treaty of 1842 the Indians residing on the Buffalo Creek and Tonawanda Reservations were to remove therefrom, and were to be paid for their improvements, as also for the land. The value of the former upon the Buffalo Reservation was fixed upon by arbitrators, and the Indians residing there quietly withdrew from this tract in 1843 and 1844, and for the most part settled upon the Cattaraugus Reservation.

Those residing upon the Tonawanda Reservation having constantly opposed the treaty of 1842, declined to receive any of the money, which by its provisions should be paid to them; and also refused to allow the arbitrators to come upon the land to make an appraisement of their improvements. One of the white claimants undertook to expel one of the Tonawanda Indians by force, whereupon the matter was brought into court, which decided that the proper steps had not been taken to justify the claimant's action, and sustained the Indian. For several years the rights of the Tonawanda Indians to their reservation remained unsettled, and much litigation ensued, but in 1859 another treaty was made, by which they parted with 5,000 acres of their land and retained 7,000 acres; the latter they now hold in "fee simple."

In the autumn of 1842 a flood in the Allegheny River destroyed much of the crops which the Indians were depending on for their support, and the winter of 1842-3 proved to be a severe one. At this juncture Friends again assisted the Indians by distributing corn and potatoes amongst them, and in buying oats for their stock. Robert Scotten reports under date of Fourth Month 2nd, 1843, that he had purchased 500 bushels of corn, 1260 bushels of potatoes and 647 bushels of oats; which he divided among the more needy, and that thus they had been saved from great suffering, and that many had expressed their hearty thanks to the Quakers at Philadelphia for helping them in their time of need.

In a communication to the Committee about this time, signed by nine of the chiefs, they acknowledge the kindness which had been shown them by Robert Scotten and also their sense of his disinterested labors, particularly in the cause of temperance, many having reformed who had been objects of his care.

In the Fourth Month, 1843, Ebenezer Worth, a member of Bradford Monthly Meeting, Pa., under the belief that it was of Divine requiring laid before that meeting a prospect of offering his aid in carrying out the views of the Committee towards the Indian natives, which after serious consideration was united with by that meeting. Shortly afterwards it engaged the

attention of the Committee, who concluded to accept his services, and he accordingly soon went to Tunesassa. Robert Scotten remained a few weeks after his arrival, and introduced him to a knowledge of the condition of the concern, and also among the Indians, and in the Sixth Month, 1843, returned to his home. Ebenezer Worth, whose sympathetic and exercised mind soon became deeply interested in the work in which he had engaged, remained for a number of years closely occupied in visiting among and advising the Indians.

Among the valued members of our religious Society who have been concerned for the welfare of these Indians, there has probably been no one whose Christian example and earnest labors have been more productive of good to the Indians or left a stronger impression on the neighborhood than those of this beloved and respected Friend, who has been regarded by some as the John Woolman of his day. In a Memorial issued by Bradford Monthly Meeting respecting him, it is stated, "He labored earnestly for the building up and strengthening of the weak places in the walls of our Zion, and the promotion of truth and righteousness among men; the meek and unassuming manner in which he performed his religious and social duties, bearing ample evidence that he sought no selfish aggrandizement or the praise of men, and giving a savor and seal to his services hard to gainsay or resist.

"In the year 1843, after a season of deep mental proving, he became assured that an impression which had for a considerable time rested weightily upon his mind, was a religious duty required of him by his Divine Master, whom he desired to obey and serve without any earthly reservation, to leave his pleasant and comfortable home, and all its endearments, and go to the Allegheny Reservation, in the State of New York, to assist in carrying out the concern which has long rested on Philadelphia Yearly Meeting for the civilization and improvement of the Indians residing thereon. And his offer of service having received the approval and encouragement of the Indian Committee, with the approbation and unity of Friends at his home, he soon after entered upon that important engagement, in which he continued about seven years, faithfully laboring among those poor people, under a deep religious concern for the promotion of their best interests, both temporal and spiritual; his unassuming manner, and firm, disinterested zeal on their behalf, ultimately inspiring a confidence, and giving him an influence with them which very few have obtained.

"After ceasing to reside near them, his concern for and deep interest in all that pertained to their well-being remained with him to the last; and often has he been heard to refer to the time spent among them, as affording in the retrospect some of the most satisfactory recollections of his life.

"He was blessed with more than a competence of this world's goods, which he used without abuse; distributing thereof with a liberal hand and generous heart to suffering humanity in want, his mind being humbled under a sense of his accountability as a steward and the awfulness of having to render a final account thereof."

In THE FRIEND, Vol. LII, page 270, &c.,

there is published a series of articles containing a brief sketch of his character and extracts from his diary and letters, many of which, written at Tunesassa, convey an instructive view of the motives which prompted him, and the exemplary life which he led, in endeavoring to assist the Indians in different ways.

In the early part of 1843, some of the Indians residing near the Horseshoe Bend, in the upper end of the Allegheny Reservation, and also those living on the Corn Planter's tract, having expressed a strong desire that Friends would render them aid in schooling their children; and it having been represented that about forty at the former and fifteen at the latter place were then ready to go to school; Ebenezer Worth was authorized to employ a teacher for each at the expense of the Committee: provided he could procure suitable persons of good character to undertake the service. He was also desired to exercise a proper supervision over these schools, and report their situation as well as that of other schools on the Reservation, at least once in three months to the Committee. In addition to visiting these two places, which are probably thirty miles distant from each other, he was engaged in teaching a school himself at Cold Spring, about midway between them, at which he had in the Eleventh Month, 1843, as many as twenty-seven scholars.

In one of his letters Ebenezer Worth observes, "Although it has been something of a trial to submit to it, it has appeared to me to be my proper place and the service required of me, to spend nearly all my time on the Reservation in assisting and instructing the Indians." When not engaged at his school, he frequently not only advised the Indians in regard to the best method of clearing and cultivating their land, building houses, &c., but worked with individuals at times in order to encourage them, and manifest his interest in them.

At this time there appeared to be an unusual number of new buildings begun and additional land cleared by the Indians on the Allegheny Reservation. With the settlement of questions respecting the occupancy of these lands which had long agitated them, they entertained fresh hopes that they would be allowed to enjoy the fruits of their labor; and were thus induced to enter upon further improvements. The frequent visits of Ebenezer Worth from family to family and his sympathy and judicious help thus extended had also, we may believe, a strong influence in encouraging such efforts.

The Ogden Land Company caused fresh anxiety at this time by directing a survey to be made of the boundaries of the Allegheny Reservation, also that it should be divided into sections and quarter sections, the latter of one hundred and sixty acres each. The chiefs found themselves somewhat divided in sentiment in regard to allowing this work to be done, and desired the advice of the Committee in relation to it.

After consideration the Committee informed them that they could "not perceive that there is anything in the treaty last made, or any other with which we are acquainted, that requires such a survey and division to be made. We are also apprehensive that such a survey

will, if made, give the Ogden Company an advantage which they ought not to have of your land. We think you ought firmly, peaceably, to forbid the surveyors from viding that reservation at all."

A letter containing this information was terpreted to eleven of the chiefs in council on the twenty-second of Third Month, 1848, who were united in accepting the advice, immediately sent word to the parties engaged in it that they would not have their reservation divided off into lots. These surveyors, as having traced the boundaries of the Reservation, did not proceed further to make division of it.

A few months later another attempt made to survey the lines on the reservation in order to divide it into sections, but chiefs acting with much firmness, and two them standing before the compass, prohibited the surveyor from proceeding, and he reluctantly withdrew.

(To be continued.)

Getting Along With People.

Two men of affairs were discussing a knack, or want of it, which some men display of getting along with their fellows. One of them named an acquaintance who had but only four years out of college yet was at head of a branch house of the concern who employed him. Said he:

"He is a great fellow to get along with people. No man would, of course, be put in a place of such responsibility without integrity, fair quickness and ability and a good education. But there are scores of men who have all those qualities and yet they do not go forward, because they cannot exercise authority. If they receive any they make the man under them cross and resent petty tyrannies, or else they are too good natured and lose the respect of the men, are imposed on by them and don't get any work out of them. It seems to be the rare thing to find young men who have dignity, keenness enough to maintain discipline, yet can make their subordinates bear the yoke cheerfully and render good service. Marry, fine, brainy fellow of noble traits fails in because he can neither manage men nor work with them on an equal basis without keeping them in a state of constant irritation. Is the divine touch of humanity which makes a real leader."

HAPPINESS is the great paradox in nature. It can grow in any soil live under any conditions. It defies environment. It comes from within; it is the revelation of the depths of the inner life as light and heat pour the sun from which they radiate. Happiness consists not of having but of being; not of possessing but of enjoying. It is the glow of the heart at peace within itself. Martyr at the stake may have happiness. A king on his throne might envy. Man is agent of his own happiness; it is the aroma of a life lived in harmony with high ideals. What a man has he may be dependent others; what he is rests with him under. What he obtains in life is but acquisition, he attains is growth. Happiness is the joy in the possession of the intangible. lected.

FOR "THE FRIEND."

Selections from Charles Rhoads' Journal.

[At the request of loving and interested friends, the family of Charles Rhoads feeling to share portions of his private Journal with the readers of THE FRIEND, a paper in which he took an active interest for many years.—EDITOR.]

Of these occasional memoranda he writes:—"I began on some loose sheets of paper to write down an account of certain events in the life of my dear wife, and some of my own, and our beloved offspring . . . that perhaps you might profit by the experience of a father, whose mistakes in youth should warn them not fall into the same errors, and whose sense of a compassionate Saviour, when accepted in years, might encourage them to trust in, and submit to that grace which bringeth salvation through Jesus Christ."

The first record of his spiritual impressions is made in his thirty-first year, dated Third month 20th, 1859:—"I think it desirable to record a circumstance that occurred on this day, which although probably unknown to any but mine, and I apprehend not observed have caused a marked influence on my demeanor, yet was in my estimation the most important to me of any occasion in my existence hitherto. For years now past, and indeed from my earliest youth, thoughts of eternity and the welfare of my immortal part engaged much of my attention."

Then he writes of the long period of doubt and earnest aspirations for faith, which was followed by a special visitation of the Holy Spirit, in a meeting in Philadelphia, an account which appears in his Memorial, printed in these columns two weeks ago—and he concludes as follows:

"I have always thought it most specially desirable that I should not have to await a death-bed to prove my love for Christ, considering such occasions as but indifferent proofs of my sincerity, when compared with conversion and a religious life in time of health and prosperity. I think I may say that I was through His unmerited mercy favored to feel the real love for my adorable Saviour on this day, so that my whole heart was, as it were, taken up as it has never been before. It did not suddenly appear to others, but I feel if the gift of true faith was now, in some measure, granted me; and I earnestly pray that I will withhold His hand until He has set my feet surely on that Rock, which is Christ. I am conscious of great natural depravity and weakness, and of much to be put off, and much to be learned in His school; but through His aid, I am resolved to travel in 'the strait and narrow way that leads to life,' from this day forward in my earthly pilgrimage."

In 1866 he writes: "Surely after we have the remission of past sins, through faith and repentance, there is still a work of sanctification to be known. I do not mean we can go sinning and repenting as we may please, and yet be all the time safe and accepted in His love; but it seems to me the 'motions of sin' in our flesh are still felt, and—although they yielded to—they produce a sense of unholiness that is at war with that purity, which the Divine Being requires in His creatures. That this internal impurity, be it ever so

slight, may be all purged away, through the sanctifying power of the Holy Spirit in my heart. Our Saviour prayed that His disciples might be sanctified through His Father's truth. I do believe that sin and all its defilements may be and *must* be purged away from the soul *in this life*, but it seems to me a *progressive work*, not accomplished all at once in most cases, though that is *possible with Him*, and we have some instances of it. Our salvation is only secure upon condition that we abide in the true Vine, and a growth is to be looked for in the living branches. I wish to record my gratitude to my Saviour for the refreshing Meetings I have so generally enjoyed of latter time, and the contrast in this respect, to my experience for several years after I had become seriously awakened. I state it for the encouragement of any who have felt as I did during a long season of death and barrenness of spirit in Meetings for Worship, consequent upon a wandering mind and the intrusion of earthly thoughts, even at seasons when they were exceedingly distressing to me, but seemed to be pressed upon me by an unwearied adversary, till my soul fainted for the presence of the living God. Blessed be His mercy in that He heard me, after a long struggle and many cries and prayers for deliverance, so that I have to render to Him the incense of praise for the sweet seasons He has given me in our silent Meetings at Haddonfield!"

Ninth Month 13th, 1866. "I this day attended our Quarterly Meeting. These Meetings have been, almost always, occasions of deep introversion of spirit, accompanied with a sense of reverential fear lest they might not be known to realize that object for which we profess to hold them—the solemn worship and service of the Almighty. I have, however, been mercifully favored to feel after most of them (since a member here) that it was good for me that I had been there. The Meeting to-day was, to my view, as a season of warm showers descending on the tender grass. Clarkson Sheppard was present, and was anointed to be the chief instrument through whom the Holy Head dispensed these blessings. My own impressions before he rose were of an unusual character in some respects, as I felt unexpectedly drawn to consider the nature of true Christian baptism and some views respecting its spirituality, and the doctrines and practice of our Saviour and his Apostles in this regard were forcibly impressed upon my mind, with a strong feeling of obligation to rise and communicate them to the congregation. But oh! the thought that the subject was an intricate one, and beyond my present status to unfold to profit, and the fear that I might stumble and bring some reproach on the Cause or myself, seemed too strong to be overcome, and I let the time pass by. My convictions, since and now, are, that the command to speak was as clear as was required to warrant me in rising, and that want of faith in the guiding power of the only Arm of Strength was my weakness. This humbling feeling has brought sorrow over my soul, that I should have distrusted Him who has been so compassionate and long-suffering a Saviour to me.

"May He forgive my failure, and not take from me that Holy Spirit, which was so sensibly present this morning!"

(To be continued.)

A Parable: The Test of Faith.

A woman once set out upon her life's journey with a guide and companion whom she called Faith.

And all went well until Pain appeared. Then Faith was blanched and weak with terror. And the long, slim lash of Pain descended upon it again and yet again, till in agonized despair the woman saw that Faith was dead.

Alone she went her way. But it was very hard, and all unknown to her. "Oh," she cried, "if I but had Faith again to guide me, and bear me company!"

And there came to her a new Faith, nobler, more beautiful than the first. And she taught her many things.

Then Pain came again with his long, cruel lash. But Faith was brave. The hiss of the lash did not terrify, the sting did not weaken her. She seemed, indeed, to grow the stronger, until she turned and slew Pain, leaving him by the wayside.

The woman was filled with wonder. "O Faith," she said, "glad, wise and brave Faith, you have taught me many things. Tell me, why that other Faith cringed and died under Pain's persecution, while you have but grown stronger?"

And Faith answered, "The Faith that died under the lash of Pain never was Faith at all."

Something Else Waiting

"Well," said the little neighbor who had "run in" to tell of her disappointment that her sister could not come to her for the summer, "well, it's done me a heap of good to talk it over with you. Of course I can't help feeling bad over not seeing Etta, but if you don't get one thing you always get something else, I've noticed. I'll go home and watch for something else."

A girl who had been curled up in a corner reading, looked up at that. She was young, and it seemed to her that if you didn't get what you wanted you missed everything. The little neighbor seeing the look, sent a word in her direction.

"Jessie there, doesn't believe my philosophy," she said with a laugh. "We don't, other peoples', but I don't know as that makes much difference if we find our own. But there's one thing, Jessie, that you don't want to forget. You may miss some things, or think you do, but you won't ever get to a place in life where there won't be three things waiting—some one to love, some duty to do, and some opportunity to discover; and as long as you have those three things life's bound to be good if you will meet it half way. Oh, before I go," turning to Jessie's mother—and then the talk drifted to other things. But the girl in the corner put the little sermon away to ponder over in her thoughts of life.—Forward.

A GREAT mathematician once said "No man is competent to calculate accurately until he has as perfect a conception of two-ness as he has of one-ness." How true this is morally as well as mathematically! There can be no large and noble estimate of life until one has reached the point where another's interest as well as his own enters into the solution of every problem.—Forward.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

Whosoever may

Discern pure ends here, may grow pure enough
To love them, brave enough to strive for them,
And strong enough to reach them, though the
roads be rough.

—E. B. Browning.

God gives us all some small, sweet way
To set the world rejoicing.

"The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained in saloons than to any other source."—*United States Supreme Court.*

After reconstruction, the next great question will be the overthrow of the liquor traffic.—*Abraham Lincoln.*

"High class" places are more ruinous to the young than the "disreputable" place. If "disreputable" evil is dangerous, "reputable" evil is more so. "Reputable" evil is the step which leads to disreputable evil.—*American Issue.*

We do not favor the sale of liquor at any time or in any place, but if liquor is to be dispensed in the so-called clubs, we fail to see why the same scrutiny shall not exist there as in the case of hotel licenses. Evidently the time has come for some restrictions concerning the clubs.—*Keystone Citizen.*

He who rents his buildings for evil purposes is betraying his Lord for thirty pieces of silver.—*United Presbyterian.*

UNDER LOCAL OPTION LAWS large portions of territory in the South are passing under prohibition. Of the 27,000,000 people of the South, 17,000,000 are living under absolute prohibition. Florida has but 125 saloons. Sixty-five of the seventy-five counties of Mississippi are under prohibition. Nine-tenths of Kentucky is under prohibition. Sixty of her one hundred and nineteen counties are under absolute prohibition, and in only a few of the remainder are there more than one or two licensed saloons. Georgia has prohibition in 104 of her 137 counties. In Texas there are 141 prohibition counties, and fifty-seven more are under partial prohibition. Under the Adams law, in Tennessee, the whole State is under prohibition except twelve cities and towns. This change has not all been brought about in the past year, but the year has witnessed marked progress.—*From a Presbyterian Report on Temperance.*

From the viewpoint of *Leslie's Weekly*, prohibition in Kansas has been a measurable success. The law was enacted twenty-one years ago. In five of the 105 counties of the State the law is pretty generally ignored. These counties include about 17 per cent. of the population and furnish 30 per cent. of the criminals. Take the State as a whole, however,

and, while the population has increased from 996,616 to 1,470,495, the number of prisoners has decreased from 917 to 788.

The Southern Express Co. will no longer accept shipments of liquors to prohibition points in the South.

The Houston & Texas Central, the Houston-East & West Texas and the Houston & Shreveport railroads have decided not to receive for transportation from either connecting lines at junction points or from shippers at any point, shipments of whiskey or other intoxicating liquors when consigned to the point on their lines. Forty cities and towns on the Central and fifteen on the East & West Texas lines have local option.

The following measures are now before Congress in a more or less advanced stage of consideration:

1. The Cumber Sperry bill to forbid liquor selling in all government buildings.

2. The Hepburn-Dolliver bill to prevent the evasion of State laws by which the sale of liquors is forbidden in any territory, by providing that liquor transported within the boundary of any State shall be subject to the police power of the State the same as though made within the State.

3. A bill repealing or reversing the law that forbids the sale of liquors in the army.

4. A bill to admit Indian Territory and Oklahoma as a State without providing for the maintenance of our treaty with the Indians by which the sale of intoxicants in the Indian Territory is expressly prohibited.

5. A bill to prohibit traffic in opium, except for medical prescriptions, in the whole jurisdiction of the United States.

These bills are of special interest to two classes of people,—those who favor the suppression of the traffic in intoxicating liquors, and those who would extend the traffic.

From these two classes congressmen are receiving many letters, and are doubtless judging the sentiment and reckoning the action of their constituents by the character and number of such appeals. The majority of people seldom, if ever, address their district representative in Congress; yet, when financial interests are jeopardized, men are usually very prompt to appeal to the Senator or representative most likely to have influence in the matter. The Temperance Association of Friends has recently sent out to members of Philadelphia Yearly Meeting a circular letter asking co-operation in the matter of letters, petitions, etc., and offering to furnish information to any who may ask it. They hope their concern may be shared by others, and that many people all over our land may feel rightly drawn to express their views to the right party at the right time.

THE STATE RETAIL LIQUOR LEAGUE OF PENNSYLVANIA has sent a confidential letter "to the trade" urging opposition to the local option movement in Pennsylvania. The following extracts from this letter illustrate the spirit of it and show how strongly the liquor interest will oppose the proposed act. "To permit the electors of any county, city, borough or township, or of any ward of any city of the

first or second class in this Commonwealth determine by an election, whether the sale intoxicating liquors shall be prohibited, & providing penalties for the illegal sale thereof.

The letter reads thus: "It is desired that the people of our State should be made acquainted with the fact that the very same men—preachers, temperance fanatics and cranks—who secured the passage of Brannock Law in Ohio, are now energetically at work openly avowing their purpose to secure the passage of a like law in the Keystone State. The experience of the Ohio people should teach the trade in this State that it is not safe to remain idle and indifferent. It is hardly necessary to remind you that 'Local Option' is merely Prohibition in disguise. It is prohibition within the region where it is adopted. . . . Your earnest attention therefore, invited to the necessity for prompt energetic and persistent efforts to head off defeat the movement now so boldly making entail this monstrous evil (?) upon this State. You are urged to begin at once every effort you can command to secure the sympathetic co-operation of the legislators from your portion of the State in opposition to this movement. Such efforts should be made quietly, because publicity may assist instead of counteracting the efforts of the Prohibitionists." . . . This communication is dressed to you at the request of the State Temperance League.

Respectfully yours,

P. H. NOLAN, *National Representative.*
THEODORE HUCKSTEIN, *Secretary.*

When the vote was taken in the year 1 in the State of Pennsylvania as to whether should or should not adopt an amendment to the Constitution of the State prohibiting sale of intoxicants, twenty-nine counties voted favorably to the amendment, and thirty-nine gave a majority against it. On account of the defeat of the amendment the counties voted "dry" have had no opportunity of bidding the traffic except by the cumbrous and illogical system of "remonstrance." Under a Local Option statute it is possible that of those twenty-nine counties and eventually many more would bar out the saloon. It is not seem strange that it should require tremendous effort to get the Legislature allow the people to govern themselves, while the Government of these United States has been declared so emphatically to "of the people, for the people, and by the people."

Let the reader bear in mind that the opponents of this local option measure, now before our Legislature at Harrisburg, are using "every effort they can command" to defeat it. The Christian Temperance people doing all duty calls for in an honest effort to secure passage? This remains to be seen. The result is sure to triumph when enough good people do their duty. Reader, hast thou a duty this matter?

"The little brook helps to swell the river and the river helps to fill the sea, so our efforts help to accomplish the wonderful purposes of our God."

"THE situation which has not its duty ideal, was never yet occupied by man."

FOR "THE FRIEND."

The Part Impossible to Exaggerate.

Seeing an article in a recent number of THE FRIEND, showing the great exaggeration of the sheer slain in the war in the Far East, brought mind an article seen in three different neighboring papers, giving notice of a circumstance which occurred in this section, all which were different, and all exaggerated, mingling for sensation. While the writer is thinking how wrong it is in reporters to give untruthful accounts of crimes, casualties, &c., to increase the sale of papers, instead of having a care to give correct accounts to the public, he was made to believe that while recent figures could give a truthful account of the number slain and wounded, and incorrect figures could exaggerate it, great as it is yet when rightly used, no figures or words could describe, or bring to the senses of those who have not beheld, the many horrible scenes which for a long time have been occurring here. It is to be feared the surrounding nations are not rightly awed by the awfulity, or engaged in prayer to the Author of Good for its end.

While this sad subject was in mind, afresh reminded by seeing the above named in THE FRIEND, another was brought to mind, which is also sorrowful beyond description, as it has not been tolerated and has been going on with increase in our enlightened and professedly Christian nation—this worse than brutal fighting, or "boxing" as it is termed, and its enormity—and to induce thousands to behold it as with seeming impunity; while the good, whose mercy goes forth in tenderness, even to the brute creation, would be like Cowper, in seeing such inhumanity in a man to man, to exclaim that "mercy to a bleeding heart would weep" when she sees such cruelty "inflicted on a beast." These facts took hold on the mind with desires all who love good, and who sorrow over which is displeasing to God, and is degrading or hurtful to their fellow-men, may fail to do what they may, as occasion offers, by word, or acts, to discourage all such inhumanity.

14th Month 22d, 1904.

Rules for Home Life.

—To make home duties of the first importance; not to despise the very smallest, but to perform it even unto God.

—To undertake no work outside which may be the neglect of even that small duty at home.

—To think of the happiness of others before my own, for even Christ pleased not himself and left us an example, that we should follow his steps.

—To try to add to the happiness of every member of my family, sympathizing in both joys and gives them pain and pleasure.

—To find out my besetting sin, and fight to overcome it, for I can do all things through Christ which strengtheneth me.

—To remember God has formed my home, as He leaves me in it, no one but myself can fill the niche in which He has placed me.

—To improve the talents God has given

WOMEN AND WAR.

BY ELLA WHEELER WILCOX.

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts, and inculcate
The growing minds with thoughts of love and peace.

"Let dogs delight to bark and bite," we say;
But human beings with immortal souls
Must rise above the methods of a brute,
And walk with reason and with self-control.

And then—dear God! you men, you wise, strong men,

Our self-announced superiors in brain,
Our peers in judgment, you go forth to war!
You leap at one another, mutilate

And starve and kill your fellow-men, and ask
The world's applause for such heroic deeds.
You boast and strut; and if no song is sung,

No laudatory epic is writ in blood,
Telling how many widows you have made,
Why, then, perforce, you say our bards are

dead,

And inspiration sleeps to wake no more.

And we, the women, we whose lives you are—

What can we do but sit in silent blame

And wait and suffer? Not for us the blare

Of trumpets and the bugle's call to arms—

For us no waving banners, no supreme,

Triumphant hour of conquest. Ours the slow

Dead torture of uncertainty, each day

The bootless battle with the same despair,

And when at best your victories reach our ears

There reaches with them to our pitying hearts

The thought of countless homes made desolate,

And other women weeping for their dead.

O men, wise men, superior beings, say

Is there no substitute for war in this

Great age and era? If you answer "No,"

Then let us rear our children to be wolves,

And teach them from the cradle how to kill.

Why should we women waste our time and

words

In talking peace when men declare for war!

An Old-Time Friends' Meeting.

Thomas Story, in his Journal, gives the following interesting account of the first meeting he attended after his conviction. It may be found in Friends' Library, Vol. 10, pages 13-14. He says: "When we came to the meeting, being a little late, it was full gathered, and I went among the throng of the people on the forms, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak on some points held by others and denied by them, particularly predestination as asserted by the Presbyterians, yet I took not much notice of it. I did not doubt but, that like all other sects they might have something to say, both for their own and against the opinion of others, yet my concern was much rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or, in other words, whether they worshipped the true and living God in the life and nature of Christ, the Son of God, the true and only Saviour. And the Lord answered my desire according to the integrity of my heart. For, not long after I had sat down among them that heavenly and watery cloud overshadowing my mind brake into a sweet abounding shower of celestial rain, and the greater part of the meeting

was broken together, dissolved and comforted in the Divine presence of the true heavenly Lord, which was divers times repeated before the meeting ended. In the same way, by the same Divine power, I had been often favored before when alone and when no eye but that of heaven beheld, or any knew, but the Lord himself, who in infinite mercy had been pleased to bestow so great a favor. And, as many small springs and streams, descending into a proper place and forming a river become more deep and weighty, even so thus meeting with a people gathered of the living God into a sense of the enjoyment of his divine and living presence, through Jesus Christ, the Son of God and Saviour of the world, I felt an increase of joy of the salvation of God, and the more by how much I now perceived I had been under the like mistake as the prophet of God of old, but was now otherwise informed by a sure evidence and token—by the witness or the Divine truth, in which no living soul can err or be deceived, being self-evident and undeniable in all those who truly know Him.

"Our joy was mutual and full, though in many tears, as in cases of the deepest and most unfeigned love; for the Friends there, being generally sensible I was affected and tendered with them by the influence of the divine Truth they knew and made profession of, did conclude I had been at that time and not before convinced and come to the knowledge of the way of Truth among them; and their joy was as of heaven at the return of a penitent, and mine as the joy of salvation from God in view of the work of the Lord so far carried on in the earth, when I had thought not long before there had been scarcely any true and living faith or knowledge of God in the world.

"The meeting being ended, the peace of God which passeth all the understanding of natural men, and is inexpressible by any language but itself alone, remained as a holy canopy over my mind in a silence out of the reach of all words, and where no idea but the Word himself can be conceived. But, being invited, together with the ministering Friend, to the house of the ancient widow Hall, I went willingly with them; but the sweet silence commanded in me still remaining, I had nothing to say to any of them till He was pleased to draw the curtain and veil his presence, and then I found my mind pure and in a well-bounded liberty of innocent conversation with them."

PATIENT CONTINUANCE IN WELL-DOING.—Whether we be high or low here, bond or free, it imports little, seeing that these differences shall be so quickly at an end. With particular men, it is so in their graves; you may distinguish the greater from the less by their tombs, but by their dust you cannot, and with the whole world it shall be so in the end. . .

Now this is the great rule, for all the servants of God in what state soever, to set the Lord always before them (as an exact workman is ever and anon laying his rule to his work, and squaring it), to do and suffer His will cheerfully in everything, being content that He choose their condition and trials for them; only desiring that He hath chosen them for His own.—Robert Leighton.

Science and Industry.

"Those are my precious things," said the chemist, as, exercising my privilege of exploring in the laboratory, I peeped into a small box on whose crimson velvet lining shone a collection of crystals of many colors, some rough and jagged, imbedded in pieces of stone and some skillfully cut into gleaming polished facets, which caught and reflected the rays of light. There were rich red garnet masses, dainty columns of tourmaline, turquoises of robin-egg's blue, one sapphire of clear azure, amethysts, opals with fiery gleams, seagreen beryls, and other bright mineral fragments. Among them I noticed a small, dark green stone of no special beauty.

"Why do you have this dull thing among your pretty gems?" I asked.

"That," the chemist answered, "is one of the greatest treasures."

I looked more closely, but saw nothing attractive in the stone, except its fine, soft lustre.

"See!" said the chemist, suddenly turning on the mineral the light of a gas jet. Instantly fiery gleams flashed out in its darkness, and it blazed into a rich, red glow like a royal ruby.

"This stone, the Alexandrite," said the chemist, "does not show its beauty in the daylight, but by the artificial light of gas or fire, it blazes into its glorious color. God makes them different, stones and people. Don't think you have seen the whole of a person in one light, under one set of circumstances; sometimes you must wait for a special light, to see shine out the noblest beauty of a soul. There are persons like the Alexandrite, and they are treasures."

OYSTER HATCHING IN PUBLIC.—St. Louis World's Fair visitors can witness the novel sight of oyster hatching and oyster culture in all of its stages in New Jersey's interesting exhibit in the forestry, Fish and Game Building. The life of the oyster from the spat to full-grown bivalve is shown in this exhibit where the habits of the oyster and the methods of handling it may be studied.

In a large glass tank, filled with sea water, sea moss and mud from the oyster fields off the New Jersey coast, the oysters may be seen. Here is the spat of the oyster before hatching and here may be seen the development of the oyster from the spat or egg state to the ostreidae or young oysters.

Within two hours after the spat of the oyster is deposited, it begins to undergo a transformation by hardening and the changes which follow are numerous until the young oysters become living shell-fish two weeks later. These tiny oysters cling to everything that is stationary, nature impelling them to do this in order to escape being swept away by the tides. Some specimens are shown in the cabinet at the World's Fair, clinging to an old pipe that had been dropped into the bay, others are seen clinging to a doll, others to a baby's shoe and others to a set of false teeth that some one had lost. As a barnacle the young oyster clings to anything that comes its way. It does not move but attaches itself to various objects.

The oyster is good to eat at three years of

age and is prime at four years and over. The New Jersey exhibit shows all of the phases of the oyster industry. The spat, the young and old oysters, the tongs for catching oysters in shallow water, the iron dredge with chain attachment for dragging the bottom of the bay for oysters, pictures of the oyster spat and pictures of the spat or eggs magnified many times.

The clam industry is also a feature of the New Jersey exhibit, the various stages of the clam being shown from the egg to the soft shell or little neck clam, which is the young clam, to the hard shell or old clam. Lobsters and crabs are also shown in their several stages.

USEFUL POINTS FROM "POPULAR MECHANICS."—*Marine Glue.*—One part of pure India rubber dissolved in naphtha. When melted add two parts of shellac. Melt until mixed. Pour out on tin until cold. Melt and use with brush at water-bath heat.

Or take a handful of quicklime and four ounces of linseed oil. Boil, and pour out on a plate until hard. Melt and use.

Or take one pound of common glue—not fish glue—in two quarts of skim milk. Soak and boil. All these are good.

To Loosen a Rusty Screw.—One of the simplest and readiest ways of loosening a screw is simply to apply heat to the head of the screw. A small bar or rod of iron, flat at the end, if reddened in the fire and applied for two or three minutes to the head of a rusty screw, will as soon as it heats the screw, render its withdrawal as easy with the screwdriver as if it were only a recently inserted screw. This is not particularly novel, but is worth knowing.

How to Soften Putty.—Putty which has become hardened by exposure, as around window sash, may become softened and readily removed by the use of the following mixture:

Slake three pounds of quickstone lime in water and add one pound of pearlash, making the whole of about the consistency of paint. Apply to both sides the glass and let it remain for 12 hours. At the end of that time the putty will be sufficiently soft so that the glass can be lifted out of the frame.

How to Clean Polished Wood.—An encaustic composed of wax, sal soda and a good soap is excellent for cleaning and polishing at the same time. Shave the wax and the soap and dissolve them in boiling water; stir frequently and add the soda. When the wax and soap are thoroughly dissolved place the mixture in a vessel which can be closely covered and stir constantly till cool.

This mixture will remove ink from polished surfaces and may be satisfactorily applied to marbles bricks, furniture, tiles and floors.

THE MOST USEFUL TREE.—Of all forest trees the eucalyptus is the most beneficial to mankind. The list of useful articles it furnishes to the world, as told in the Saturday Evening Post, is almost incredible.

It is predicted by the United States Bureau of Forestry that within a few years the different varieties of eucalypts will solve the fuel problem, both in America and Europe. In the rapidity and hardness of its growth

this tree has no equal. Five years from the time of planting, groves raised from seedling will yield seventy-five cords of stove wood acre. Three to five years from the time cutting, sprouts that spring from the stump mature into trees that produce more cords the acre than the original growth. Repeat cuttings add to the thriftiness of the eucalyptus. A period of twenty-five years will develop trees the size of oaks known to be three hundred years old. In some sections of Southwest where oak has been nearly exhausted as fuel the eucalyptus is taking its place.

Some varieties thrive in tropical swamps others flourish in the mountain snows far above the timber-line. To every degree of climate and condition between these extremes so species from this prolific genus is adapted. Scientists have demonstrated that eucalyptus have a wonderful effect upon climate. From some of the swampy areas of Italy malaria has been banished by the growth of eucalyptus groves. This is due both to the tonic medicinal effect of its aroma and to the phenomenal capacity for absorbing water.

Notwithstanding the latter trait, however, some varieties of the blue gum will thrive on arid plains. Soil on which not even cactus will live will produce great eucalyptus trees.

The genus is invaluable as a source of timber. The uses it is put to in this regard are amazingly diverse. In Australia it is used extensively in the construction of ships, buildings, bridges, vehicles, agricultural implements, furniture, barrels, and hundreds of minor articles.

Faultless hardwood logs over two hundred feet long, twelve feet in diameter at the top and thirty feet in diameter at the base, hewn from giant eucalypts.

It is one of the most durable of hard woods. This is a remarkable fact when the celerity of its growth is considered. In repairing decayed pier at Santa Barbara, California, it was found that a few piles were perfectly sound. Examination disclosed that they had been hewn from eucalyptus trees.

LEARNING TO BE KINDLY.—There are no people who excuse themselves from the familiarities and kindnesses of life on the ground that they are not natural to them. These people say that they are reserved disposition, and cannot be free and easy meeting other people.

But we can learn to be genial and generous as we can learn to row a boat or to tell stones or to write shorthand or to speak a language.

"That homeliness and unaffected simplicity of address which made Ruskin so approachable to child or man, was the work of a long discipline. The strongest of men, he made himself the servant of all, and judged his own standard his greatness had lain here," says Canon Rawnsley.

What Ruskin learned we can learn. The greater the difficulties we have to surmount the sweeter and more fragrant the gentleness we shall acquire. It will have a beauty of its own, because it will be the product of self-help in our lives, just as those words of love and friendship are most valued which are wrung with most effort from the dearest natures.—*Forward.*

Items Concerning the Society.

chester Monthly Meeting, held at Moorestown, N. J., has changed its hour for assembling, from A. M. to 9:30 A. M. This change is made for the better accommodation of members who have to go regularly to Philadelphia.

Idings of Wm. C. Allen and Wm. E. Harvey in to Rico, too late for insertion in detail until next week, exhibit one week of diligent labor among military classes, prisoners, hospitals and where, and solemn impressions evident among who had never heard of Christ or the Bible. Field hitherto closed to religious labors seems remarkably open to these Friends.

ONE HUNDRED YEARS AFTER.—In 1796 an excellent combination of Quaker and Methodist principles and practice led to the formation of the Quaker Methodist body. To-day the members, embracing 10,000, and mainly in Lancashire, are known as the Independent Methodists.

A fundamental doctrines these bodies have much in common—although until four years ago they were but little of each other.

Ma Channess and companion left Baltimore on 3rd inst. for her home in Iowa. She had been six months engaged in Gospel service in North Carolina. Before the late Yearly Meeting there had gone through most meetings and families at the Eastern Quarterly Meeting and since then to E. B. P. Brown for guide and companion, spent two months in an extended visit among friends in other parts of the State. Her labors there have been greatly blessed.

Albert Cook Myers contributes to the *Intelligencer* of the First Mo. 7th, a very carefully prepared copy containing a *verbatim et literatim* copy of George Fox's will. Francis Bugg seems to have caught the uncouthness of Fox's spelling or language, like J. Morgan who afterwards published will "to convince the world that he who made will could not write one Line of True English." The Friends answered Bugg in the question: not the Gospel of John as bad Greek as any man's English?

to Church of the future, says the *Friends' Intelligencer*, can stand on the sandy foundations of liberalism. As radicals we may have our utopias and with them we may contribute toward ridding the atmosphere, toward putting aside the mummeries and stumbling blocks of creeds; but it will be at our peril that we stand in antagonism to the thought of these Christ-thinkers of our time who are really to get on. It is for us to study them, and to catch the meaning of their message, and to appropriate their contribution to the study of the gospel.

among statistics for 1904, of all the religious organizations of the United States, given by the *Christian Advocate*, we find the following figures at the head of *Friends*: orthodox: ministers 1,281, meetings 830, members 92,820,—a gain in 1904 of 91 ministers and 5 members.

liberal: ministers 115, meetings 183, members 45,—a decrease of 18 meetings and 1,295 members.

conservative, or Smaller Bodies: ministers 38, meetings 53, members 4,468.

Primitive: ministers 11, meetings 9, members

Notes in General.

ative priests are now a part of the working force of the Catholic Church in northern and equatorial Africa, in the Chinese Empire, in Korea, Japan, Persia and in some of the islands of the Pacific.

John Wanamaker has devoted large sums of money to the erection of buildings for the Y. M. C. A. in the great cities of India, believing the work of that association to be the most hopeful of all mission work in India.

Hungary has expelled Mormon preachers. An appeal was taken from the action; but the Minister of the Interior has rendered a decision prohibiting the Mormon propaganda within Hungary, on the ground that such a movement is undesirable, both from the standpoint of state policy and religion.

The *Pilot* gives a description of "the most wonderful book in the world;" it bears the title of "The Passion of Christ." It was a curiosity as far back as 1640. It is neither written nor printed, but has every word cut into its pages and perfectly formed and can be read with perfect ease. The sum of eleven thousand ducats was offered for it by Rudolph II, of Germany. It belongs to the family of Prince de Ligne and is now in France.

J. H. Jowett, the distinguished English preacher, who is carefully considering the revival in Wales, says: "The movement should not be condemned because some part of it could not be explained." J. H. Jowett says that the events now taking place in Wales "are just the same as when John Wesley and George Whitefield swept through the country like a train of fire." Campbell Morgan has been in Wales studying the great movement.

We annexed with the Philippine Islands some 400 years of ancient history, on which there are in this country very little data. The documentary source-book of that history is published periodically for subscribers by the Arthur H. Clark Company, Cleveland, Ohio. The edition will hereafter be limited to the number actually subscribed for during the present month. Libraries providing for serious historical work to be done, may well take note of this.

The demand for deaconesses is very general. The training schools are not well filled with pupils, and graduates are hired at once. This situation obtains in all bodies having deaconesses. In the Middle West at the beginning of the year the supply in one religious body is fully one hundred short of the demand. In the East the demand is quite as great. In modern parochial conditions a pastor, like the head of a business house, has many things to do, and finds a trained woman for visiting indispensable.

Of the 177 Americans in Siam to-day all but about a dozen are, or have been, Presbyterian missionaries and their families. There are no other Protestant missionaries in the entire kingdom, except one agent of the American Bible Society. The King of Siam, who is the most enlightened Asiatic ruler, is interested in the Presbyterian missions and has given much valuable property for their schools and hospitals, and appointed Dr. McFarland, principal of the Royal College at Bangkok and superintendent of public instruction, and another missionary, Dr. Hayes, the surgeon general of the Royal Navy.

James Kekela, who has recently died in Honolulu, was the first Hawaiian ordained to the gospel ministry. In 1853 J. Kekela consecrated his life to the work of preaching the gospel to the natives of the Marquesan Islands, who were cannibals of the lowest type. For fifty years he labored among these people who at his death were civilized and living in peace in their quiet valleys. In 1864 President Lincoln presented to J. Kekela a gold watch inscribed in Hawaiian for his gracious deed in saving the life of an American ship's officer, who was about to be devoured by the cannibals.

The watch is a cherished heirloom among the missionary's descendants.

The Wicklyffe Preachers in England, hardly fifteen years of age as a band of workers, have come to be the foremost Protestant agitators. The late John Kensit was their leader for a time, and now a training home is to be established just outside of London, to be named in memory of him. Agitation by High Church people in the establishment, and by Roman Catholics, is general throughout England. Everywhere, however, their efforts are counteracted by Protestant agitators, who declare themselves unwilling that fruits of the Reformation shall be lost. The tight little kingdom is in more or less of a ferment, chiefly more. The new home for the Wicklyffe Training School is to cost \$40,000.

THE PEACE SOCIETY AND PRESIDENT ROOSEVELT.—A cordial reception was accorded by President Roosevelt to Dr. W. Evans Darby, (who was lately acceptably among Friends in Philadelphia), the Secretary of the Peace Society, 47, New Broad Street, London, E. C., at the White House on the morning of Tenth Mo. 31st. Dr. Darby presented a Memorial from the Peace Society urging the negotiation of an arbitration treaty between Great Britain and the United States. President Roosevelt warmly replied that he was in thorough sympathy with the movement, and added that negotiations for such a treaty were already in progress. By a happy coincidence the President's invitation to the Powers to attend a second Hague Conference was published in the Press that very morning, and formed part of the conversation. Secretary Hay's speech in Boston was also heartily endorsed by President Roosevelt. "Ah! He spoke well, didn't he?" was his remark.

A second Memorial was presented by Dr. Darby to the President from the "League of Universal Brotherhood and Native Races Association," referring to the lynching and lawlessness in the Southern States, and thanking him for his independent and impartial action in the matter. President Roosevelt was equally in sympathy with the object and terms of this Memorial, and expressed himself very emphatically on the subject, though he suggested that the Memorial should not be immediately published, seeing they were in the throes of a contested election. He welcomed, he said, any expression of opinion on this subject from disinterested and philanthropic outsiders, who had a perfect right to express themselves in regard to a matter that belonged to the whole of humanity. It would be his care, to the utmost of his ability, to secure the due and impartial administration of justice; and, he added, striking one hand into the other, "My dear Dr. Darby, I will never consent that any man shall suffer loss or be placed at a disadvantage because of his circumstances, or his color, or anything over which he has no control." No action of a community, he thought, could be guilty of wrong or injustice towards another without the whole community suffering. With the terms of the Memorial, which he observed was wisely and temperately worded, he was in the heartiest accord, and he especially noted the couplet from Lowell with which it concluded:

In the gain or loss of one race
All the rest have equal share.

Dr. Darby also presented, on behalf of the Committee of the Peace Society, a handsomely bound copy of the fourth edition of a book ("International Tribunal") which he describes as having been found useful, and declared to be of standard value, by diplomatists, international jurists, and others. This President Roosevelt cordially accepted with the remark that though he was not a Tolstoyan—he had fought, as his visitor knew, in the war—he was in hearty accord, and would give his warmest support to all measures and efforts for the promotion of Peace. This ended a remark-

able interview, which left the impression of a genuine, sincere, independent, and large-hearted man who had set the good of humanity, not only of his own country, steadfastly before him.

We may add to the above Baroness Von Suttner's account, translated for the *Friends' Intelligencer*, of a part of her interview with the President, who spoke German. He greeted her with the words, "Yes, peace is coming, it is most certainly coming, step by step, and I too am working for it." And then Roosevelt spoke of the gathering of a new conference at the Hague, of the adoption of arbitration treaties between individual States, and for Austria, also, which he always kept in mind, he had some warm words. "It is significant of the President's great energy," said Baroness Suttner, "that he has kept his promise."

SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 6th from Washington says: Arbitration treaties between the United States and seven foreign Governments were made to-day by the Senate in executive session. The countries making the conventions are Great Britain, Portugal, France, Switzerland, Germany, Italy and Spain. All of the treaties are drawn in practically the same form, the two most important articles being as follows: Differences which may arise of a legal nature or relating to the interpretation of treaties existing between the two contracting parties, and which it may not have been possible to settle by diplomacy, shall be referred to the permanent Court of Arbitration established at The Hague, provided, nevertheless, that they do not affect the vital interests, the independence or the honor of the two contracting States and do not concern the interests of third parties. In each individual case the contracting parties, before appealing to the permanent Court of Arbitration, shall conclude a special agreement defining clearly the matter in dispute and the scope of the powers of the arbitrators, and fixing the periods for the formation of the arbitral tribunal and the several stages of the procedure. Meetings have recently been held in this city and elsewhere to urge upon Senators the importance of approving of these treaties.

A despatch from Washington of the 6th says: The nomination of W. D. Crum, a negro, to be Collector of the Customs for the District of Columbia, S. C., was confirmed by the Senate in executive session to-day by a vote of 33 to 17. Crum had been nominated by the President three times and in addition had received three recess appointments. He is now serving under the last of these recess appointments. Confirmation was opposed by Senator Tillman, who objected to the appointment of a negro.

The Supreme Court of the United States has reversed a decision of the Supreme Court of Iowa in two cases involving the construction of the Iowa prohibitory liquor law. The sending of intoxicating liquors into Iowa from neighboring States was judged unlawful by the Iowa Court. By the United States Court the judgment was reversed on the ground that it is in contravention of the interstate commerce clause of the Federal Constitution.

Governor Pennypacker, of this State, in his message lately sent to the Legislature, says: "The State now owns 544,958 acres of land for forestry reservation purposes, and is under contract to purchase 154,363 acres more, and in total, 700,000 acres." He also said: "If the present rate of forest destruction is allowed to continue, a timber famine is obviously inevitable. Fire, wasteful and destructive forms of lumbering, and legitimate use are together destroying our forest resources far more rapidly than they are being replaced. What such a famine would mean to each of the industries of the United States it is scarcely possible to imagine. Unless the men from the West believe in forest preservation the Western forests cannot be preserved. The policy under which the President creates these national forests is a part of the general policy of the Administration to give every part of the public lands their highest use. That policy can be

given effect in the long run only through the willing assistance of the Western people, and that such assistance will be given in full measure there can no longer be any doubt."

A despatch says: The Union Pacific Railroad has adopted the type of gasoline motors which it will use on its branch lines in Nebraska and Kansas, and this month will see a number of them installed and in operation. In general the new type of motor is of the size of an ordinary passenger railroad coach, one end being fitted up for passengers and the other end as a baggage and freight car. The motor is between the two. It is expected that the car will develop sixty miles an hour, and its use will enable the company to give more frequent service on its branch lines. Only a motorman and conductor are necessary to run this car.

Dr. Abbott, Chief of the Bureau of Health in this city, has issued a circular letter to physicians in Philadelphia asking for the names and addresses of patients suffering from tuberculosis, the list of which is not to be made public. He says: "Cases of tuberculosis are not regarded in the same light as are those of the acute transmissible diseases. They are not, therefore, subjected to the same official supervision. Nevertheless, for the protection of the public health, it is essential that cases of tuberculosis be kept under sanitary supervision. The board recommends that all rooms occupied by tuberculosis patients be periodically disinfected during the course of the disease, and again after the rooms and houses have been vacated."

Philadelphia, it is said, now contains 287,558 dwellings. Estimating the population at 1,400,000, the proportion of inhabitants to a dwelling is 4.868. The average size of the American family is 4.7. In New York, in 1900, nearly four-fourths of the population were living in houses containing eleven or more persons. In Philadelphia only one-eighth of the population were thus housed. In Chicago and Boston half the inhabitants were living in such dwellings.

In an address before the Washington Academy of Science, Dr. Henry Kramer, of the Philadelphia College of Pharmacy, declared that the best application of the copper cure for dangerous drinking water is in the homes of consumers rather than in the public reservoirs. He said that he used the copper in the form of foil rather than the sulphate, because it is not always possible to obtain the salts or sulphates, and that four hours after the introduction of the copper foil he found all the cultures killed and wholly innocuous.

The sulphur mines of Louisiana produce, it is said, pure sulphur in great quantity. The first shipments were made in the Seventh Month last and were about 10,000 tons.

FOREIGN.—A despatch of the 8th from St. Petersburg says: The conference with Emperor Nicholas has been holding with members of the Council of the Empire and other ministers and advisers on the internal and external situation was continued to-day, but nothing was divulged which would indicate that the Government is prepared to depart from its present programme of continuing the war.

A despatch from London of the 29th ult. says: There are 25,000 starving men, women and children in Tottenham, an outer suburb of the metropolis. The crisis will assume appalling proportions if outside aid be not at once supplied. Young men and women, who are not householders, are seeking in vain for work. Every man, woman and child of these many thousands is in desperate need of practical human sympathy, and if this does not come, and comes speedily, disease and destitution will claim—as they have already claimed—numberless victims.

The Government of Turkey has refused to allow the Bible to be sold on the streets on the ground that agents of the Bible societies indulge in a propaganda in explaining the utility of the Scriptures, and that as all propaganda is forbidden by the laws of the empire, the action of the colporteurs brings them under prohibition. Consequently the Government can no longer consent to the system of peddling Bibles, but must insist that the sales be confined exclusively to shops or the depots of the societies.

Large beds of iron ore of rich quality have been found on the shores of Lake Winnipeg, about 12 miles from the Canadian Pacific Railroad, and are now being explored with a view to their development. Coal also is reported to be accessible.

The Russian and Japanese armies along the Shinkai river have approached to within a short distance of each other, but continued cannonading has taken place.

By the terms of capitulation at Port Arthur, all Russian soldiers, marines and civil officials of the garrison and harbor are made prisoners; all forts, batteries, vessels, munitions, etc., are transferred to the Japanese in the condition in which they existed at noon of the 3d last. The total number of Russian prisoners taken at Port

Arthur is stated to have been 878 officers and 23 soldiers.

A recent despatch mentions that the Canadian Niagara Falls Power Company have lately set in motion two of their 10,000-horse power turbines and dynamos. These are said to be the largest turbines and dynamos ever installed in the world, and their successful operation marks an important era in electrical development.

In many cities of Germany there have been established during the last forty years schools for the instruction of women in different trades. Among the trades are machine sewing, tailoring, linen sewing, millinery, washing, ironing, cooking, nursing, serving, domestic economy, embroidery and ornamental drawing. In many cities of Germany these schools have a distinctive character: are the schools of domestic science, in which young women are taught cooking and other duties pertaining to the home. These schools were founded to check the tide of young women toward the workshops and factories, and it is said their remarkably rapid growth attests their success and value.

The value of the output of gold last year is estimated at three hundred and fifty millions of dollars. The gold fields of the Klondike and West Australia have tributed to this amount.

NOTICES.

Wanted.—Experienced Friend desires position companion, care of invalid, or housekeeper.

Address "E," Office of THE FRIEND.

YOUNG woman Friend, attending night school, de employment during the day, either clerical or in the Good penman.

Address "L," Office of THE FRIEND.

A YOUNG woman Friend wishes position as stenographer Friends. Experience five months.

Address "Y," Office of THE FRIEND.

CHESTER MONTHLY MEETING of Friends, N. J., changed the hour of its assembling from 10 A. M. to A. M.

Westtown Boarding School.—For conven of persons coming to Westtown School, the stage met trains leaving Philadelphia 7.16 and 8.18 A. M. 2.48 and 4.32 P. M. Other trains are met when requested fare, fifteen cents, after 7.30 P. M., twenty cents. For tickets, apply to the School by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Secy.

Friends' Educational Association.—A meeting will be held at 140 North Sixteenth Street, Philadelphia, on Seventh-day, First Month 14th, 1905, at 2.30 P. M., a program of unusual interest to parents, as well as to children, has been prepared, and a cordial invitation is extended to all interested:

1. "The Home as the Real Training Ground for Child."—Rufus M. Jones.

2. "Some Suggestions on Home Training."—Elizabeth C. Emien.

3. "Minute Papers or Remarks."—Jonathan Rhoads, Amelia Mott Gummere, Mary H. Haines, Jo Garrett.

4. Discussion.

THERESSA WILDMAN, Secretary.

DIED, at her residence in Burlington, N. J., First Month 25th, 1904, MARY ANN HAINES, widow of CHAS. HAINES, Jr., aged eighty-five years, a member of the beloved member and overseer of Burlington Monthly Meeting of Friends, N. J. "Thou shalt come to thy grave full age, like as a shock of corn cometh in its season."

—In Philadelphia, on the twentieth of Twelfth Month, 1904, ELIZABETH KENNARD, daughter of the late ELLI and Mary Kennard, of Barnesville, Ohio, in the 61st year of her age, a member of the Burlington Monthly Meeting of Friends of Philadelphia, Pa., died of a critical suffering, her composure of mind and close of expression in reference to her disease, and her cheerful endurance, were an example and lesson to all who came in contact with her. Her faith and dependence upon her Heavenly Father evinced at all times, and the abounding love in her for every one, found frequent expression, and seen close, in a message of "love to all the world." "But the dead who die in the Lord, . . . and their loved ones follow them." Interment at Barnesville, Ohio.

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The Declension in the Ministry.

The reasons usually given by notable men to explain why so few are now choosing the ministry as a profession, are to a great extent worldly-minded reasons. They convince us that the gospel ministry suffers nothing by being cleared of candidates with whom such persons prevail as President Harper exposes. Young men find, it is said, that in these modern times the other professions are relatively more attractive. They "offer better opportunities for acquiring wealth." "The general influence of the minister has diminished," while that of the lawyer, physician, scientific investigator, industrial engineer, professor, teacher, or editor has increased. Vocational training in these times has taught young men a wider range of free thinking than the doctrine of a church would allow to be expressed. "Salary too poor to permit one to live in a fashion to win the world's respect"—for the world has come to estimate an individual man or his profession "in terms of a commercial character." The Methodist denomination, indeed, offers the station of chaplain as a possible goal for a minister to aspire to, while in other churches this incentive ambition is lacking, or rendered more remote. The picture presented by these general advantages is pronounced "not one which would fire the imagination of a young man." Added to these are other explanations noted on self-seeking; as, that home-religion is no longer so strong as formerly, and father and mother do not, as formerly, set aside some of their sons for the ministry; and there is a general decay of religious expression in our families. Also the theological uncertainty, which abounds in the present period of transition, deters many who are conscious that the trumpet has not the certain sound. As in transition periods, we have learned to apprehend that so far from being signs for

alarm, they are a sifting out of "the things that are shaken, that the things which cannot be shaken may remain."

We cannot object to it, if the signs of the times should be sifting the spurious from the precious, the worldly from the spiritual, amongst possible candidates for the ministry, and that they whose eye is attracted by larger outward bait, "supposing that godliness is a way of gain," should be turned aside unto their own commercial place in life, from an employment said to be "the noblest of callings and the meanest of trades." But we would rather they should be born again, and unto a higher ministry, becoming authorized in spirit, and dedicated in heart for Divine service. We would rather they should be brought to the place of discovery that "woe is me if I preach not the gospel."

That those unworthy motives for "adopting" the ministry as a profession should be confessed as so prevalent, exposes so low a spiritual standard, adopted or winked at, for the carrying on of that which is called ministry, that we wonder its decline has not been manifest sooner. But we believe there would be more ministers if there were fewer, and they genuine as authorized by the Holy Spirit, being prophets of the voice of God. In the deepening of spiritual life as the fruit of these dedicated instruments, there would arise others converted to the same cause and surrendered on right grounds to the same divine service. Let all but the true voices be set aside, and more voices that are true will be heard from.

We have seen a day when there was shown a profound reverence in churches for the office of the minister, and a general regarding of his declarations as a preaching of the word of God. But it came more and more to light that the minister was speaking his own selected or best opinions—good sentiments indeed, but yet his own, and as such, human. The aspect of Divine authority has more and more vanished from the sermon, till neither preacher nor layman expects to stamp it higher than a religious lecture. There was one people raised up to stand as a testimony for the ministration of the Spirit. These would preach under his anointing, or else worship in silence. For this cause they found warrant to thank God for hearers to whom they could say, "When ye received the word of God which ye heard of us, ye received it not as the word

of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

But now large sections of descendants of these sons of the morning have joined in with the modern cheapening of ministerial discourse, perhaps never with finer and abler language of culture than now, or with less authority. Often in speaking it seems to be made an object to display a lowered standard—a product of human construction, book-marks in their bible as pre-arranged guides of discourse, paper note-slips as a substitute for the "Good Remembrancer," and much other advertisement that preaching under the title of "Friend" has descended from the prophetic to the man-made plane, also has become marketable, and not without reported instances of "preaching-matches" as means of deciding which of two candidates shall be employed. For this deterioration of the ministry from the word of God down to the words of men, ministers have themselves to blame, and cannot wonder that they have subsided from magnifying their office, or that their hearers receive their productions for what they are humanly worth.

But if our sons and daughters are not to prophesy, the Christian ministry is soon to be dead and gone.

We cannot now doubt that the prophetic principle for gospel ministry was committed to this religious Society to stand on, for such a time as this. The principle of ministry which has been in vogue among churches is confessedly veering towards an end of itself. Our question is, has a once prepared people gone too far in undoing that preparation of itself as an exponent of the true ministry, to be qualified now to say to Christendom, "Behold I show you a more excellent way?" We have nothing to boast of, in any quarter. Our much-abused principle of a ministry to be exercised only in the fresh openings and constraint of the ability which God gives is still held to in some quarters, but much creaturely imperfection attends, and none are more aware of it in themselves than ministers whose ideals are the highest. But there are embers of a living ministry yet preserved among us, and sometimes tongues as of the holy fire leap forth. Our hope still lives that the smouldering flax will not be quenched, till the Minister of ministers shall have brought forth judgment unto victory.

A Nation Alive to Religion.

In our Notes of general information there have appeared occasional allusions of late to a notable religious awakening now going on in Wales. Under the above title we find in the *Boston Transcript* an editorial review of the present situation of this movement, which we here extract as interesting information for our readers.

No such intense and far-reaching religious awakening has been known in Christendom for many years as that which is now sweeping over Wales, from one end of the land to the other. It has reached such proportions that London journals are sending their special representatives to describe the demonstrations on the ground, and to weigh their worth. The testimony of such cool, impartial outsiders is singularly unanimous in vouching for the genuineness and value of the movement. It is altogether the uppermost interest of the entire Welsh people to-day. It has taken hold of all classes of society. Theatres, literary clubs and political issues have lost for the time being their usual attractiveness. Frequenters of public houses have to such an extent deserted their customary haunts that the proceeds from the sale of liquor are in some cases only one-tenth of what they usually are. Estrangements and quarrels of long duration have ceased to exist. Especially is this true at Bethesda, the scene of the protracted disputes in connection with the Penrhyn quarry, where for many years the strife between capital and labor has been intense, and the residents have been divided into hostile camps.

So far as the revival can be ascribed to human instrumentalities, the most important influence has been exerted by a young miner named Evan Roberts. He is only twenty-six, and his smooth shaven face gives him a boyish aspect. Last summer, just as he was beginning a course of study preparatory to entering the ministry, he received what he considers a baptism of fire. It led him to return to his rural home to wait for further revelations from heaven. In the course of a week they seemed to come to him, and since that time, accompanied by several women singers, he has been going about among the churches, speaking for a day or two at each, and arousing a marvelous response. Modest and retiring in disposition, there is something wonderfully magnetic in his personality. He seems to have as clear a consciousness of a divine commission as ever Joan of Arc had.

But the movement does not appear to be dependent on any one man. It is breaking out spontaneously and with power in every part of the country. Great meetings are held at railway stations as well as in the churches, where morning, afternoon and evening large congregations assemble. Down in the mines, too, half-hour prayer meetings are held twice a day, the men in the different shifts descending a half hour earlier in order to enjoy the opportunity without trenching on their employers' time. Members of Parliament are joining with unlettered peasants in fanning the flames. Even the Anglican Church is introducing prayer meetings, and its members are as eager as Non-Conformists to reap the fruits. According to William T. Stead, of London, magis-

trates, policemen, employers of labor and other disinterested observers are one in asserting that the revival has done good, and only good.

The absence of the usual machinery in connection with such awakenings, and the unmistakable tokens of spiritual empowerment make this Welsh revival still more unique, and the phenomena can hardly fail to be scrutinized by religious leaders the world over. Of late the drift in the churches, both of Great Britain and America, has been towards the emphasizing of the cultural and educational sides of Christianity. The evangelistic and revival idea has been relatively disesteemed. It has been felt that the main hope for the Christianity of the future was in the careful, quiet, continuous education of the young in Christian truth and practice. But now comes this remarkable demonstration of the fact that the era of the old-time revival has not forever gone by. It has been proved over and over again in Wales during the last two months that men may rise into the spiritual life by a sudden and rapid flight, as well as by the more leisurely ascent through educational processes.

A fresh interest is imparted to the whole subject in its bearing on American church life by the fact that W. J. Dawson, of London, is soon to undertake among the Congregational churches of the country, under the direction of a national committee headed by Newell Dwight Hillis, of Brooklyn, a campaign of earnest, broad-gauge evangelism extending from the Atlantic to the Pacific. There are many who hope and expect that the outcome will be something akin to what is now taking place in Wales.

FOR "THE FRIEND."

Water Baptism.

In reading the history of the early races in connection with the early Christian Church, it would seem that many of the rites and ceremonies which the Church later adopted were nothing but customs and forms used by the people in the heathen times. This seems true as far as it relates to water baptism. Robert Barclay says: "Infant baptism is a mere human tradition, for which neither precept nor practice is to be found in all Scripture."

It would seem that some form of baptism was found among the Hebrews, the Hindus, the Franks, Greeks and Egyptians as far back as we are able to trace these races. Among the Northmen we have the sagas, which chronicle the lives of these people from earliest time down to the twelfth century, and water baptism is frequently mentioned a long time before the Christian religion was spread among the people. It was not till about 1000 A. D. that Christianity was spread at all among the people, and for a long time after this the people clung to their old gods in preference to the new form of religion, which was slowly making inroads along the coast.

A custom existed among the Northmen, as well as among the Spartans of exposing infants, a practice which seemed to have been common among many of the races. If the child was to be exposed or was to live dependent on the father, or in his absence on the next of kin. The father would take the child in his arms and judge of it by its appearance, as to its qualities, etc. If he decided to let it live the practice of baptism was performed;

if not, the child was exposed to die on a rock or out in the open ground away from the house.

In case the water baptism was used, called *ausa vatn* (meaning to sprinkle the child with water), the ceremony was looked upon as most sacred rite, and the integral part of the old Asa faith being of great antiquity, antedating the Christian baptism many centuries. To expose a child after this baptism was looked upon as murder, and for this reason it would seem that for that day and age of the world it served a good use and answered a certain purpose and a well defined law or custom. Water baptism was performed as soon after the birth of the child as possible. When the missionaries began their labors it was no doubt easier to make inroads by adopting some or custom in vogue among the people, and time the meaning might change without changing form or custom. Thus, while as early as the 10th century a society was constituted to expose an infant if it seemed customary, this changed, and course of time baptism or no baptism would not permit of this practice of exposing children. Still, if child-murder ceased with the advent of civilization, the form of water baptism was kept up for a very different purpose than which it was used for in the beginning. From the sagas we have many proofs that the water baptism, as practiced by the heathen, was not recognized by the Christian Church, but the rite was performed again a second time, much in the same manner, by the priest who took the place of the father. In the sagas the pagan form was called *ausa vatn* and the Christian form Skirn.

The child was often named after some renowned kinsman, and sometimes the person who performed the rite gave it his own name. It was believed that the luck of the names would follow the child through life. This form of baptism was not performed by any clergy, but by the father, as the head of the family, for among the Norsemen, according to the pagan faith, there was not any recognized class or clergical, but the head of the household performed all such services.

It would seem that this old heathen custom was taken up by early missionaries, and was later adopted as part of the creed of the churches. It would also seem that in the mind of the pagan there would be a close connection of a physical and spiritual cleansing by means of water, and in course of time was easy to adopt baptism as one of the sacraments of the church. Among the tribes of the North it would seem that water sprinkling of infants had a tendency to preserve such infant's life from the hands of murderers, but why this custom should be embodied into the creed of the churches is when such an ordeal became unnecessary, not so easy to explain.

B. L. WICK.

CEDAR RAPIDS, Ia.

It is not strength of brain that saves man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There is no firm, heaven-implanted principle; for one is safe in business, or in politics, or in social life, or anywhere, when conscience is loosened from God.—Cuyler.

FOR "THE FRIEND."

e Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 210.)

In 1844 a Council was held with the Seneca Indians at Buffalo, by the United States Agent borne for the purpose of paying them their annuities, in the course of which the Agent quired of them how many were willing to migrate to the Western Country: concerning which he had heard very conflicting accounts. On close questioning, five only, one of whom is not present were found, who declared their willingness to go, three of these were intemperate men and were frequently drunk. It also appeared that two thousand dollars had been offered to at least one of these Indians, white men to induce him to go, and to use influence to persuade others of his people emigrate. Under these circumstances the Agent promptly informed the Council, much to the satisfaction of the Indians, that the Government would take no further steps to encourage them to leave their Reservations. The Agent, however, informed them that by a treaty of 1812, they would be compelled to leave their Buffalo Creek Reservation, and advised those who still lived upon it, to make other arrangements, hard as it would be for them, to quietly leave their former homes, and seek new ones on one or other of their remaining Reservations.

This advice was received by most of the Indians in silence. George Greenblanket whose name was on the Buffalo Reservation, however, desired to be heard:—On account of the sickness of his child at home, he had not time to come, but he must say a little. He stated that the dealings of the white folks with us have been very injurious to our people. "They have come to us with false words, and got us bound, who afterwards could not get eased. Before this we lived in peace among ourselves, but now it is different: they have deceived some of our people hate each other when they live in peace. Big Kettle told me the same before he died and warned us to beware of our white brethren. God had created us, and placed him on his farm, and he has buried his children here (pointing to the burying ground near by) aside of the graves of his fathers. His sick child, he expected would live but a few days, and would be buried there; but he supported him until now, and he believed it was the will of the Great Spirit, that should live and die here also.

"He should remain unless compelled to remove by force, until his Father called him home." This speech—but a faint outline of which is given—was delivered in the most impressive manner, and with a depth of feeling seldom witnessed. When alluding to his family at home, the speaker, was frequently so much overpowered with grief, as to be unable to proceed for some minutes.

At a special meeting of the Committee held on the twentieth Month, 1844, the following minutes were made,—"The attention of the Meeting being called to the suffering condition of the lives west of the Mississippi, both those under the care of our brethren of Indiana Yearly Meeting and those residing on the adjacent settlements, and it appearing that in consequence of the destruction of their crops the unprecedented floods during the past

season, they are reduced to extreme want even of the necessities of life; and believing it would be consistent with the object for which the funds under our care were raised to afford them some aid, it was on consideration concluded to forward to the Committee of Indiana Yearly Meeting the sum of four hundred dollars to be expended under their direction in relieving the wants of the needy and destitute."

At this time a school known as Friend's Shawnee School was maintained near Westport, Jackson County, Missouri, and the families in each tribe for a district of from fifty to eighty miles around it who lived on the water-courses had not only their dwellings carried away by the flood but their household stuff and provisions, leaving them destitute. Perhaps not less than five hundred families of the Ottawas, Delawares, Munsees and Shawnees were thus situated, among whom provisions obtained with a part of this money were distributed.

In acknowledging the receipt of this acceptable donation, Thomas Wells observes, "Could you witness the gratitude of some of these half starved and thinly clad women and children as they carry away their portion of corn you would be satisfied that in the bosom of untutored and half civilized Indians dwells some of the refined feelings of polished society."

In the Second Month, 1845, Ebenezer Worth writes to the Committee that he then had three schools in operation, one at Corn Planter one at Cold Spring and one at Horse Shoe, the former of which was taught by Edward Pierce, an Indian whose knowledge of our language, and his qualifications for teaching and governing had exceeded his expectations, and had afforded him much satisfaction. The other two schools were taught by white men and that sixty children had been receiving instruction in the three schools. Two other schools had been taught, probably public schools, which though open to the children of Indians were but little attended by them.

In the year 1846 the construction of the New York and Erie Railroad towards their Reservation with the prospect that it would follow the windings of the Allegheny River for a distance of twenty miles through their land, engaged the attention of their chiefs and leading men, as well as of Ebenezer Worth and other Friends. The latter were of the judgment that its construction through the Reservation would not benefit the Indians, but on the contrary introduce among them influences of a demoralizing character, which might seriously injure them. On the other hand they felt that it would probably be impossible to prevent it from being built, as proposed, permission having been given by the Ogden Land Company for its construction through the Reservation, probably between the years 1838 and 1842, and that all that could then be secured for the Indians, was a proper compensation for the right of way.

In the report to the Yearly Meeting in 1846 the Committee thus allude to the probable results of the construction of this highway, which, it may be safely said as respects the injury to the Indians, have been more than realized. "Besides the serious evils which will be likely to accrue to the Indians by association with the laborers, whom the prosecution of this undertaking will assemble on their land,

they will probably suffer considerable loss as it runs for a great part of the distance through their best land, and in some places so near the river and to a newly laid out road, as to leave strips of ground scarcely worth clearing or enclosing. It will also occasion much expense and labor for additional fencing, and there is reason to fear not only that the damage done them, will be very inadequately compensated, but also that the facilities of intercourse and more rapid settlement of the adjacent country which will probably follow the completion of the road, will sharpen the cupidity of those who are eagerly watching an opportunity to wrest from this feeble hand of aborigines, the scanty remnant of their once widely spread domain."

The construction of the railroad was followed by the erection at Salamanca, one of the stations upon the Reservation, by the Railroad Company of shops for the building and repairing of their cars, which employed a considerable number of operatives, and a town was thus started, which now, in 1905, contains over four thousand inhabitants; other settlements followed; and connecting railroads have been built.

In 1846 the Committee was able to say "The Indians have shown a disposition to resist the attempts of white people to settle on their lands, and also considerable firmness in opposing the sale of ardent spirits among them, and it is probable the reservation is now more clear of the article than it has been for many years." One person has been convicted and fined for selling liquor to the Indians, and two others indicted for the same offense." In this exclusion of intoxicating liquors from amongst them, the earnest and diligent labors of Ebenezer Worth who was greatly concerned on this account, were no doubt very helpful: but with the increase of the white population the number of persons who sell such drinks has multiplied until there are now in 1905 probably forty saloons in Salamanca alone, and although selling liquors to Indians is still punishable by law, yet practically they are easily procured by those who can pay for them.

(To be continued.)

DURING the war with Spain, we often read in the daily press that such and such a vessel had left port "under sealed orders." For prudential reasons no man outside the Bureau of Navigation knew the purpose of the movement or the destination of the vessel. The commander himself did not know, much less any of his crew, until far out at sea the orders were opened and the direction of the voyage determined accordingly.

It is a momentous day for a man when he leaves his old habits and associations at the bidding of conscience or duty, or any other of the manifold voices of God. He sails under sealed orders, and the Master's assurance is his only guarantee of safety. "What I do thou knowest not now, but thou shalt know hereafter." He proceeds by faith, not by sight. He traverses unknown seas. He meets unsuspected enemies. Hands grow weary at the helm, and hearts heavy with watching. But the end is not in doubt. No man ever obeyed the commands of God who was not ultimately led to enrichment and victory.

For "THE FRIEND."

AN EVER PRESENT HELPER.

"Whoever shall call on the name of the Lord shall be saved." Acts ii: 21.

My soul, when morn from slumber gently wakes thee

Do thou arouse and on thy Saviour call.

When noon's quick, crowding duties claim attention

Ask help from Him, and trust thy All in all.

When day's decline brings welcome rest from labor,

Seek thou thy God as falls the even's shade,
Lo, at "the cool of day" of old in Eden,

The Lord drew near the man whom He had made.

Let each event thou meetest in life's journey

The precious opportunity afford

For asking blessings on thyself or others,

For fresh communing with thy risen Lord.

Through all the way, in pleasure, toil or sorrow,
Thou then shalt find thy Saviour close beside.

No anxious care need fret thee nor annoy thee,
The heart can rest which in Him doth confide.

So that great hour toward which we all are hastening,

Will find thee watchful, neither deaf nor dumb,
When He shall say, "Lo, I am coming quickly,"

Thou canst reply, "Even so, my Saviour, come."
S. J. T.

The foregoing lines have been suggested by a sermon preached at Twelfth Street Meeting on the words above quoted from Acts ii: 21.

For "THE FRIEND."

Selections from Charles Rhoads' Journal.

(Continued from page 21.)

Eleventh Month 30th, 1866.—"This date again records the anniversary of my loved one's flight heavenward. Truly 'it is a time for memory and for tears!' The Apostle wisely administers the healing balm, when he tells us that these afflictions work for us a 'far more exceeding and eternal weight of glory,' if we look 'not at the things which are seen, but at the things which are unseen'—'the eternal.' May my eyes be more steadily directed to the 'mark for the prize!'

And now, oh my soul, remember thou the covenant made with Him who 'wounds to heal, and kills to make alive' in thy hour of deepest distress! He has fulfilled his part in giving thee victory at times of trial over thy most powerful temptations, and granting His Holy Spirit and consolation in hours of weakness, and, may it be said with humble thankfulness, in making thee at a few seasons His messenger to others. 'Eternal Spirit, let thy word prevail to take away the sting of human nature,' and grant me an increase of earnest living faith—of humility—and devotion to Thy glorious cause of Truth!"

Second Month 10th, 1867.—"I apprehend that most of those whose feet have been mercifully turned into the Christian path by the convicting power of the Holy Spirit, must yet, as heretofore, realize that it is 'a straight and narrow way' which leads to eternal life. That it is from the heart of man whence proceed evil thoughts and desires, leading to the act of transgression and sin, so that nothing less than a thorough cleansing of the inside of 'the cup and the platter' will produce fruit unto holiness, and the end (of) everlasting life. St. Paul says that he had not 'already attained,' nor was he 'already perfect' at the

time of writing to the Philippians (iii: 12), but he 'followed after' and 'pressed towards' the mark for the prize, and this mark was nothing short of that indicated by his exhortation in Ephesians (iv: 13): till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ." Paul gave no countenance to that specious delusion embraced by some professors, that we are not to expect deliverances from sinful practices in this life. His command in Colossians (iii: 5) is strictly in accord with the doctrines of our Society, viz: 'mortify therefore your members which are upon the earth,' &c. How aptly he describes the conflict which takes place in the soul of the believer when first convicted for sin, in Romans, chap. 7. But he positively avers in the next chapter (v: 2) that 'the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death,' so that the state spoken of in the preceding chapter, where he says that with the flesh he served the law of sin, must have been an earlier experience, and not his then present condition. This is confirmed by Romans (vi: 22), where he says to those he is addressing, 'but now, being made free from sin, and become servants to God, ye have your fruit unto holiness.'" Sixth Month 2nd.—"My soul is exceeding sorrowful unto death! These words of our Holy Surety seem to express my feelings this day. Various causes probably conspire to this state."

After mentioning some special trials, his lack of physical strength and endurance, causing mental and spiritual depression, and some trying religious service for individuals, he adds, "I think I shrink more and more in my natural feelings from speaking in public; may the fear of man not overcome my duty to my Maker. Oh! the doubts, the questionings and the misgivings that sometimes toss and try the soul in this service! Believing, oh Thou Holy One, that this useless Thy Word be clearly given, it is safest to 'abide still in my tent,' I would crave of Thee to send out Thy Light and Truth to illumine and guide my tottering feet every day of this wilderness journey."

"The above remarks, written a few hours ago, I feel would be ungrateful to my compassionate Saviour, did I not acknowledge with humble thankfulness His kindness in raising me in some measure, from the low dungeon that I seemed shut up in spiritually, by His life-giving presence coming into my heart and answering my petitions for help. 'Bless the Lord, oh my soul and forget not all His benefits! Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God!' I am at times made sensible that even those accounted most spiritual do not render the incense of praise and gratitude to our Glorious High Priest as often as He would take pleasure in it. I am but an ungrateful creature, often complaining but seldom praising. Dearest Saviour, grant us the gift of truly grateful hearts; for this, as well as every other perfect gift, cometh down only from the Father of Light."

This gift of gratitude was conspicuously granted, though the struggle to attain it was not realized by his family until they had access to his Journal.

Again, after the death of his "precious

eldest daughter," he writes, "I desire to be duly thankful to Him, who has given me that unspeakable comfort of a firm trust and confidence that my dear child had been redeemed by His precious blood, through the acceptance of His grace in her soul unto repentance, to faith, and forgiveness of her sins."

1868.—"Since my last memorandum in this book my spiritual condition has been of varied hue, but I have felt that I might as record a hope I have had to-day, that so progress is experienced from time to time (through Divine mercy), in that holy way which leads to 'the City that hath foundations, whose builder and maker is God;' yet sorely have often to feel that I take many halting steps through want of entire dedication to a humble, naked faith in Christ. I have lately been afresh convinced not only of my need of the renewed extensions of Divine love and the reception of spiritual food from Christ to keep my soul alive unto Him, but also knowing His atoning blood to be again applied, to wash away those stains of heart that arise from unhalloved thoughts and inconsiderate, yea, sinful actions, grown out of the old root of bitterness within. How does the Word of God which is 'quick, powerful,' discern 'the thoughts and intents of the heart,' and lay bare our most secret feelings and motives to our own view, in same light in which they are judged by Almighty."

(To be continued.)

DIVINE PROVIDENCE.—A traveler was hurrying along the esplanade of a Continental port to embark on a steamer starting at once for America, when he noted at his feet a plant of four-leaved clover. This seemed to him in accordance with the popular tradition, of good omen for his voyage. He gathered a tuft of the shoot of the flower, to find himself instantly arrested by the sentinel on guard near by, on the offense of gathering flowers on this public ground, in defiance of municipal provisions.

Remonstrance, resistance were unavailing. To the police station he was hurried. As he had received his reprimand and paid a fine, and hurried breathlessly to the quay, a steamer was under way, far beyond any possibility of overtaking. The baffled traveler, stirred with vexation and rage against an unfortunate clover-plant, the rascally sentinel, the insane regulations of the port, the whole world, his particular destiny, etc.

Some days later he was dilating on his grievances to his fellow-guests at his hotel, when one of them handed to him a newspaper, which he opened, pointing to the tidings that the steamer on which he had been prevented from sailing had gone down—"all lives lost!"

The youth was overwhelmed with emotion. Prostrate before God, he asked forgiveness for his anger: profoundly moved by the mercy which had saved him alone from amidst many, he yielded his heart in gratitude of trust to Him who "willeth not the death of a sinner." A few weeks later he journeyed from the old world to the new, a new man. Christ Jesus, resolved that all his life he would whatever might befall him, even to the thwarting of his own desires and plans, should be accepted as the loving kindness of a faithful God.—*Young People's Paper.*

THE BLOSSOM.

Only a little shrivelled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers,
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As a box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

FOR "THE FRIEND."

Turning to God from Idols.

There occurs in a late number of *China's* *missions*, an interesting and heartening account how a devotee to opium smoking was cured that enthralling habit, how he became a fever in the Gospel, and how he was instrumental in assisting to set forward others the better way. He had come from a small age about twenty miles distant from Hung-g, to the latter town, where there is one the Opium Refuges of the China Inland mission. He was favored to be not only red of the opium thralldom, but to witness change of heart. "He could not read and did not know how to preach, but he 'lived gospel,' and was pre-eminently a man of yer." He became prayerfully concerned behalf of his fellow-villagers—only about ty families of them—and a large proportion of them opium smokers.

With plenty of good land available for culti-
vation, these people were nevertheless re-
duced to beggary—through opium. Here is
picture of them in their extremity of in-
nuce and degradation. "Their homes were
ost destitute of furniture, and their poor
ciated bodies were clothed in rags. Mor-
ally, they were utterly depraved—cursing,
ting, stealing and vices unmentionable,
of daily occurrence in the village. Their
tehed condition was made more so by a
season of bad harvests. For two years
ly any rain fell at the proper season,
the crops were spoiled. Even when, during
season, the rainfall was such as to inspire
a, a swarm of locusts settled upon the young
at and devoured every green blade. The
ple were in great distress. In vain they
ed the temples—there were eight in the
ge—and burned incense and offered pray-
to the idols there." Their gods had failed
n.

was at this disastrous conjuncture of
rs that the old Christian, animated by
new faith that had altogether changed
own life, suggested to his fellow-villagers
the only way out of their miserable con-
dition was to repent and break off their opium-
ing. They appeared willing to make the
it, but as they had neither food to eat,
money to pay for medicine, they saw no
to make a start. This the old man solved,

however, by pledging his own land to secure
the needed aid, while he likewise opened his
house as a temporary refuge for the opium-
smokers, waiting upon the patients, cooking
their food, etc. There was some quarreling
at first, but the old man was in earnest, and
two native Christians assisting, the Gospel
quickly found entrance, so that it was not
long before the people began spontaneously
to remove the paper gods from the walls and
doors of their houses.

One man showed his interest by putting a
cave, large enough to accommodate one hun-
dred people, at the disposal of the missionary
for use as a chapel. Others provided time
and labor to improve the place and make it
more suitable for this purpose. The work
spread rapidly, and many of the villagers
were converted. Several who had some opium
in a few acres of irrigated land, but who
were now convicted of the evil of so doing,
plucked up the young seedlings, and thus de-
stroyed the crop. "The crowning day seemed
to come when the villagers agreed to destroy
the large village idols in the eight temples,
situated some inside and some outside the vil-
lage. From generation to generation, through-
out a long series of years, probably hundreds,
these idols had ruled the darkened minds of
the people of this district. Now, however,
the day had come when they were to be cast
to the moles and the bats." Nearly the whole
of two days were spent in this work of de-
struction, in which hundreds of idols were
broken in pieces, some very large and heavy,
weighing quite half a ton each.

The account further states that in the year
or more since the above occurred, the blessing
has spread to several villages in the vicinity,
in these there being a number of inquirers.
"In one village, containing about forty fami-
lies, the Holy Spirit has been working very
specially during the year. Many of the vil-
lagers have broken off opium-smoking, and
fifteen families, or thereabout, have put away
their idols." Twenty-four Opium Refuges, some
only temporary, had been opened in the dis-
trict, and upwards of eleven hundred men and
women, former slaves of the habit, had been
released from the seemingly hopeless bondage.
It is gratifying to perceive that the agency
of the Holy Spirit is so depended upon in this
curative and transforming work.

J. W. L.

If some one is "King and Emperor by the
grace of God," why may I not be a physician,
an attorney, a teacher or a journalist; a
ploughman or a shoemaker, or whatever I am
—by the grace of God? The vision of Joel
contemplates the coming of a time when the
prophetic spirit shall be common. "Your
sons and your daughters shall prophesy; your
old men shall dream dreams; your young men
shall see visions." Ruskin, points out that
truth to the Divine ideal, in building and in life,
is the best demonstration of harmony with the
Divine mind. May we not say, therefore, that
whoever puts himself in alliance with the high-
est forces is a prophet and minister of God?
—Charles C. Albertson

"God is the spring of our best activity and
fullest energy, He is also the haven of deep
and untroubled rest."

On The Road to "Wellville."

Among the hopeful signs of our time, we
are glad to note a growing appreciation of
physical culture, an admiration for a well-
developed physique, indicating "power through
repose." Seventy-five years ago our young
people were of a different type—languid, pale,
sentimental youth was tolerated if not en-
couraged, while vigor was counted inelegant.
But happily we are aware now that the greater
demand on intellectual ability involves a cor-
responding strength of body. Children are
sent to the gymnasium at an early age, the
girl even outstripping her brother, since she
avoids the tobacco or the liquor to which he
enslaves himself.

It is however, another phase of physical
culture which I should especially advocate:
the man or woman in middle life, whose office
routine or sedentary habit needs just the an-
tidote of brisk exercise for fifteen minutes
daily.

Many a mother argues that her domestic
duties are sufficient, but they reach only one
set of muscles, and the very languor of which
she is conscious could be cured by Swedish
movements each evening before retiring. One
matron with whom we are acquainted says
"this is only fit for children," yet she is an
invalid. A wiser course is pursued by a dear
friend, over seventy, who claims that "the
older we are, the more necessary is it to
limber the joints," and who keeps herself
young by a systematic round of simple gym-
nastics daily. How much more rational is
such a life than one which ignores the laws
of health in various ways, and then resorts to
medicine.

"An apple a day keeps the doctor away," is
a wholesome rhyme, and when we add to these
the cold sponge-bath each morning, and the
drinking of water between meals, not at them,
we are far "on the road to Wellville."

Walking is becoming a lost art since other
means of locomotion are so easy, yet we may
cultivate pedestrianism, by beginning with a
short distance and gradually increasing, until
many miles can be covered without fatigue,
as evinced by our English cousins. An erect
carriage and deep inhalation during this ex-
ercise bring a sense of enjoyment and vigor,
which sends the blood bounding through the
veins—a fine remedy for cold hands and feet.

We recall a story told us by an aged Friend,
how in boyhood he felt doomed to an inherited
pulmonary disease, but was advised by his
physician to live out of doors as much as pos-
sible, and to form the habit of deep breathing;
this was before the days when consumptives
were banished to Colorado or the Adirondacks.
Such home-treatment resulted in a complete
cure, for we remember him as a wonderfully
erect and healthy old gentleman of ninety.

Surely fifteen minutes daily can be given
by us all to these easy methods of keeping
in good condition, a duty we owe to ourselves
and to our friends. A little less newspaper
reading will give us the time, and if two or
three in a family agree to exercise together
at a certain hour, each inspires the other, in
a course of Swedish movements alternated
with Delsarte.

On a smooth voyage across the Atlantic
recently, the passengers formed a large class
on deck, and did some excellent work, as-

sured as they parted in England that they felt stronger, happier and better acquainted for this rational diversion — physical culture. The very attainment of deep, slow breathing is in itself an antidote to sea-sickness, which largely arises from dread, from tension caused by resistance to the watery environment. If the voyager can only put himself in harmony with this unfamiliar element, can enjoy it as a wonderful evidence of Divine power, he feels himself "rocked in the cradle of the deep," a confidence possesses him, and he conforms his breathing to the stately motion of the vessel; a sense of repose becomes his habit, while he loves the sea in all its variations.

A hale and genial friend, a beloved minister among us, was fond of jumping rope each evening, when a girl, and continued this exercise to the close of her three score and ten, maintaining that it benefited the whole physique, by well distributed activity. Another who was an elder of the most cheerful nature was, throughout his long life, an excellent skater.

The ascetic idea of ignoring the body's needs, of actually disfiguring and reducing it, has given place largely to the conviction that we are bound to make the best of ourselves, and that so connected are our material and spiritual parts, that neither can rightly succeed without the other.

The question of securing a teacher is a most natural one. There is generally some young person in a neighborhood who has received sufficient gymnastic instruction at school, to give a few lessons, either for compensation or from a desire to benefit others.

H. P. MORRIS.

First Month 2nd, 1905.

THE OPTIMIST.—A few months ago, the editors of one of our religious weeklies asked a number of well-known men and women to answer briefly the question, "Why am I an Optimist?" Among the answers given, a portion of Alice Palmer Freeman's was most significant:—

"My training as the child of a country doctor in a home where the daily interests of every member of the family centered in caring for the sick, the poor, the aged—where everybody brought his needs and his anxieties—this was the true training for an optimist. For no one can be permanently helpful who merely looks on at life, criticising those who work. To see clearly the tragedies and to spend self in trying to save, makes an optimist."

Perhaps the secret of optimism was never better revealed than in that last sentence. The true optimists of life are not those who have always "had things easy" and know nothing of care or trouble; neither are they the ones who resolutely refuse to acknowledge the presence of sin and sorrow. They are those who determine to meet facts honestly, and then give themselves eagerly, untiringly, to fighting the sin, and lessening the sorrow and the pain. Only he who has given himself to a cause knows all the allies of that cause. He who has devoted himself to the mighty work of advancing God's kingdom of righteousness sees, as others cannot, a thousand signs of hope and cheer in unlikely places.

WINGS OF A DOVE.

At sunset, when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying,
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest."

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest
Deep in the forest, where her mate was
grieving—

There was true rest.

Peace, heart of mine, no longer sigh to wonder;
Lose not thy life in fruitless quest.
There are no happy islands over yonder;
Come home and rest.

—Henry Van Dyke.

Science and Industry.

England is making extraordinary efforts toward the promotion of cotton cultivation in the West Indies. Four thousand acres are to be planted with cotton in the Windward and Leeward Islands and Barbadoes. Cottonseed is furnished free. The government is aiding in the establishment of factories for ginning and baling. The first of these factories has just been completed at Bridgetown, Barbadoes; another is being built at Antigua and a third is to be built at St. Vincent.

HOW TO DARKEN OAK.—Oak may be immediately and easily darkened by laying on liquid ammonia evenly with a rag or brush. The effect produced is just the same as is produced naturally by age and the color will not fade. Bichromate of potash, dissolved in cold water and applied with a brush, is another method of deepening the color, or new oak may be brought to any shade or nearly black, by the application of a decoction of green walnut shells. Be careful to apply each coat evenly.

TAKING OUT BRUISES IN FURNITURE.—If the bruise is very small all that is necessary is to soak it with warm water and apply a red-hot poker near the surface, keeping the spot continually wet until the bruise disappears, which will occur in a few moments. For larger bruises or dents wet the part with warm water and double a piece of brown paper five or six times, soak it, lay on the bruise, and then apply on top of the wetted paper a hot flatiron until the moisture has all evaporated. Keep this process up until the surface is level.

A NEW ANTISEPTIC.—Simple and harmless antiseptics are more and more demanded for household use by modern ideas of cleanliness and hygiene. Great interest, therefore, attaches to the report made by M. Henri Moissan, the man who makes diamonds, to the French Academy of Sciences, in which he describes a new chemical compound, sodium perborate. This is a white crystalline salt, made from boric acid and sodium peroxide, which, when dissolved in water, gives off over a hundred times its volume of nascent oxygen and leaves sodium borate, common borax, in solution. Nascent oxygen is extremely active and a very powerful germicide and disinfectant, while the cleansing and antiseptic properties

of borax are known to every one. The substance seems likely to be of use in the home as well as the hospital, since it would not have the disagreeable and injurious odor of chlorine or formaline, and would not, like carbolic acid, be the cause of accidental or intentional poisoning. It could be kept dry and made available for use at any time simply dissolving in water.

THE USE AND ABUSE OF ATHLETICS.—An exhaustive examination of the case for and against athletics in the *Medical Record*, Dr. Robert E. Coughlin, of Brooklyn, N. Y., comes to the following conclusions: "The principal object in athletics is improvement of the general health. To obtain good health muscle building is not a necessity.

"One cannot judge of a person's health by the size and hardness of the muscles. I have seen that the converse may be true. To obtain health one must not be in a perfect trained condition, owing to the effects of severe training on the nervous system. There is no evidence to prove that athletics as a muscle-building improve the constitution. One should always keep in mind the fact that built-up or hypertrophied muscle has a tendency to degenerate. The heart being a muscular organ shares in this tendency.

Although the evidence for and against athletics is contradictory, the whole subject may be summed up by stating that athletics are beneficial when properly and judiciously applied, and very injurious when the precautions above mentioned are ignored or carelessly guarded."

ARIZONA CACTUS FARM.—A mile south Phoenix, close by the usually dry channel Salt River, is one of the oddest farms in America, says the *Los Angeles Times*. It is planted to nothing but cactus of every kind found within Arizona. Each kind is cultivated under the same conditions that prevail in its native heath, to as great an extent as possible, and most of them thrive well on the hot skies of southern Arizona, cared for by experts.

The main owner of the farm is Dr. R. Kunz, a college bred German scientist, who has taken up the study of cacti and its cousins as his life work. A physician has particularly studied the plants for the possibility of securing products valuable in medicine. And the utilitarian side has appealed to him in other ways, and he knows the plants wherefrom come good fruit, that bear good water for the thirsty traveler and those useful to the architect of the aboriginal house builder. Arizona becomes the source of supply for cactus most of the botanical gardens of the world and this demand for plants has increased a lucrative industry has arisen from what would seem to the uninitiated one of the unpromising in the world.

The most prominent of the cacti of the garden is the saguaro. It is one of the marks of the desert. Its large white flowers cover the end of every branch in Fourth and Fifth Months, followed by a greenish yellow fruit, which, when it bursts, discloses a soft pulp filled with black seeds. This is a nutritious.

other species of far greater use, if not action, is *cereus thurberi* or *pitaya* of the Aztecs, which was named after the late Dr. George Thurber, editor of the *American Agriculturist* of New York. Its northern limit is hundred and fifteen miles from Phoenix in a southwesterly direction, and extends into the southward. The flower is white, nocturnal and smaller than that of the saguaro. The fruit of this species is of delicious taste, and for months is the support of tribes of Indians, who then feast upon it. The pulp also dried for future use, and a syrup, as well as an intoxicating liquor, is made from the fresh fruit. The Yaquis, Papagos and others largely subsist on the fruit of this cactus. The stem of this cactus grows from ten to twenty feet high.

Perhaps the queerest cactus of all America is *cereus greggii* of Arizona, known to Mexicans as *jara matracá*. Unlike any other cactus has a very large tuber in place of fibrous roots and it resembles a great sugar beet without the surface, growing from two to four feet high, as thick as a finger and covered with very short spines. The tuber is medicinal, and externally in Mexico. It is the Arizona *pitaya* blooming *cereus*, fragrant, the flowers large as a saucer.

Engelmann's hedgehog cactus, known as *cholla* or *cholla*, grows in clumps of two to twenty joints, having very large white spines, from one to one and a half feet in height. Its brilliant rose-colored flowers, very fragrant, appear in Fourth Month, and by the latter part of Fifth Month are covered by a crimson edible berry of the size and flavor of a large strawberry.

"Opuntia" is the prickly pear family, of which we have many species of various colors. The flat-jointed bear in some cases fine fruit, like the round-branched, often twisted like a rope, have a woody fruit, unfit for food. Some are met with on the desert, table-land and mountains. But most of these are seen rather, cultivated on the cactus farm near Mexico.

Discoveries Made in Silence.

The enclosed was written by a young girl anxious to hear becoming a member of our religious Society, and when her home was entirely isolated from friends. I send it, thinking it might be given a place in THE FRIEND. Quakerism is of itself a pure system, and if followed closely will lead to purity and perfection. But for a correct sample of Quakerism I recommend you to attend a Quaker meeting, and there you will find what true peace and quiet means; there you will find a refuge from the noises and clamors of the multitude; and enjoy at once Solitude and society, and possess the depth of your own stillness, without being shut out from the solatious faces of your species; there to be alone, yet accompanied; solitary, yet not desolate; singular, yet not without some to keep you in countenance. Here are tombs, no inscriptions; but here is something which throws quietude on the foreground. Silence, oldest things; language of old Night, and as deep as that before the winds were made.

Frequently the Meeting is broken up without a word having been spoken, but the mind has been fed, and you have been where that

unruly member, the Tongue, has strangely lain tied up and captive.

What a balm it is to go and seat yourself among the gentle Quakers. Their garb and stillness conjoined present a uniformity, all enjoying the same silence, which is surely the most ecstatic pleasure a contemplative mind can enjoy. It is there we find that peace which is rarely to be found in the courts of the great, and incites us to contemplate and adore our great Creator. Silence affords to the contemplative mind a variety of pleasing sensations, which improves it, and renders it alive to the various beauties which are displayed in the great book of nature. Blest Silence! may we never forget the advantages that may be derived from devoting a part of our time to thee; but continue sensible of thy great value.—E. K.

Items Concerning the Society.

W. C. ALLEN and W. B. HARVEY in PORTO RICO.—Accounts received by a Friend from William C. Allen and William B. Harvey show that they had hard weather in reaching Porto Rico, where they arrived late at night Twelfth Mo. 21st. They at once proceeded to get into touch with government authorities who could help in opening the way. On the 25th, a Friends' meeting was held in the marine barracks, probably the first of its kind in that land. Amidst men wearing the trappings of war, the laborer silent and vocal seemed blessed to all. Another meeting was held in the infantry barracks. The attenders from the forts belonged to the native Porto Rican regiment, and were a wild, singing, roaring lot of men. But they left the meeting after giving profound attention, some with reverent and awe-struck countenances.

The jail is a sorrowful place,—a child eight and one-half years old serving three months with others of tender years; and older prisoners infecting them with vice. The women's apartments exhibit the depth of immorality and degradation to which humanity can sink. To all these as they stood in squads before them, our Friends talked. Many confessed that they had never heard of Christ or the Bible. Many confessed they felt in their own hearts a condemnation for their evil practices, and occasionally some would shed tears as the love of Jesus and the need of repentance were presented to them. There are in confinement 625 prisoners, of whom about 200 are murderers.

In the charity schools about 400 children were visited. In the court-yard under the blue sky very satisfactory meetings were held with the children. A wish was felt that children in our own land were as reverent as they.

Some of the places where our Friends have labored have never before had religious teaching or services, as jealousy caused by political and semi-religious conditions have barred such work. So wonder has arisen at the remarkable way in which things have developed, and thanksgiving for a week spent largely in preaching Christ in San Juan, where He is so imperfectly known. In all cases but one, an interpreter has been necessary. The missionaries have shown a noble spirit for their help. The latter concludes thus: "Brethren pray for us, 'is well our cry!'"

Notes in General.

If the ten or more denominations of Presbyterians come into the proposed union it will bring together in one organization two million or more members.

London stands first in the circulation of Bibles in 1904, and China second. More Bibles have been sold in China during the past year than in the whole five years previous.

Protestants and Catholics have given liberally toward the erection of a Methodist Church building in Montevideo, South America, intended to be a centre of evangelistic influence throughout the land.

St. Paul's Episcopal Church in Jerusalem, which was built by the English, was left by them unconsecrated in order to allow clergymen not belonging to the "apostolic succession" the use of its pulpit.

The Bible Societies of America, England and Scotland are working in union in Japan and they have published the Scriptures in cheap editions so that now the New Testament can be bought for two and a half cents and a single gospel at half a cent.

The great religious movement in Wales occupies large space in London journals and many prominent Londoners have visited and are now visiting Wales to study the phenomenon at close range. Among them are William T. Stead, C. Silvester Horne and Lloyd George, M. P.

Some clergymen are trying to discredit the revival on the ground that it cannot be explained,—that is, cannot be accounted for on the basis of any man's ministry. Others rebuke them for this notion that the immediate movement of the Holy Spirit depends on the intervention of a man.

Fanny Crosby, the famous blind hymn writer, at an advanced age, goes on long trips lecturing on missions and giving her time and money to the promoting of charities. She has written more than 6000 hymns and still writes them. Some of her hymns have been translated into all the tongues of Europe.

Tablets with cuneiform inscriptions which go back to the time of Egyptian rule in Palestine, 1400 years before Christ, have been discovered at the ancient city of Taanach, in South Palestine, and will soon be published. Only one such tablet has been found before in Palestine, the one found by one Bliss in Lachish.

What a mighty power for civic righteousness, says a Boston paper, would sweep this country if all churches, ministers and reformers would do and dare as well as pass resolutions. District Attorney Jerome has a right to expect such "to go with him to the mayor and to the courts to back up their fervid and multiplied words with deeds."

Dillon Bronson in his interesting letter from Jerusalem, written to *Zion's Herald*, says: "When one sees how many sects in this city claim that they, and they only, teach the truth, he wonders if the Saviour does not weep over poor Jerusalem as of old, and does not grieve over the introduction of each new 'ism' from the Western world."

Murata, a high official in the Island of Kiushu, fifty years ago found an English New Testament floating in the harbor of Nagasaki. He procured a Chinese translation of the book and studied it with great interest for ten years with his relatives and friends. Murata became a Christian and afterward translated the New Testament into Japanese.

The Bohemians who come to this country have many First-day schools in which no Bible is taught, but doctrines of anarchy and atheism are diligently inculcated in the rising generation. Between 90,000 and 100,000 Bohemians live in Chicago. In Cleveland Dr. Schaeffer and Dr. Adams are carrying on missionary work among Bohemians there with good success.

On the very spot where Bonner lived, who condemned Ridley to the stake, a new settlement is established on "Reformation lines," and to be called Ridley House, and is soon to be opened. The settlement is splendidly equipped and while spiritual work is placed first and the Church and not the club-room is the centre, there is scope for all sorts of social work.

According to the *Review of Reviews* there are to be no more legalized bull-fights in Spain, and industrial and commercial establishments are to be closed on the First day of the week.

May the reform reach America, where thousands of people together can brutalize their spirits by gloating over human bull-fights, as we heard a traveller recently call our foot-ball contests.

CAUSES OF HOMICIDES IN THE UNITED STATES, 1894-1900.—Quarrels, 31,516; murders, jealousy, 3313; liquor, 2845; highway robbery, 3151; infanticide, 1819; strikes, 365; outrage, 188; riots, 132; insanity, 827, etc. Total, 62,812.

Judge Thomas, of Alabama, recently showed that the number of homicides in the United States was one-third larger than the losses of the British army in South Africa in the same period. That is the Boer war cost England 22,000 lives, while the homicides in the United States were 31,395.

SUMMARY OF EVENTS.

UNITED STATES.—It is stated that Henry Phippo, who founded and grew the Phippo Tuberculosis Institute in this city, has given \$100,000 for the purpose of building a new tenement, preferably in New York City, if the land at a feasible price can be obtained. For some years the City and Suburban Homes Company, of New York, has been doing this work on a limited scale, and has furnished decent and beautiful homes for persons of very limited means, and has made the enterprise self-supporting.

Secretary Taft, in transmitting his report of the Philippine Commission, says in a letter to President Roosevelt: "Except in the wild, mountainous regions of the unexplored island of Samar, and in the Moro region of the Rio Grande, and Lake Lanao in the sparsely settled parts of Bulacan, and in the Island of Jolo, conditions as to tranquility and lawlessness continue to improve, and except in the places mentioned, agriculture and the arts of peace are not at all interfered with by lawless hands or depredations."

A despatch of the 13th from Washington says: The Senate to-day ratified and made public an arbitration treaty for pecuniary claims which was signed at the second conference of American States at Mexico in 1902. It provides for the submission of such claims not settled by diplomacy to The Hague, unless both parties prefer that a special jurisdiction be organized. The treaty is to be in force five years. The countries signing are Argentina, Bolivia, Colombia, Costa Rica, Chile, Dominican Republic, Ecuador, El Salvador, United States, Guatemala, Hayti, Honduras, Mexico, Nicaragua, Paraguay, Peru and Uruguay.

It is said that the Carnegie Hero Fund Commission has received over 20,000 applications for medals or pecuniary rewards, and more are coming in every day.

The number of immigrants landing in New York since the first of the year is said to exceed all previous records, and that deportations for the same period are also record-breaking. For the first ten days of the new year, 478 persons have been deported from Ellis Island, against 70 for the same period of time in 1904. Of the arrivals during this period 9135 were Hebrews. Of the deportations 55 per cent. were Hebrews. The arrival of the Russian and Hungarian Hebrews in such large numbers is largely due to aversion to serving in the army in Russia. There are also two large Hebrew societies in Europe systematically organized to assist immigrants to come to this country. This assistance is strictly prohibited by the United States laws. The large number of deportations is due to the fact that the immigration officials have knowledge of these societies and are trying to break up the practice.

It is stated that the census returns show that in 1900 one-third of the people in this country were living in towns of 2500 or more. This means that the country is the city of numbers of poor persons in excess of the demand for their labor leaves the open country where their services are needed comparatively deserted. A statement has

lately been made in *The Public Ledger* that at least 20 per cent. of all the people living in the sixteen foremost industrial States of the Union, with a population of 38,000,000, are in poverty or in such plight that they and their spring tend to decay, physical, mental and intellectual. To house 7,600,000 people in the industrial States must be added more than 3,500,000 degraded poor in the rest of the country, making a grand total of more than 11,000,000 inefficient and acutely suffering dwellers in the richest country in the world in a time of very general prosperity.

It is stated that the Pennsylvania Railroad Company will plant 800,000 trees this year, for the purpose of obtaining cross ties, realizing the approaching scarcity of timber. The trees planted are the yellow locust, the ties of this wood having been found durable and lasting. It has also been stated that the number of ties used annually on the Pennsylvania Railroad is estimated to be over 90,000,000 to 110,000,000, requiring annually the entire product of 200,000 acres of woodland. Each year the supply of timber is farther from the base of transportation, many of the former sources of supply having been exhausted. The Pennsylvania Railroad is now compelled to get its supply from inland Virginia, West Virginia, Kentucky and other Southern States.

It is reported that the Baltimore & Ohio Railroad is extending the use of the telephone for the transmission of ordinary business messages, connecting the division headquarters with the terminals of the divisions by means of the "composite" telephone method. The system admits of the simultaneous conveying of several telephonic and telegraphically without interfering with each other.

The conflagration in Baltimore in the Second Month last destroyed 1382 business structures. Rebuilding has been going on since with a view of improving the character and appearance of the new city. It is stated that the space formerly occupied by 424 buildings has been condemned and purchased by the city for dock improvements, street widenings, straightenings and openings. At present 377 buildings are rising on the 958 building lots left for improvement. Of the 457 lots on which operations have not yet been started, 387 have been made ready for the builders.

It is stated that after months of careful experiment Maj. George O. Squier, of the United States Signal Corps, has discovered that trees may be used to catch wireless telegraph messages and to convey them to an observer standing on the ground. He has found that trees may serve the purpose of Marconi's metal towers or masts or towers, and that tree trunks, while serving as masts or towers, also serve as wires to bring electro-magnetic currents to earth.

FOREIGN.—A despatch from St. Petersburg of the 12th says: The Government, it seems, is about to make the irrevocable decision that prestige abroad and the situation at home necessitate the maintenance of the war till peace with dignity is possible. Beyond this point, however, confusion exists, especially regarding the immediate development of the interior situation. The lack of cohesion and alignment of the forces opposed to the existing state of things, and mutual distrust of each other's programme seems to make any further approaching actual war impossible. The Government is divided into three considerations. Socialists, revolutionists and other extreme elements, as well as the subject races on the borders of Russia, all have different objectives, with which the conservative liberals whom the Government really hopes to appease have little in common; and, above all, Russia's unnumbered millions of peasants, although they recognize the necessity of the maintenance of the war for economic reasons, and because it takes their loved ones away, have given almost no evidence of having been stirred by the prevailing political agitation.

A Berlin dispatch relates the results of a riot in Warsaw between the "reservists" of the Russian soldiery and the citizens of the city, which resulted in 100 reservists being killed. It says: A large number of reservists are now in prison. They declare they do not want to be needlessly slaughtered. "Put us in prison," they say, "If we go to the war we shall be killed. It is better to be sent to Siberia than to be sacrificed for nothing." Prison is better than Manchuria.

The Japanese troops near the Shakke river are said to number 388,000.

In Great Britain the Government has issued an order permitting wireless telegrams to be received and forwarded at any postal telegraph office in the United Kingdom. Messages may thus be transmitted to a destination by wireless telegraph, without the necessary apparatus while at a distance of 200 miles or less from the stations on land. This order went into effect upon New Year's day.

A despatch from Washington says: How rapidly the

good results of the American commercial expedition Abyssinia, which brought about the commercial treaty between the United States and that country, are beginning to be felt. It is seen from a report to the State Department from the American Consul General at Meeles, in which he says that many American orders are now being shipped direct to Abyssinia and that trade between the two countries is increasing steadily.

It is reported that in the State of Campeche in Mexico an army of State fish has been ordered to be taken to the State, destroying growing crops, and that number of persons and scores of animals have perished from their bites. Portions of this district have been abandoned on this account, and work of all kinds is suspended. It is said that the ants appear every ten years; where they come from and go to is unknown. The fact that the fish come home is in deep water can not live in the Black Sea has long been known. The effort to stock it with these fish has failed several times. The cause of the failure has been attributed to the large quantity of sulphuretted hydrogen gas in the water, which bacteriologists now say is due to the presence of complex microbes in the ooze at the bottom of this Sea.

NOTICES.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.15 and 8.18 A. M., 2.45 and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, W. West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup.

Friends' Library, 142 N. Sixteenth St., Phila.—Open on week-days from 9 A. M. to 1 P. M. and from 1 P. M. to 6 P. M. Additions to the Library are:

CRAWFORD, M. C.—The College Girl of America. HUBBELL, G. A.—Up through Childhood. JENSEN, T. H.—The Story of a Chaser. JOHNSON, C. L.—Highways and Byways of the South. MCCARTHY, Clifton—An Irishman's Story. MOORE, N. H.—Old China Book. OBER, F. A.—Our West Indian Neighbors. SANGSTER, M. E.—The Daily Pathway. SPARKS, E. E.—United States of America. WILSON, R. R.—Historic Long Island.

Dead, at the home of her son-in-law, Dr. J. C. Starr at North Easton, Mass., on the 12th of Eleventh 1904, after a short illness; RACHEL, F. PARKER, in fifty-ninth year, wife of Ira J. Parker, of Penna. Penna., an elder of Muncy Monthly Meeting. As much desired she just quietly "slipped away from all sorrow and suffering" which had in recent years her portion. A few days before she passed to her rest, she remarked "I have had such a joyful soe His Presence with me all day, and this has often been feeling before any deep trial or suffering was approaching." Naturally retiring in her disposition, she met the midst of her generation without fully revealing the depths of the spiritual experience through which she passed, but there was abundant evidence of those fruits of the Spirit which produce "quietness and a peace forever." She will be greatly missed in the at her own meeting as a concentered elder endowed with unusual degree of good judgment. For her belong recognition of her faithfulness for "she bath done as she could." A large family, which was gathered only two months before, herself felt her loss to the earth would not be long. Recently standing by the side of this dear child she said with what feeling:

"Some day, Some hour, at word of Thine
Shall break the silver cord,
The fowle fulfilled the rapture mine,
Forever with the Lord."

—, HANNAH BOONE, the second daughter of Am Boone, deceased, at her home in Pickering, Ontario the 20th of Twelfth Mo., 1904, aged seventy-one years and seven months and nine days. This dear Friend, a member of Pickering Monthly Meeting, tendered the same member during her last days. She herself had for time been an invalid, bearing her sickness with Christian fortitude and patience. She was of a quiet, retiring disposition and by watchfulness to the laws and leadings of Divine Grace, she was strengthened to walk boldly and unflinchingly before men, and to be a blessing to the world. Her mind was clear and happy, and she was a source of an assured hope of blessedness here through the redeeming love of her Lord and Saviour. Her walk was consistent with the requirements of a high and holy calling in Christ.

THE FRIEND.

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Atheism Unscientific.

It looks as if the unscientific reason of some scientific men, whether ministers or laymen, are running away with their rational reason. Why should all nature be an exception to self-evident truth that a mechanism proves there was a mechanic, and the orderly running of it that it has an engineer?

In every other instance known to us we are convinced of a maker by the thing made. Why should we drop reason, just as soon as all studies in science show only expressions of laws of a Supreme Intelligence?

The charm of scientific pursuit, and confidence in it, consist in ever fresh discoveries and unexplored, unexhausted Intelligence.

Wisdom, combined with far-reaching intuitions of Love and Helpfulness. The sciences, when brought out in their true clearness, are pages of a Supreme Mind's Word.

Without confidence in an Eternal Reason running through them, we would drop them as fables. Every scientist confesses by his very persistence in study, that the organisms which he investigates have a systematic Plan—

Inventor more than a match for human comprehension, to say nothing of human or dental fabrication. The atheist scientist practically a self-contradiction, inasmuch as he latently believes more than he believes he believes. What heart could he have

work in science, if he did not rely upon the work of nature as tantamount to a Divine

wisdom? Would that Christians stepped out of the known will and promises of God, as confidently as scientists plant themselves upon immutable laws which they read in the book of Nature.

God has provided a way by which Life should be death for every man, mortality be swallowed up of Life, and forgiveness found by every soul surrendered to his Life.

Life-saving and Murder.

Americans seem to show a deep earnestness in life-saving, and an appalling levity in life-taking. The result of some men coming into the world is to destroy men's lives, in direct opposition to Christ's purpose of coming into the world to save men's lives. The Address which Philadelphia Yearly Meeting has given to the public on "The Sacredness of Human Life" has come none too soon. The question is not whether it could have been prepared for this or that literary taste, but whether it has been prepared for Christ and for conscience. We believe it conveys a cogent message to the conscience of men and women, to co-operate with the Life Saver's purpose in coming into the world. May it reach legislators, courts, kings, editors, teachers, ministers and murderers with a conviction strong to turn their course from indifference to that of Life-savers together with Christ. To extend the circulation of the Address among readers who would not otherwise see it, is printed in the present number. (P. 229).

As an indication that a quickened realizing of the inherent preciousness of human life may be dawning "in the air," we come upon the following from a South Carolina paper, the *Columbia State*:

That was a tale of thrilling bravery and self-sacrifice that the press despatches told of the wreck off Cape Hatteras. The crews of the life-saving service who went out in their little boats and rescued the shipwrecked mariners, performed a deed which deserves to live in history.

Twenty-two lives saved! Rescued at the risk of other precious lives!

But are lives precious after all? Is it worth while taking a risk to save a life? According to our standards it is worth while; but according to our practice it often is not. That is to say, almost any man will risk his own life to preserve that of another human being, but there seems to be a terrible callousness, nevertheless, to the taking of human life. It is an anomaly of human nature that this should be so—that men should be so ready to save life when it is endangered from accident or the elements, and yet so quick to take life in anger or passion, so ready to excuse or lightly to regard the destruction of that which is so dear.

One of the solicitors in a recent article published in another paper said that the editors write about what they are ignorant of when they criticize the courts, that the newspaper men could learn some-

thing about the way in which justice is administered if they would attend the sessions of the criticized tribunals. This is in striking contrast with a conversation among some newspaper men the other day; they were saying that the most conspicuous and shocking thing observed in the lesser and higher courts is the indifference manifested in cases where the taking of life is in question, that from the inquest of the coroner's court to the trial on the charge of murder, a homicide case develops not seriousness among those conducting the inquiry, but oftentimes a spirit of levity and of indifference to the grave matters involved. These newspaper men had seen attorneys engaged in trying the most horrible cases bandy jokes and jibes during the process of the trial, had seen even the judge on the bench not only permit levity, but indulge in it, and had observed the demoralizing effect on the audience, robbing the proceedings of that seriousness which the circumstances demanded, and depriving the public of that lesson which ought to be taught—that human life is precious and not to be lightly destroyed, that to kill a human being under any circumstances, even in self-defence, is an act that justifies the most solemn inquiry.

One of the things that need now to be done to restore the respect in which life ought to be held is to invest all the courts of justice, from the coroner's inquest to the highest tribunal, with the dignity and solemnity which is in keeping with the seriousness of the subjects that come before them. We need to be constantly reminded that human life is precious—the courts should always be permeated with the thought which actuated those brave men at Cape Hatteras when they launched their little boats on a raging, tempestuous sea to rescue the precious lives on board the stranded craft.

The divine, impartial justice of Truth does not give men something for nothing. It is folly to seek the reward of working if we are not doing the work. When divine Love says, "Son, give me thine heart," it is not enough that one half, or three fourths, or even nine tenths be offered, while the balance goes to selfishness and hate. If men were not capable of righteousness it would not be required of them. The man with the one talent was not expected to do the work of the man with five, but the full work of the one was justly required. God did not expect Judas to do the work of Jesus; but He did require the honesty and fidelity which he was able to give and through which he could have grown toward his Master.—*Excerpt.*

PEACE! sweet guardian angel of the world.—*Heil.*

For "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 213.)

Shortly after the death of Corn Planter, which occurred in 1836, a designing white man living nearer the Corn Planter tract, under a pretence of doing the children of the aged chief a kindness, induced them to sign a power of attorney authorizing him to collect an annuity of two hundred and fifty dollars, which was paid during Corn Planter's life to him, and which was also to be paid to his children or the survivor of them. In the course of a few years this man induced two of Corn Planter's sons Charles O'Bail and William O'Bail, his daughter Polly Logan, and a son-in-law, Moses Pierce to sign certain promissory notes acknowledging their indebtedness to him to the aggregate amount of several hundred dollars. A certain part of this sum appeared to have been justly due him, for money advanced to these Indians or for goods sold to them.

In the course of ten or twelve years judgments were found to have been entered up by this man against the Corn Planter tract, which in accordance with the laws then existing might be sold for the debt. In their distress in the prospect of losing their patrimonial estate, consisting of about eight hundred acres, which had been granted to Corn Planter by the Legislature of Pennsylvania for his services in influencing his tribe not to join with the Western Indians in hostilities against the United States; the heirs of Corn Planter turned to Ebenezer Worth to assist them in coming to a settlement with this creditor who they claimed had defrauded them. This was not an easy thing to do, as his accounts with the Indians had been very irregularly kept, and he declined for a time to allow Ebenezer Worth to inspect them. After several unsuccessful attempts to ascertain the exact condition of the affair, Joseph Elkinton and Joel Evans in 1846 succeeded in settling the disputed accounts by paying to the Individual referred to, the sum of five hundred dollars, and of obtaining a release from him of the principal part of his claim. The money was advanced by Friends, who were afterwards reimbursed from the annuity as it came due.

Some years after this a division of the property was made among the heirs of Corn Planter, under the direction of the Orphans' Court of Warren County, Pa., in accordance with an Act of the Legislature of Penna., obtained for this purpose. This Act guards these lands after the division from becoming liable to taxation on the lien of any judgment or claim, or from any judicial sale except to descendants of Corn Planter or to members of the Seneca Nation of Indians.

Jonathan Thomas who for many years was a valued helper among the Indians, and for a time a member of the Committee died in the year 1839. He was a nephew of Abel Thomas the minister, of whom a memoir is in print, and was born Tenth Month sixth, 1766.

From an account which his family compiled some years after his death, it appears that he was the son of religious parents professing the principles of Friends, and his father dying when he was about two and a half years old the care of himself and a younger brother de-

volved upon his widowed mother. He says of her "she was a religious woman, and her counsel sank deeply into my mind at many times.

"I was placed with a weaver, and when free, settled with my mother to help her on with a living which I did for nine years, she being still a widow. She was again married in 1795.

"During said year, my mind was seriously arrested with the belief that I would have a duty to perform to some one of the Indian Nations; her marrying again seemed to open the way for a living for her without my care.

"I considered it the workings of an Omnipotent being, opening the way for me to prepare to perform my Indian prospects, in which I had many trials."

Under an impression of religious duty in the Tenth Month, 1796 and with the concurrence of Uchlan Monthly Meeting, Pa., of which he was a member he removed to the settlement of the Oneida Indians in Oneida County, New York, where he taught school, engaged in mechanical trades and gave instruction in farming. He remained there about three years and returned to his home in 1800.

His concern for the Indians continuing, in the Fifth Month, 1800, he went to reside among the Seneca Indians on the Allegheny Reservation where he remained for two years and a half; and in 1803 returned there and labored among them again for about the same length of time. In 1806 he married Ann Lewis and settled upon a small farm in Chester County, Pa., but under an impression of duty left his home in 1809 to again assist the Indians upon the Allegheny Reservation, returning to his family in 1812, and at the request of his father-in-law took charge of his farm. He remarks, "After being there some three or four years, and having much business to attend to, my mind became impressed with the belief that I must again go amongst the Indians.

"Having many concerns of life to attend to and much business, I made excuses; I cannot go, I will not go; After laboring in this way for about a year, and still refusing to go, the language very intelligently crossed my mind, 'well if thou wilt not go I will blast all thy endeavours'; I then became willing, knowing it was the language of an Almighty power; to have all my endeavors, both civil and religious, blasted, was more than I could think of, and I was willing to go. It has been said, 'my people shall become a willing people in the day of my power'; I felt that power and my will was given up. I may here remark one circumstance that happened in the spring of 1816. I was then a member of the Indian Committee; great anxiety was manifested for some one to offer to go amongst the Indians; I regularly attended its sittings and felt the anxiety that some would offer to go. "In the midst of this anxiety, a beloved Friend and preacher, John Shoemaker, I believe of Bucks County, Pa., had asked leave to sit with the Committee that day, which was readily granted; after Friends had expressed themselves, he quietly rose and said he felt no anxiety about it, for he believed Jonathan Thomas' mind was under impressions to go." "This was a hard stroke to me, knowing that I had never opened my mind to any one on the subject, not even to my wife. I knew it was revealed to him in

that sitting." "I accordingly made ready and started in the Eighth Month, 1816, taking with me my wife and two children, and arriving safely in the Indian Country. We remained there until the year 1821. In the spring we returned home and settled on our farm, and became very comfortably fixed."

He had acquired a knowledge of two of the Indian languages, and had many opportunities with individuals and in their public councils to advise them to the relief of his mind. Interference to some of the exercises he passed through while among the Indians in which his wife was his sympathizing and steady supporter he said, "They would kill some of the people for the supposed crime of witchcraft which we endeavored to have done away. Our language to them, individually and in the public council, was, that such a thing did not exist amongst the now civilized nations. We had the satisfaction to hear from their Chief Corn Planter, and from their warrior Chief that the Council had been called to say that they were determined now to cast the thing behind their backs and never do the like again. I was called to their Council to hear the conclusion; on hearing it, I thought I never heard words that did me more good for I had labored years to remove such erroneous opinions. They kept their word, and the evil was removed. While I resided among the school learning and the mechanical arts were included in our labors; many could read and write and interpret our language into the Indian. We had two Indian weavers, three blacksmiths, three carpenters, one cooper a several pretty good farmers."

His daughter writing of him says, "Though but a little child, I well remember his stern and serious deportment while laboring for the improvement of the Indian people; to him he was a true helper, and his counsel was often sought and his advice followed. It was a common expression with them 'Jonathan could not be wrong; he did not know how; and yet about to leave them, as he told them, for the last time, some followed him to the river where he and family were about to embark, and the cheeks of men were seen the tears of grief, for the Indians loved their friend, as I felt they should see him no more."

After residing in Pennsylvania for several years he made a journey on business to Ohio in 1833, and from there went to visit daughter and her husband J. J. Lewis residing in Indiana, while on this visit he felt an impression that it would be right for him to move to that neighborhood, Falls township, Madison County, in that State. He says, "I was walking along the road where our meeting house and grave yard now are, I felt a remarkable stop in my mind. I turned around, and had a full view of the ground where they now are; the language distinctly to my inner man, passed through my mind. 'Nay buy this place and give Friends a lot here, a meeting house and grave yard, and thy bones may be laid.'"

Following the impressions thus made upon his mind he purchased this property and moved to it in 1834, and in the retrospect of his life in 1839, he writes: "When I look back to that day, and remember that it were but three or four families of Friends here; then again look to the crowded state

meetings on First days, I am humbled under the consideration of the progress of our setting, and I believe that some valuable ideas are amongst us. I have to acknowledge that the hand of God has been in this, that encouragement to attend to small duties, I what the reward! It is peace to the mind, having performed them." A serene and peaceful calmness was experienced by him in closing days.

He died on the sixth of Ninth Month, 1839, the seventy-third year of his age, and his remains were interred in the grave yard he had given to Friends for a place of burial.

(To be continued.)

Christmas War-Toys in Paris.

ALL the new toys for which this season is famous in Paris deal this year with the Russo-Japanese War, says a Paris dispatch to the *Yankee Blade*. "Port Arthur (in card), is fired on at every corner of the elevators by diminutive cannon composed of papier mache, and the battle of the Yalu represented in mechanical form through a revolution of a small set of cogwheels turned by the hand. We have the bold Cossack on horseback, looking much more formidable than the Cossack exploits in the Far East lead us to believe that he really is; and the toy shops are full of little models of Trans-siberian Railway. Dolls are made to resemble faithfully all of the more important leaders on either side, and one infantry toy represents a brave Russian, who in a single shot lays flat a file of ten Japanese, on whose painted faces is an expression of death fear.

"Nearly all the mechanical toys represent the Japanese getting the worst of it. It is even grown-up are fond of these toys, which hundreds of new types are created every year toward the holiday season. They are usually sold by street fakirs, who pass in and out of the terraces of the boulevard cafes to cry their wares in high shrill voices. Everybody buys, nearly, for those who do not for the toys themselves probably have the ones at home who do. The cost is insignificant in most cases; the Russian shooting a file of Japanese costs just two cents and warranted not to break if handled with ordinary care."

It is probable that the Japanese would show in a professedly Christian, national opponents of Paris, a better example than the foregoing, inasmuch as they seem not to be in the mood to exult over their foes. Now, in Philadelphia, we may go into some of our large department stores, and in the sections devoted to playthings for juveniles, will see the war more very elaborately treated, cavalry, infantry and artillery, redoubts, bastions and fortifications, and all the brave array of bayoneted muskets, cannon, swords and the like. They are indeed "only toys," yet are they a schievous agency in the spread of the martial spirit. L.

It is a practical experience with Friends that the limitation forms a part of Divine guidance.—*Adam Spencer.*

ONLY as little children at last can we enter next great life.

A Sketch of the History of Friends in America (Chiefly in Philadelphia) 1735-1775.*

BY ABBY NEWHALL.

Thomas Clarkson, in his Life of William Penn, alluding to the years between 1682-1754, writes: "During the seventy years while William Penn's principles prevailed, or the Quakers had the principal share in the government, there was no spot on the globe where, number for number, there was so much virtue or so much true happiness as among the inhabitants of Pennsylvania." This period has been called, The Golden Age of Pennsylvania.

A brief review of the conditions existing at that time will show the wisdom of the opinion just quoted.

In a letter from William Penn to his wife regarding his children the following advice is given: "For their learning be liberal, spare no cost, for by such parsimony all is lost that is saved."

One who had written "No Cross, No Crown" in the twenty-fourth year of his age, would not be likely in later life to undervalue or overestimate the advantages of education. The privileges he desired for his own children he placed within reach of others; and schools were established soon after the settlement of Pennsylvania, that all classes might acquire at least the rudiments of education.

"In 1697 a public school was chartered, intended to be a Latin school of considerable advancement, after the fashion of an English grammar school, which still exists under the name of The William Penn Charter School. There were a number of branches throughout the city to give all a fair chance to secure these advantages."—"From a Quaker Experiment in Government."

Among the Friends who came to this country with William Penn were several scholarly men, university graduates. One of these was James Logan, who acted as his confidential secretary, and filled several important positions in the Province of Pennsylvania.

He was a man of powerful intellect. His erudition led him into extensive correspondence with learned men in Europe. He bequeathed his valuable library of three thousand volumes to the citizens of Philadelphia, with the sum of thirty-five pounds a year for its maintenance. It forms part of the Philadelphia library, and is known as The Loganian Library.

In a letter from James Logan to his friend, Thomas Story, written from his country home at Stenton, he alludes to his young daughter as follows: "Sally, besides her needle, has been learning French, and this last week has been very busy in the dairy at the plantation, in which she delights as well as in spinning; but is at this moment at the table with me, being First-day afternoon and her mother abroad, reading the thirty-fourth Psalm in Hebrew, the letters of which she learned in less than two hours' time. An experiment I made of her capacity only for my diversion, though I never designed to give her that, or any learned language, unless, indeed, the French he accounted as such."—"From Life of James Logan, by Wilson Armistead."

* A paper read at Fourth and Arch Streets Tea Meeting.

Here truly was an example of the virtuous woman:

"How she seeketh the wool and the flax and worketh with gladness,
How she layeth her hand to the spindle and holdeth the distaff."

And the so-called higher education was not omitted.

This same Sally Logan married Isaac Norris, who was speaker in the Assembly of Pennsylvania for fifteen years. And he it was who suggested the motto inscribed on the Liberty Bell now in Independence Hall: "Proclaim Liberty throughout the Land, and to all the inhabitants thereof."

"It was a matter of common talk that Friends were the best educated people of the counties. The number of self-educated mathematicians and naturalists, especially botanists, among them was rather remarkable."—"From a Quaker Experiment in Government."

In 1748 the Botanist Kalm, a Swede, came to this country and was much among Friends, as he found more interest in science in their society. Our native laurel is named in honor of him *Kalmia*.

John Bartram, who was born in Pennsylvania, lived at this time. His attainments in natural history attracted the attention of Linnaeus, who pronounced him the greatest natural botanist in the world. His house is still standing in the well-known Bartram's Garden. Over the window is placed a stone with the words engraven by his own hand:

"Tis God alone, Almighty Lord,
The Holy One by me adored."

—John Bartram, 1770.

Humphrey Marshall was also a botanist of distinction. These two Friends, John Bartram and Humphrey Marshall, from similarity of taste, had much intercourse with Dr. John Fothergill, of London, who had the best stocked botanical gardens in the world, except the Royal Gardens at Kew.

Lindley Murray, the well-known grammarian and philanthropist, was born in Pennsylvania in 1745. Among his writings, which obtained great popularity both in England and America, were *The Power of Religion on the Mind*, the *English Reader* series, and the *Grammar of the English Language*. These books, however, were written in his later life after he had removed to England.

An act to establish the Pennsylvania Hospital was passed by the Assembly in 1751. At this time Isaac Norris was speaker, and the first Board of Managers was composed largely of Friends. The inscription on the cornerstone, written by Benjamin Franklin, is as follows: "In the year of Christ, 1755, George II happily reigning, (for he sought the happiness of his people) Philadelphia flourishing (for its inhabitants were public spirited). This building, by the bounty of the Government, and of many private persons, was piously founded for the relief of the sick and miserable. May the God of mercies bless the undertaking."

Silk had been made in Philadelphia from the native mulberry, and Friends with others were much interested in this industry.

The Friends' Library, now in the building on Sixteenth Street, owes its origin to a bequest made by Thomas Chalkley by his will, dated Second Month 19th, 1741.

The words of the bequest are as follows: "Having spent most of my days and strength in the work and service of the Gospel of our Lord Jesus Christ, and having been joined as a member of the Monthly Meeting of Philadelphia for above these forty years, to them I give my small library of books." The number of volumes included in this bequest was one hundred and eleven, but it was gradually increased by donations of interested Friends, among whom were David Barclay and Dr. John Fothergill, of England. By the will of John Pemberton a large number of valuable books was added to the Library. An extract from his will states the books were given, "Wishing the beloved youth were more willing to read and become acquainted with the trials, sufferings and religious experiences of our worthy ancestors."—(*From Journal of Friends' Historical Society, London.*)

The Yearly Meeting was held until 1684 in Burlington, N. J. After that date it was held alternately in Burlington and Philadelphia, until, in 1760, it was decided to hold all Yearly Meetings in Philadelphia as most convenient.

In 1681 William Penn wrote: "The Church increaseth, which increaseth the business of the Church. And women, whose bashfulness will not permit them to say or do much as to Church affairs before the men, . . . when by themselves may exercise their gift of wisdom and understanding." Accordingly the records show that Yearly Meetings for women were in existence in this country in 1684.

One hundred years later (1784), during one of the sittings of the Yearly Meeting of London, it was announced that two women Friends were at the door desiring admission. One of these was Esther Tuke. Tradition says that, as the stately woman and her companion walked up the meeting, the clerk felt inclined to address her in the words, "What wilt thou, Queen Esther, and what is thy request? It shall be granted thee even to the half of the kingdom."

The request was for a women's Yearly Meeting, and a document authorizing its establishment was at once issued by the assembly she addressed.—(*From the Records of a Quaker Family.*)

At that time there were meetings of Friends in Maryland, Virginia, North and South Carolina, New Jersey, Long Island, New York, New England and Pennsylvania. Five thousand Friends attended the Yearly Meeting at Newport.—(*Journal of E. Peckover, Journal of Friends' Historical Society, London.*)

"The meeting at Nantucket was very large, more than fifteen hundred professors and four hundred out at sea fishing for whales."—(*S. Fothergill.*)

In 1747 certificates were granted to Peter Davis by South Kingston Monthly Meeting, R. I., for service in this country and Great Britain. If the records be correct he was at that time thirty-five years old, and yet he calls himself an "antient" Friend. This same Friend lived more than one hundred years, vigorous in mind and body.

The story is told that, on one occasion, as he was riding along the road, erect as usual, a party of younger Friends following thought him out of hearing, and discussed his great age, saying they would not like to live so long. The old man turned in his saddle and said gently: "Boys, it is sweet to live; I love life."

He enforced the judgment of the meeting, and the meeting was equally stringent with him. On one of his religious journeys a committee was appointed to inquire into his conversation and report upon it. The report was, they "found things clear concerning Peter Davis, all except his setting out on his journey before he had a certificate."—(*From Narragansett Friends' Meeting.*)

Friends were truly watchful over each other for good, and not afraid, in those early days to say very plain things. For example, in a Monthly Meeting of Rhode Island, the following was read:

"A man came to me in my field, and though I desired him to keep off, yet made an attempt to beat or abuse me, to prevent which I suddenly and with too much warmth pushed him from me with the rake I was leaning on, which act of mine as it did not manifest to that Christian patience and example in suffering trials of every kind becoming my profession, I therefore freely condemn it and desire that I may be enabled for the future to suffer patiently any abuse or whatever else I may be tried with, and also desire Friends to continue their watchful care over me."

Another Friend in New Jersey contended with a neighbor for what he apprehended to be his right; endeavoring to turn a stream of water to its natural course, "gave way to warmth of temper and put my friend W. into the pond, for which I am sorry."

The following is recorded on the minutes of one of the Monthly Meetings in Rhode Island: "Friends are advised to be careful how and what they offer in prayer, and not turning from supplication into declaration as though the Lord wanted information."—(*From Narragansett Friends' Meetings.*)

An event of general interest took place about this time. A change in the Calendar was effected by an Act of Parliament dated December 31st, 1751.

An act titled for regulating the commencement of the year and for correcting the Calendar now in use. The numerical designation of the months adopted by Friends, which made March the First Month, was legalized by an Act of the Provincial Assembly in the ninth year of the reign of Queen Anne.

London Yearly Meeting took action first, followed at once by Philadelphia Yearly Meeting. They ordered that "The first day of the Eleventh Month next should be the first day of the year 1752; and that the month called January shall be successively called the First Month of the year, and not the month called March, as hath been so called heretofore."

In 1748 the Governor of Pennsylvania laid before the Assembly the defenceless condition of the State, and called upon them to grant money for a vessel of war, to be stationed in the Delaware, and to assist in the erection of batteries which had been begun. (At this time there was war between England and France, and a French privateer was cruising near the mouth of Delaware Bay.)

John Churchman was visiting Friends in Philadelphia. He felt himself Divinely called to go to the Assembly, "And lay before the members thereof the danger of departing from trusting in that Divine Arm of Power which had hitherto protected them."

In his address he said: "May it with grati-

tude be ever remembered how remarkably we have been preserved in peace and tranquillity for more than fifty years! No invasion! No foreign enemies, and the treaties of peace with the natives, wisely begun by our worthy proprietor, William Penn, preserved inviolate on this day."

In concluding he said: "It is not from disrespect to the King or government that I speak after this manner, for I am thankful in heart that the Lord in mercy hath vouchsafed that the throne of Great Britain should be filled by our present benevolent prince, King George III. May his reign be long and happy!"

At this time Friends had the controlling voice in the Assembly. A prominent figure was John Kinsey; he led the Assembly while Friends constituted from twenty-five to thirty in a house composed of thirty-six members.

He pleaded both civil and criminal cases before the bar, sat on the bench of the Supreme Court, and was speaker of the Assembly for number of years. At the same time he was an elder of Philadelphia Monthly Meeting a clerk of the Yearly Meeting.

It is related that in his early days he commenced speaking in court with his hat on. When the Governor ordered him to remove he declined, saying he could not do so for conscience' sake. The Governor ordered the officer to remove the offending hat, and the case went on. A ripple of laughter went round the court-room, and the incident was supposed to be closed. Not so the Friends, the Quarterly Meeting took up the case, declaring such proceedings to be an infringement of the religious liberties of the community. A protest was sent to the Governor, and the result was an order was issued that anyone professing to be one of the people called Quakers should be obliged to observe the ceremony of removing the hat in court.

This incident illustrates the care observed that the article in William Penn's charter regarding liberty of conscience should not be violated.

The later years of John Kinsey's life show a constant growth in activity. His summer home, The Plantation, was considered a charming country residence. It was located at the present site of the United States Naval Hospital.

In less than seven years after John Kinsey's death, Friends had disappeared so rapidly from the Assembly that they composed scarcely one third of that body.—(*John Kinsey, by Jos. Walton.*)

(To be concluded.)

I THINK of no truer test as to whether we are growing in spirituality than this: Are becoming increasingly sensitive to the approaches of sin? Does the sinfulness of sin continue to grow upon us? Are we becoming increasingly haters of sin? Christianity multiplies the list of sins. Acts which other religions condone and practice are counted the followers of Christ as sinful. Where I have gone in the non-Christian world or the darker parts of the so-called Christian world and have found Christianity spreading in its purest form I have found the number of things that are looked upon as sins multiplying in the consciousness of the people.—*John Mott.*

FOR "THE FRIEND."

Selections from Charles Rhoads' Journal.

(Continued from page 225.)

Seventh Month 16th, 1868.—"It is a good thing to give thanks unto the Lord." These words of David impressed my mind much in our mid-week meeting to-day, with feelings of great obligations to Him for His loving kindness and tender mercies to me.

I have long been convinced that one of the most dangerous temptations of those who have indulged out of the vanities and corruptions of life, to follow Christ in the way of His Cross, is to murmur at the asperities of the path they are bound to tread, in their journey to Canaan spiritual Egypt; and to forget the depth of the bondage they have been redeemed from at the exceeding great reward promised them by their Captain, if they persevere and overcome. They think only of the trials or privations of the present, not looking at the unseen eternal glory of the future life. Thus, their repining and ingratitude are indulged and I apprehend great danger is run of being thrown and perishing in the wilderness, the murmuring Israelites experienced. I have found myself liable to this temptation, and so that through the continued but unmerited favor of God, I may be more and more brought into the state I think I was favored with to-day, so that I may pay my vows to the Lord high and offer unto Him thanksgiving, only in sentiment and sweet feelings of the heart, but by a practical obedience to His revealed will in all things.

Bless the Lord, oh my soul! and forget not His benefits."

First Month 1st, 1869—"Another year is among the past and the solemn inquiry is pertinent,—How have I occupied those gifts of time, earthly possessions, and the blessings of loving relatives and friends, as well as the superior merits of Divine grace, which have been freely bestowed upon me within the past year? Truly it becomes me to acknowledge that I have been but an unprofitable servant. I incline my heart unto Thy testimonies and to covetousness" seems an appropriate aspiration for me."

Fourth Month 18th, 1869.—"It seems so unsatisfactory, and I hope may prove a means of length to me, to record seasons of Divine favor, which have been experienced as way-rides in the wilderness. The children of Israel were commanded to take up twelve stones from the bottom of the river Jordan, when they passed over it dry shod, and to build an altar with them on its banks, in order to perpetuate the recollection of that great event at all the people of the earth might know of the hand of the Lord, that it is mighty." Although my small experience in religious things seemed insignificant by comparison with the evidences testified of in the Scriptures, yet they are a part of that great plan of redemption of humanity from sin and its thralldom, through the resurrection of Jesus Christ, which was planned from the foundation of the world; therefore I will with David 'remember the years of the right hand of the Most High.' I allude to the occasion of the late examination at Western School, where I was present as one of the Committee, and our being assembled at meeting for worship on Fifth-day with the

children. I had greatly craved before the time for this meeting, that it might be a period of Divine favor and refreshment to us all.

Very soon after sitting down we seemed to be overshadowed by the heavenly presence and love of Christ, so that many were in tears, I believe, before a word was uttered.

Samuel Bettie was then engaged in testimony in a very affectionate and moving manner, and this was followed by—in prayer much to my relief of mind, and ——— preached most excellently, and in so great a measure of life, that it seemed to reach most of us and break up the fountains of contrition, in a manner that I have seldom witnessed. Surely our compassionate Redeemer that day baptized some of us by His Spirit, in a manner too obvious to be doubted! Death and barrenness are often the experience of some of us, in our religious meetings, so that the soul is sometimes led to cry out like the disciples in the storm, 'Lord, carest Thou not that we perish?' Let us endeavor in these proving seasons to remember that Jesus is 'the same yesterday and to-day and forever,' and although He may appear to be asleep, as He was then; His almighty power and care, over those whom He has brought with His own blood, is increasing; and as 'mighty to save' when His face is veiled from our narrow ken, as it is during the most evident times of refreshment, and the display of His overruling providence."

First Month 1st, 1871.—"This has been to me a day of spiritual refreshment and I hope of instruction from the Divine treasury. My spiritual conflicts for some months past have been closely proving, under a deep concern that I may be purified as the sons of Levi were required to be, in order to answer the holy requisition, 'be ye clean that bear the vessels of the Lord.'

I believe it to be good to wait in patience as at His feet, to hear the gracious words which proceed from His mouth, and not to offer a sacrifice before the people, except in His own time and way. A little evidence of Holy help and guidance was afforded in our family Bible reading, and again in our meeting, where the call seemed imperative to warn some careless ones of the danger of longer stultifying convictions of Divine grace in their hearts, calling them to repent and live. I may say I am satisfied of the authenticity of my call to this service, so that we would have been unto me had I not been obedient to the Heavenly vision.

May I ever dwell lowly and humble at the feet of the Saviour, where only I feel that there is safety for me."

Sixth Month 25th, 1871.—"I can testify from some experience of the trials as well as of the enjoyments of life, that there is no joy to be compared to that of being at peace with God, and knowing one's sins forgiven, through the mercy of His dear Son. All other sources of happiness are transient, and must pass away with this fleeting life, but this hope reaches forward to Eternity. Earthly friends must die, but Jesus is 'the same yesterday and to-day and forever!'

Amid sickness and sorrow there is no comfort to be compared to His favor and love. If we are favored with earthly happiness, and are surrounded by the beauties of nature, and the good things of this life, how a sense of our

Heavenly Father's love in the soul heightens every feeling of enjoyment, and hallows all our emotions of pleasure!

Gratitude to Him, when it pervades the mind, is productive of the most refined and exalted happiness, and leads the possessors to the cultivation of kindness and consideration for all those with whom they may be associated."

(To be continued.)

The Sacredness of Human Life.

The frequent occurrence of lynching, of murder and of suicide in our country has aroused the attention of thoughtful persons to the increased disregard of the value of human life and has been attended with a prompting to inquire for the cause, and to suggest a remedy.

That proclivity of human nature, which indulges resentment towards those who have injured us or our friends, and carries that resentment to the extent of taking the means of redress or punishment into our own hands must be subdued, if even the ordinary liberties of mankind are to be preserved. How much more if the higher law of Christ, to love enemies is to be our guide!

LYNCHING.

The temptation to the practice of lynching, which has sorrowfully pervaded many parts of our country, resulting from an increased impatience with the deliberate processes of law in dealing with atrocious crimes, and the thirst for vengeance on those who commit them, thrusts aside the safeguards of liberty intended to be secured by orderly government.

These motives if carried to the extreme which the first evil impulse prompts, would lay all members of a community open to the outrage of brutal passion. The reign of law having been annulled by a resort to mob violence, every one is thrown on his own resources for protection or defence, the effect of which must tend towards reversion to barbaric anarchy; a condition in which a loose rein being given to the worst instincts of our nature, those crimes which first aroused vindictive feelings will be multiplied many fold; unless at length sober reason and a sense of justice shall compel a return to the rule of law.

We would seek to impress upon our fellow citizens and legislators, a sense of the solemn responsibility of depriving any human being of the sacred gift of life: a gift which none of us can restore when it is taken away. So fearfully and wonderfully is man made, in all the intricate mechanism of body and mysterious organism of mind, soul and spirit, that a more monstrous violence to a crowning work of God's creation cannot be imagined than that any but God himself should undertake its dissolution. No earthly consideration, no mortal's judgment is worthy to justify it, and especially awful seems the responsibility that rests upon one who has consented to send the immortal soul of a fellow-being, prepared or unprepared into the never ending conditions of eternity.

To assume the responsibility which belongs to the Creator and Giver of Life, of ending in his own time and way the earthly existence of those He has formed in his own image, is to usurp a right which the enlightened mind must admit belongs only to Him whose power must ever be paramount in the affairs of men.

The whole tenor of the life and doctrine of the Lord Jesus is contrary to the destruction of human life by men. "He himself said, 'I came not to destroy men's lives but to save them.'"

And the apostolic teaching inculcates the principle of leaving vengeance to the unerring justice of our Supreme Judge. "As it is written, vengeance is mine, I will repay saith the Lord."

CAPITAL PUNISHMENT.

We are aware that many among professing Christians who admit or advocate capital punishment and war, ground their plea on the Old Testament law and history. These cover times of an ignorance which the long suffering of God bore with, before men were prepared to receive the teaching of universal love and benevolence, brought to light by our Lord Jesus Christ, the Saviour of all who believe in and obey Him. The gospel declaring that the Old Testament law made nothing perfect, brings in the new commandment of love, which seeks not to meet evil with evil and harm with harm, "but to overcome evil with good." In the progressive revelation of God to the sons of men as they are able to bear it, his latest word best speaks to our own condition and is the present authority for us. He is shown by Christ to have adapted his older teaching of men to "the hardness of their heart." The temporary features of the Law and the Prophets having served their time, the commands from heaven concerning our transferred allegiance to the Son of God, was "Hear ye Him." Why should our recourse for certain indulgences be to the law which "made nothing perfect," when the spirit of the gospel is found too pure for us?

We are persuaded that legal enactments which enjoin or permit the taking of human life, with the design to suppress unlawful violence against the persons of others, do in effect contribute to the spirit of bloody revenge and hatred which inflames the murderer's heart, and incites him to his deed. The nation cannot consistently imbrue its hands in human blood and expect to imbue the conscience of its subjects with a sense of the sacredness of human life. Governments cannot inculcate a principle which they violate. Clearly they must cease to accustom their people to ideas of homicide, if they wish to teach them that it is a sin.

Experience has shown that juries are often unwilling to bring in a verdict in accordance with the facts of the case, when it is known that the penalty of death in accordance with the law, would necessarily follow; and we believe the ends of justice, both in the protection of the community and the reformation of the criminal, would be promoted, if it was understood that imprisonment for life or for a long term of years would be the punishment in such cases.

WAR.

Leaving now the judicial method of taking life, we may glance at the enormity of a nation deliberately engaging in war, where thousands are induced or forced to place their lives and the surrendering of their convictions in the hands of fallible men, and to use their utmost efforts to destroy others, equally innocent with themselves, of any offence between the opposing nations.

A cool calculation which involves the sacrifice of many hundreds or thousands of the lives of its own people by a government in going to war, certainly impresses those whose highest conception of right and wrong is bounded by the law of the land, with a low estimate of the sacredness of human life. For these reasons we believe no small degree of accountability rests on such a government for the frequency of lynchings and murders.

To the people at large we would appeal that they may turn their attention to that sense of accountability which they have to the Divine law written on the heart, and bringing all their secret impulses and motives to the Light of Christ inwardly shining, he led to promote the kingdom of our Lord Jesus Christ, which was heralded by the message, "Peace on earth, good will to men."

The application of the rule given by Christ Jesus to our intercourse and dealings with others, "Whatsoever ye would that men should do unto you, do ye even so to them," is so easily understood and readily made that it would enable us quickly to decide between justice and injustice, right and wrong, if adopted as the law of our own conduct.

SUICIDE.

To those who, under stress of disappointment, difficulties and trials, are tempted to despair, and to terminate their earthly existence, we would open our hearts in sympathy, rather than utter the language of reproach. And yet to these we would recall the value of faith in Him who has given us a being and placed within our knowledge a sense of his power and love in thus making it possible to be inheritors of everlasting blessedness, as we patiently await the results of his providence; rather than to take the alternative of ending earthly existence, "uncalled of God," and appearing before his judgment seat as souls whose time of probation has by themselves been cut short.

By self-destruction life as a gift from heaven is ungratefully cast away, and a fatal break is made in that continuity of Grace which is intended to result in the full fruition of all that is possible to an immortal soul dwelling in the presence of ineffable light and glory.

Where a species of revenge possesses the mind, directed towards unrequited friendship and affection, the perpetrator of suicide must be ranked with him who takes the life of another; and can find no justification in the fact that it is his own life which has been sacrificed to petulance and passion.

THE SAVING REMEDY.

We believe that all our fellow-citizens who profess Christianity will agree with us that it is righteousness alone which exalts a nation, and while honestly differing as to our views of national conduct, can we not unite in looking to the Redeemer and Saviour of the world as our perfect pattern? As we profess allegiance to Him, shall not the spirit of his teachings and those of his immediate followers as expressed in the New Testament, be taken for our guide? If this is done we believe that war and the destruction of human life will be shut out. The hatred which breaks out between the different races and classes of men, the covetousness which is idolatry, the oppression of the weak by the strong, the selfish-

ness of unconsecrated riches, and all those evils which spring from the lusts warring, our members will disappear from that nation or community in which the spirit of Christ hinders its full sway. The power of a nation which filled with the spirit of Him who is the Prince of Peace has not yet been shown to the world. Shall we, as American citizens, draw back from the race which is set for us to run in the sight of men? Let us not shrink from the high task to which we are called in the exercise of that spiritual power which is bestowed upon the faithful followers of Christ.—Address from Philadelphia Meeting for Sufferings.

Let Thine Eye be Single.

I was reading "The Simple Life" with much interest and admiration. It is certainly an invaluable gospel to those who are serving men (in the worst sense) and not self (in the best sense), and to those who put weight on the result more than in the motive. Our lives will become perplexed and entangled as so as it seeks to compromise with every phase of human life. I think that is seeking for eternal life on one hand and hunting for worldly fame on the other, to-day for the absolute truth, to-morrow for the conventional excuse of doing evil; now in church and then in dancing hall and so forth.

It is truly out of possibility to combine together those opposite extremes, and still profess to do so; the consequence is the destruction of simplicity and of harmony.

I remember now an instance which I saw while I was in Japan. Will you let me tell you a commonplace story?

It was in the spring of year before last when I received tidings from New York mentioning the death of a brother of my intimate friend. It was a great shock to me. My friend wrote to me that his brother was a very promising fellow with shrewdness and character though he had no means of carrying out aim. He did not hesitate to face every obstacle in order to attain his aim. He became merchant, teacher, official and writer, with more or less success, but so far, not with absolute victory. He was incessantly acting his character was the curious combination of generosity and of ambition. He struggled the last breath of life, now warning his scholars then calling on the name of God. He fought like a lion and died away like a bubble.

This struck me very strongly. I did not know exactly why. But something restless and awfully seized my heart. I could not rest that day. At the evening of the same day I got another letter of death. It was from Sapporo, informing that an old woman who had been keeping the church building to which I belonged, died.

Of course I knew her well. She was strong, small, red-cheeked old woman, a vocation being to keep the building clean. She was a widow and had no child nor relation. She lived alone except with "the church." Her "the church" was everything. I used to see her looking so glad when she came from the building after her work, which was humble. But no one in this world ever surpassed her in devotedness and earnestness in this line of work. She had her own domain (not the church, but the condition of her inner life). She was the queen; she confided

maintained the peace and order of her dominion, while the great number of so-called rulers did to do so in spite of their world-wide fame, and she died. I did not feel any regret or sorrow by learning of her death, but on the contrary did feel peace and calmness.

All the dread which I experienced in the death of the brother of my friend ceased to oppress my heart. I did not know exactly why ever since until to day. Now I can easily understand by reading "The Simple Life" why I felt that way. I ought to notice the death of the former the utter lack of a simple life, and in that of the latter the enormous perfection of the simple life.

The former did not find out the sole object this life or the simplest attitude toward this life, while the latter attained it fully, although the scope of work was unfortunately extremely small and limited.

As to the war raging still in Manchuria, I desire to say that humanity does not leave our world. Out of the maddening cry of thousands of thousands of so-called patriotic people, whose voices are heard clearly and persistently advocating peace. But I am very sorry to say that no Christian (except Mr. Uchimera) has ever tried to nurse up this small voice. I believe I can say this without hesitation that the Christianity which was introduced into Japan is the mere shadow, appearance, smell and residue of the true Christianity and nothing more. Or else how can it remain so powerless? I feel very sorry indeed.—From a Letter of Teo Arishima, Christian Japanese Student, Harvard University, Twelfth Month 3, 1904.

Press of Bristol Friends, England, in 1850. Reference to the Recent Attempt of the Pope to establish an Ecclesiastical Supremacy in this Realm."

We, the undersigned, members of the religious Society of Friends in Bristol, feel depressed of stating a few reasons why we refrain from uniting with our fellow-citizens in any address to the Queen on the subject of the recent assertion of the Papal Ecclesiastical supremacy in this Realm.

Protestants, in the broadest sense of the term, we yield to none in reprobation of this assertion of Spiritual Domination, as an attempt to forge and more firmly rivet those chains of bondage to the spirit of Antichrist, which were broken, but not wholly cast off, at the period of the Reformation.

We can unite with our fellow-citizens in an expression of our loyalty to our beloved Queen, as the temporal sovereign of these realms, and of our strong attachment to her person and government.

But, for reasons similar to those which forbid us to acknowledge the claim of the Bishop of Rome to be the supreme Head of the Church, we cannot, directly or indirectly, attribute spiritual supremacy to the temporal sovereign, knowing that it cannot be rightly claimed by a human power.

The Church of Christ is a spiritual body, comprising all, under whatever name or sect, good men, who truly believe the Gospel of the Lord and Saviour Jesus Christ.

We acknowledge Him to be the only Head of that Church, who is described by the Apostle as "the Head of the Body, the Church," of whom it is said that God "gave Him to

be the Head over all things to the Church, which is his body, the fulness of Him that filleth all in all."

We believe that this Headship has been never delegated to any human authority or power whatever; and that to lay claim to it, is to invade the prerogatives of Him, whose sole right it is, in a spiritual sense, to rule and to reign.

In connection with the Papal claim to Supremacy, we take this opportunity of expressing our views on another subject which strongly agitates the public mind; we allude to the Romish and Tractarian Doctrine of the necessity of the priestly office, as the only appointed channel through which the blessings of the Gospel are imparted to mankind.

We believe that both these assumptions proceed from the same spirit of Antichrist; and that Christ, the Head of the Church, is also the fountain of all spiritual blessings; that all are permitted to have immediate access to the Father through Him, without the intervention of a human priesthood; and that the claim of any body of men to exercise a mediatorial office between man and his Maker, is an usurpation of spiritual power, and an assumption of the Divine office, unwarranted in holy writ.

We trust that Papal Superstition, whether in an open or disguised form, may never be permitted to strengthen its hold upon our fellow-countrymen; and that the time may be hastened when the minds of men may be loosed from the shackles of all priestly authority, and when Christ may reign freely in the hearts of all who profess his name. [59 signatures.]

From Sarah Chamberlain's Memoranda.

Cork, the Third Month 19th, 1770.—We had a Quarterly Province meeting here and were favored with the company of Thomas Wiley, of Waterford, Thomas Taverner of Limerick, who lately came forth in the ministry. We had a meeting appointed Third-day for the youth of this city, in which our dear friend Samuel Neal was tenderly engaged to put us in mind of the tender mercies of our Heavenly Father to us in sending his beloved Son into the world, that none might perish, but whosoever believes in Him may have everlasting life.

He was very particular to the youth to examine themselves whether they witnessed Him come spiritually in them. We had several good minutes revived and read in this meeting, with very pretty remarks and good counsel given thereon. And may we who were present never forget the mercies of our Heavenly Father extended to us, for sure it may well be said: what could have been done more for a people than hath been done for us, to incite us to fear the Lord and keep his commandments?

Third Month.—This month, Samuel Neal, Thomas Wiley and Thomas Taverner were concerned to pay a family visit to Friends of this city. They were at my mother's on the 25th, and gave us all good advice and counsel; but more particularly to us who were young to seek wisdom. And often to get into retirement to find the work going on in our own hearts; and to remember what great things the Lord hath done for us. But the preacher was jealous there had not been thanks enough

returned for all his manifold favors extended to us. Oh may it be a means to stir us up to more diligence, and to search where we are deficient.

Our dear friends William Hunt and Thomas Thornburgh, both from America, travelled this Nation in 1772. They were in Cork the 22nd of the Second Month, at our First-day meetings, and Second-day at the Men's and Women's Meetings and Third-day and Sixth-day meetings. The first was a sharp, powerful minister, and of a very discerning spirit, and labored much with the backsliders and revolvers, and said he had faith to believe that there was a trying time hastening and very near approaching on all the workers of iniquity and transgression, and that the measure of iniquity was almost fulfilled; but that some present would be called home, before that time and that some of the youths would be made as standard bearers in the house of the Lord in that day, and that a glorious time would succeed. He enlarged much on those subjects in a very awful frame.

In the course of a private visit he related as follows: That being exercised on account of his wife, he retired in private, and during his retirement he was shown that his wife was doing well, and had a son, and when grown he should be a preacher of the gospel.

The farmer does not expect to raise a crop by yelling at his horses. He knows that he gets better work and more of it by quietly speaking to his team. We once lived beside a neighbor who was always having trouble with his teams, and his voice could be heard after scolding at the poor animals. They had become so used with his scolding that it had no effect. Another farmer, on the other side, always spoke kindly to his dumb brutes, and there was a good understanding between them.

Some ministers yell at their people in such terms as to provoke and confuse their minds and wake up unkind emotions instead of loving, earnest effort. They that would rule men should keep low their voices. The quiet word fitly spoken is apt to produce good fruit, whereas loud speech rouses antagonism instead of persuading to duty. When God seeks to win souls he speaks with the still, small voice of the gospel. But it is from the top of Sinai that the thunders of the law come sounding in the ears of the disobedient.—*Christian Instructor*.

Notes in General.

W. G. Shellabear has translated the "Pilgrim's Progress" into Malayesian, and it will be published at Singapore by the mission press.

The *Christian Register* says: "We have in America at this time all the conditions for a popular religious uprising except one thing, namely, hard times in business."

It is estimated that in the mining valleys of South Wales alone there have been ten thousand conversions, and the great religious movement has penetrated into the remotest corners of the principality.

A Christian woman in Tokio is having 30,000 "comfort bags" made for the soldiers in the field, into each one of which she puts one of the gospels and a tract. The soldiers welcome these gifts most heartily.

The Christian Science Church in Boston, called the Mother Church, reported, Eleventh Month 1st, 1904, a membership of 31,423, a gain of 3000 for the past year. There are now 610 Christian Science churches, besides the Mother Church, in the United States.

"The Everglade Mission," carried on by the Episcopal Church in Southern Florida, among the Seminole Indians, is making steady progress from year to year. These Indians are great hunters and roam over a large territory, making it difficult to do much for them.

It is said to be the purpose of N. D. Hillis, pastor of Plymouth Church, to become Pastor Dawson's travelling companion, as he goes from city to city in the United States. Pastor Gumsaulus, of Chicago, will supply the pulpit of Plymouth Church during its pastor's absence.

Hudson Stuck, archdeacon of Alaska, says: "I shall travel nearly two thousand miles behind the dogs this winter. I am looking forward to it with keen anticipation. It will be an entirely new experience for me. Think of travelling at 60° below zero for days at a time."

Services are held on First-day mornings in three carbars in Philadelphia. The service is short and the men are in no way interfered with, yet many of them listen to the brief service and seem to enjoy the addresses, given chiefly by laymen. The men continue to smoke and attend to their duties while the service is being carried on.

A statement comes from Baltimore that J. Pierpont Morgan will come to the relief of the Catholic University of America by purchasing the Woodley property, the title to which that institution claims under a deed executed by Thomas Waggaman. There is also a rumor that J. P. Morgan may make a large donation to the university.

The number of Spurgeon's sermons sold since 1855 exceeds the number of Bibles circulated since the beginning of the century. Charles Spurgeon has been dead twelve years, but one of his sermons has been printed every Fifth-day for twenty-eight hundred weeks. Thousands are sold over the counter in a morning, purchasers coming before doors are open.

Centenary Church, Napa, Cal., has just celebrated its golden jubilee. Only one of the founders of this Methodist Church is living now. The earliest preaching was in a rough shelter known as "God's barn." James Corwin, the pioneer pastor, cut the trees, set up the sawmill, dressed the lumber and was architect, contractor, carpenter and cabinet-maker. The present building was erected in 1867.

South Church, Lawrence, Mass., takes this way to cancel its mortgage debt: About two hundred members have agreed to contribute not less than one cent a day toward this object and have been supplied with glass banks for their offerings, which are to be opened at the dates when, twice each year, the interest on the mortgage is due, and the sum collected to be used for the reduction of the debt.

George Fox as a figure in a stained glass window may now be seen in the new Congregational chapel, at Fairhaven, Lytham, where a number of windows representing "Champions of Liberty" are now being placed. The Fox window has also the figures of Milton and Cromwell. Other windows recede the forms of Wycliffe, Savonarola, Luther, Tyndale, Henry Barrowe, and John Robinson. Bunyan, Watts, and Wesley are still to come; and there is to be a missionary window showing Carey, Williams, and Livingstone. Whilst a stained glass window seems somewhat out of keeping with the spirit

of Fox, it must be acknowledged that he has been thus memorialized in good company.—*London Friend.*

SUMMARY OF EVENTS.

UNITED STATES.—The regulation of railway rates by a Commission appointed by the President has been under consideration at Washington in accordance with the recommendation of the President in his late message to Congress, that there should be additional legislation in order to prevent unjust discrimination. It is stated that Representative Hepburn's railroad bill, offered in the House, provides for a court of commerce to be appointed by the Chief Justice of the Supreme Court and a new Commerce Commission, to consist of seven members, to serve ten years.

A strike of workers in cotton mills at Fall River, Mass., in which 26,000 strikers and their families were involved has lately been settled, after six months of idleness. It is said of this by the *Public Ledger* of this city, in bringing about a settlement of the long strike in the Fall River cotton mills, the new Governor of Massachusetts has not only ended a struggle which for protracted bitterness, costliness and suffering is probably unparalleled in the history of the textile industry in America, but has done a public service in giving one more conspicuous example of the wisdom and efficiency of arbitration.

The cultivation of vacant lots in and near this city by poor persons who have been allowed by the owners of the land to do so, has been encouraged by the Vacant Lots Cultivation Association for several years past. In a recent report it was stated that in the last eight years more than 4000 families have been assisted by the association and taught to become self-supporting by cultivating vacant lots in different parts of the city. It is also stated that large corporations are now taking an active interest in the association's work, and among them the Pennsylvania Railroad, which has turned over to the society many acres of land on the Philadelphia division for cultivation by the needy poor.

Land, representing in all 1353 acres, and owned by thirty-eight individuals, corporations or institutions, was lent to the association last year, and all was put under cultivation. Voluntary contributions from charitable citizens were used in assisting unemployed men and women to earn a livelihood by the cultivation of vacant lots.

Lieutenant G. T. Emmons, who has lately made an examination of the condition of the Indians in Alaska, by special direction of the President, says in his report that the influx of white men into Alaska has caused a complete change of conditions; that the game is being rapidly killed and the food supply of the Indians rapidly exhausted, and that it is necessary to do something substantial for them at an early day to prevent actual suffering.

The President on transmitting his report to the Senate has sent a message in which he says:

"I very earnestly ask the attention of the Congress to the facts set forth in this report as to the needs of the native people of Alaska. It seems to me that our honor and our interest demand that we do something substantial. I earnestly hope that legislation along the general lines advocated by Lieutenant Emmons can be enacted."

Prof. Monroe B. Snyder, director of the Philadelphia Observatory at the Central High School, has announced that he has discovered, what had been suspected, the existence of radiations from the sun, and from the planets and in aurora borealis. In addition to this he also announced that he has found radium and its accompanying emanations, the latter being identical with what he calls, coronium, widely and correlatively distributed in stars, new stars, nebulae and probably in comets. He declared also that while the phenomena of comets cannot yet be adequately explained the law of radioactivity more closely accounts therefor than any hypothesis previously advanced.

It is reported that an architect in the State of Iowa has devised a method of using glass for the outer walls of residences and public buildings. His system provides for a steel framework supported by brackets attached to the beams of the floors, in duplicate, making two walls of opalescent wire glass, the glass being set in the framework. The glass walls are, approximately, a foot apart, making an insulating dead air space to prevent loss of heat in winter and undue heat in summer.

FOREIGN.—Workington in St. Petersburg having joined in a strike for the Czar for the amelioration of their condition, a despatch says that on the 21st inst. the situation had entered an acute stage, and the strike had assumed an open political phase. Mill after mill and factory after factory closed. Throngs of workmen paraded the streets, and when their colleagues refused to join them, broke down gates and forced out the men. All the

textile mills and every printing office in St. Petersburg were closed down. Over 100,000 men were out of work. Throughout the day workmen's meetings were held, in which incendiary speeches were made, the wildest threats being uttered as to what would be done in the event of the authorities and employers failing to meet their demands.

A leader of the strikers, priest Gopon, sent a document to the Czar requesting him to meet the strikers on the 22nd inst. at 2 o'clock P. M., to receive a petition drawn up on his behalf. Under the terms of this request the strikers were to be considered as defiant and insolent. It was met by a order to the military to disperse the crowds in the streets, and troops fired upon the people, who were unarmed, killing in different sections of the city some hundred men, women and children.

A despatch from St. Petersburg of the 22nd says: The last day of an unspeakable horror in St. Petersburg. The strikers of yesterday, goaded to desperation by a day of violence, fury and bloodshed, are in a state of open rebellion against the Government. A condition almost bordering on civil war exists in the terror-stricken Russian capital. Uprisings are reported in other parts of the empire.

In Germany a strike has taken place in the coal-mining districts, by which, it is stated, 200,000 workmen are arrayed on one side against a powerful combination of capitalists on the other side. In their demands the miners are seeking to better their condition as to wages and hours of working. The miners have extended their strike, in spite of extraordinary efforts of the German Emperor to prevent such a step, and have the powerful support of the Socialists. The Government commissions are taking statements preparatory to the Government forming judgment, and are giving counsel to both parties.

The Italian Government has issued a decree providing for the abolition of slavery in Italy's East African colonies. The terms of the decree are considered to be more liberal than those issued by any other European nation having colonies in Africa.

A despatch from Washington of the 19th says: Secretary Hay has secured positive assurance from the Peking Chinese territory. Recently it was reported that so of the Powers had contemplated extending territorial possessions they already had in China at the conclusion of the war, in order to maintain what they called the balance of power in the East, asserting that the outcome would be a readjustment of Chinese territorial boundaries. A circular note was dispatched by Secretary Hay to the Powers, based on this information, with the result that they have now all positively disclaimed any such intention.

The French Premier Combes has lately resigned, and it difficult to maintain a working majority in the legislative assemblies in favor of those measures with which was identified. The separation of church and State, which had made great progress during his administration, is withstanding continued and strong opposition, does not appear to have been the immediate cause of his retirement, but the operation of the Government system of collecting information respecting the lives and political opinions of army and civil officers.

The announcement is made that the construction of a great trunk railroad line in China running northward from Canton to Peking, a distance of about 1700 miles, will be hastened, as the interests of a syndicate of Belgian capitalists in it have been secured. The line will be 120,000,000 two provinces contributing 50,000,000 each, as many of the whole of the United States. The country is fertile, productive and the climate an agreeable mean between the extremes of heat and cold. Along the whole route, now covered by caravans and trading trade, is a chain of cities, towns and villages waiting to be awakened to commercial life. When completed, it is said, it is to be operated in connection with the Chinese Government.

NOTICES.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.48 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114a.

EDWARD G. SMEDLEY, Secy.

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Rest in Work and Work in Unrest.

About the tireddest man we ever saw was in son for life, without work. If he had been day-laborer he would have been less tired, yet a weary man because he had not a far conscience to rest him in his work. On the other hand the most rested, refreshed and refreshing persons we know are those who regularly at work, having a conscience of offence toward God and toward man. "Sabbath" was formerly called Rest-day, either by Hebrew or by Anglo-Saxon. But may not the work-days be rest-days also? The entering into work not an entering into rest? That depends on what spirit we are of. Any hard-working drudges can say, "We that are believed do enter into rest." While any who do not believe, work in unrest and rest in unrest.

He who labors faithfully under implicit confidence in God his Saviour, and doing whatever his hand finds to do heartily as unto the Lord, works with a restfulness of spirit, a divine composure which is a rest sent down from heaven, ever supplying refreshment of heart. But working with a guilty conscience, up-hill labor, and is not eased though one cracks with ferocity to divert his mind from the uneasiness of sin. Restless while at work, is more so when idle. He varies his mode of diversion from himself. Ardent spirits may be summoned to work him, or invite brief oblivion; or other modes of intoxication, by artificial excitements, dramatic indulgences—any of a thousand substitutes for peace.

However secret the inward unrest of unbelief, the discomposure is there; and however lulled by artificial diversions, there remains a "fearful looking for of judgment." This is a weary work, and secretly tiring out the duration of life. But "the work of righteousness is peace, and the effect of righteousness is

quietness and assurance forever." The peace of God, which passes understanding, shall keep the mind and heart of the believer by Jesus Christ. They who keep the peace, shall be kept by it. In the most strenuous work they shall be rested by it. The body may be temporarily tired, but the rest of spirit which the believer enters into, recruits it speedily. Saving faith is a saving health. But it allows the body in the course of nature to subside, leaving the believer free to enter unhampered into the rest that remains for the people of God.

"And blessed is she that believed. For there shall be a performance of that which hath been told her of the Lord." This faith is confidence in what the Lord tells us. Faith is not credulity for everything man tells us, though he wear a mitre. Faith is evidence, not credulity—the felt evidence of things not seen, the witness for Truth of the invisible. How it keeps the head above the waters of worry, and the believer from making haste or hurry. "His heart is fixed, trusting in the Lord." Accordingly he that rightly believes enters into work as a form of rest, as a mode of renewing and keeping up the strength of the working powers. For work is a food which enhances the strength by using it, and over-rest wears it away as much as over-work tears it. Pursued in faith it is conducted in the repose of God, who "worketh hitherto," and we work in his partnership. As laborers together with God we receive his grace not in vain, and the word of his grace is able to build us up.

The true rest is obedience, and not inaction, obedience to the law of the Spirit of Life—conformity with the will of God. The Restmaster and the Workmaster are one, even Christ, whose rule of restfulness stands ever the same: "Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

He is a constant rebuke to their unrighteousness. But wishing Him away does not send Him away. If He is not present as a Friend, He is present as a Judge. Jesus Christ is a factor in human society of which this world cannot rid itself.—*The Examiner*.

Groping Towards the Light.

We find some honest young minds that are confused or bewildered concerning all that pertains to the letter or statements of spiritual Truth, but are loyal in purpose and conduct to the spirit and sense of pure truth in their hearts. This latter state is the hopeful part. It relieves us of a sense of discouragement about their attitude towards the letter and creed.

We desire this loyalty to this inward witness for good and truth should be encouraged, dwelt in and made the most of. The sense of Truth's own spirit and secret authority in any soul, however unsettled as to the letter and tradition one may be, should have the first place in his observance. Afterwards the literal products of Truth will be translated by the same Spirit to his understanding, as he is able to bear them. But let the Spirit in all things have the preeminence, the Life precede the letter as the horse precedes the vehicle, and he that follows Christ the Word and the Leader, shall not walk in darkness of the mere letter. But where the letter is placed first, taking the place of the Spirit, it killeth; but where the spirit predominates "it maketh alive." "It is the Spirit that quickeneth."

Therefore let us encourage in those who are not yet settled in the faith every budding forth of conscience, every scruple of conviction, every virtuous or noble emotion, every uprising of unselfish love, every enthusiasm of a high ideal, every honest standing by a sense of truth, however crude. It is God working in them a salvation which needs a working out. If its expression cannot yet be clearly formulated in words, let the words wait. A holding to the spirit of good without the letter is more important than holding the letter without the spirit. The life is more than its raiment. Yet such is the helpfulness of the letter to us who are in the body, that in our own groping state we could not believe our Father would be so unkind as to leave men without a tangible and legible Message embodying his revealed will and purpose concerning us.

Such is the course in which some of us came to accept the Scriptures of truth, as they appealed to our inward experience and yearning for settlement on a true foundation; and when we see those moral and spiritual beginnings in honest hearted youth, we are not discouraged when their faith is not embracing the letter

of scripture prematurely. But we are encouraged when we see in the beginning of their days the Word, which is the surest guide to their words, wherever written.

We can best travel with our youth for their help by giving full credit to the faith which is in their honest doubt, knowing that while they are trying to be good their doubt is but honest; for doubt when it is dishonest is first a stolen and later on an unwoven excuse for sin. Men wish the gospel to be untrue that they may indulge their vices, and then the indulgence darkens their minds to the light of its truth. But let us not offend, or stumble, one of these little ones, by scolding at them for not seeing truth on the authority of man; or taunt them with infidelity unless we wish to confirm them in it. But let us patiently lead them to overcome evil and doubt by the good that already visits them in the spirit of Truth.

A deeper and larger faith must be a development by inworking grace, rather than an arbitrary cramming and imposition of statements. Yet these stored up in the memory are useful receptacles for the formulation of the grace which shall afterwards be received, and no parent is excused from inculcating the faith which he most surely believes to be for the salvation of those under his charge. Only let us not be discouraged if the Author of our faith is seen working mere good in a youth's mind and character, for the Author will press on and do his part towards being the Finisher of the faith in an honest heart. "In his light they shall see light," and "the Life is the light of men." "He that wills to do the will of God, shall know the teaching (of Christ and of Scripture) whether it be of God."

A Stranger in a Friends' Meeting.

A Harvard student recently accompanied a Friend to a Philadelphia meeting, and afterwards wrote of his impressions as follows:—

"It gives me a peculiar and strong pleasure to reflect that a journey, devoted mainly and as much as the brief time permitted to a survey of the social work in churches, should have ended in the Twelfth Street Meeting. The quiet atmosphere of that unadorned room, the conscious presence of an invisible influence, the placid faces and bowed heads—all that made the meeting,—fell on me like a benediction. I was sitting beside the river of silent prayers, and the steady flow of the current and the signing of the ripples, made a great peace for me!

"All this was peculiarly pleasant, I say, because in a tender and profound way I found there that life of the Spirit which I must believe is the message we need so much in America. I wonder if you know what I mean? I am trying to say this: that what we must preach to-day is the Christ in us, the Christ of experience; that we must not simply copy the historical Christ, but we must *live, experience* Jesus within us. Our lives must be the visible resurrection."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 227.)

In consequence of the betrayal of the interests of the Indians on the Allegheny and Cattaraugus Reservations by some of their chiefs, in signing the treaty of 1838, a strong disposition arose among them to limit the authority of their chiefs in questions in which the sale of their lands was concerned, and to place an efficient barrier to the future alienation of them. One proposition which was seriously considered was to place the title to their two remaining Reservations in those whom they considered their friends, another was to place it in the name of the Governor of New York, and in 1845 a resolution of their Council was passed that no treaty for the sale of their land should be binding in future, unless executed under the signatures of two-thirds of all the chiefs, and two-thirds of all other men of the nation over twenty one years of age, all done in open Council.

Considerable dissatisfaction found expression at this time with the conduct of the chiefs in retaining as their own property the money paid by white settlers upon their Reservation, as rents or lease money.

In 1845 certain laws were passed by the State of New York by which the Seneca Indians residing on the Allegheny and Cattaraugus Reservations were recognized as a distinct community under the name of "The Seneca Nation of Indians" and as such were empowered to prosecute and maintain in all courts of law or equity in this State any action, suit or proceeding which may be necessary or proper to protect the rights and interests of the said Indians, etc. These laws recognized the superior rights of the community as a body over the rights of individual Indians, and provided that when any sums of money were recovered for the benefit of the Nation they should be paid to the treasurer of the Nation, if there was one, or if not to such person as may be appointed to receive the same by a majority of the chiefs assembled in full council. The treasurer was to be elected annually. Other officers called peace-makers were also to be elected by the chiefs annually, who were to hear and determine all disputes among the Indians in regard to matters relating to their own affairs. A marshal was also to be appointed on each Reservation to execute the orders of the peace-makers, &c. These laws contain penalties against the sale of intoxicating drinks to Indians. The enactment of these laws caused much dissatisfaction among the Indians for a time, especially among those whose influence was somewhat lessened by their provisions.

Under date of Sixth Month 2nd, 1846 Ebenezer Worth remarks "They continue to be much divided in relation to the new law which has been the cause of a good deal of trouble and excitement. They held a council at Cattaraugus some time ago. I understood it was pretty largely attended, the conduct of those who were opposed to the law was such as to render it necessary to send after civil officers to keep order while the chiefs transacted their business."

Shortly afterwards other councils were held on the Allegheny Reservation of which he says,

FOR "THE FRIEND."

"I thought I felt as if it would be right for me to go and meet with them, I attended the separate councils and I think was enabled to sympathize with them in their trials, and to tell them plainly what I thought the sorrowful consequences would be, if they did not settle the matter soon, and be more united among themselves, that the whites were seeking opportunities to take advantage of the present state of things, and their troubles and trials would be likely to increase. The opportunity afforded relief to my mind, and what I said appeared to be well received."

At this time when comparatively few white persons had intruded themselves upon the land of the Indians, it was much more easy to enforce the laws requiring their removal, than was the case afterwards, yet even then considerable firmness on the part of the chiefs was necessary to induce the proper officers to take the needful action. Ebenezer Worth was frequently engaged in endeavoring to assist the Indians in thus preserving the use of the land for themselves, and their children.

It was the duty of the Agent appointed by the United States Government to remove the whites, when requested to do so by the official representatives of the Seneca Nation, who in 1847 were the chiefs. Yet owing to various reasons the Agent frequently neglected his duty, and at times even appeared to take part with the offenders against the Indians.

The seventh of Sixth Month, Ebenezer Worth writes "The whites that were removed from the Reservation last spring have nearly all turned; there is strong reason to believe there was an understanding between those that were removed and those who removed them, an encouragement given them to return. A person who has been legally removed and turns to reside on the Reservation without license is liable to imprisonment; those persons act as though they were not afraid that the law would be enforced. The chiefs appear quite dissatisfied with the Agent on account of the way this business has been managed; there was a number whose names were forwarded to the Agent who were not removed."

On another occasion he named five prominent Indians whom he had reason to believe "used their influence in favor of the whites remaining on the Reservation," although a very large majority of the Indians was strongly opposed to it. Similar difficulties were met with in attempts to prevent the sale of intoxicating drinks.

From these and other causes he was so much discouraged, yet he remarked under date of Seventh Month 8th, 1847, "Even if I should never be able to get the whites and ardent spirits removed from the Reservation, I feel it right for me to move forward in Christian spirit in doing all I can to accomplish it."

The importance of united action on the part of the Indians in reference to the removal of the white people from their land, at this time, engaged the attention of the Committee, who in the First Month 1848 adopted an address to the Indians on the subject.

In this they remark "Brothers, we believe this to be a very serious disadvantage to you, that their influence and example tend to corrupt the morals and the habits of your people, that they encourage intemperance and other

and keep you from advancing in those things which would be for your best interest and welfare.

"Brothers we appeal to you whether experience for many years past has not proved the truth of what we say, and we fear that unless we are united in endeavoring to remove those who are now on your land and prevent any more from coming to settle on it, they will do a lasting injury, which you may, by and by, see and lament, when it will be too late to remedy the evil.

"Brothers; we are glad to learn that you are sensible of the bad consequences which are likely to result from having the white people among you, and wish to have them removed. We earnestly desire that you who have not yet joined heartily in this work, may now come forward and be of aid to your brethren.

"Brothers, we entreat those of you who have been disposed to favor the white people stay among you, to consider seriously the injury you are doing to your people, and the sorrowful consequences which may grow out of your conduct, and to be persuaded to join with your brethren in steadfast and persevering efforts to have them removed by peaceable and lawful means from the Reservation.

"Brothers, we desire affectionately to commend you to the guidance and protection of our Father who is in Heaven. May you endeavor to love and fear Him, and to do His will in all things, so that you may honor Him in your words and actions while here on earth, and enjoy His favor and peace forever in the world to come. We are your friends in Christ." Signed by fourteen Friends.

This address was read and interpreted to the Indians, yet no very decided results appear to have followed. In their report to the Yearly Meeting in 1849, the Committee say: "Efforts that Friends have made to induce natives to have the white people removed from the Reservation have not been successful. We believe many of them are aware of the evil and demoralizing influence which the presence of the whites who settle among them over their young people, and the evils that must eventually result from it to the Indian Nation; and in their Councils held to deliberate on this subject, the majority have on different times come to the conclusion to remove the white settlers removed, and in some instances it has been carried into effect. In general they have soon returned, and this is reason to fear that this has been confirmed and encouraged by some of the chiefs and other influential persons, who have been misled by sinister motives. This subject is one that has long been the occasion of much anxious concern to Friends, being apprehensive that the natives do not unite as a body in driving those lawless intruders expelled from their lands, their residence among them, and the advantages they gain over the Indians, will continue as one powerful means of their being oppressed, sooner or later, of the little which remains to them of the soil of their ancestors."

In 1848 a school was established near Cold Spring under a law passed by the Legislature of New York. This appears to have been the first State school opened on the Reservation, and has since been opened and there have

lately been as many as six in operation at one time in different neighborhoods. These schools are open to white children as well as children of Indians. About the time that this school went into operation at Cold Spring the Indians were desirous that Ebenezer Worth should open a school near Tunesassa and on the same side of the river, and the Committee approving of the same agreed to pay one hundred dollars towards constructing a building and furnishing it with desks and books. This building was accordingly put up on the banks of the river about half a mile from Friends' property at Tunesassa in the autumn of 1848 and here Ebenezer Worth taught a school during the winter.

In the spring of 1849 this devoted friend of the Indians believed the time had come for him to return to his home from which he had been absent, except during occasional visits for several years. In expressing his mind in relation to the subject to the Committee he used the following language: "When I have felt my mind calm and free from excitement clothed with a degree of love to my Heavenly Father, I have believed my labors here have come pretty near to a close, the thoughts of leaving my dear red brothers and sisters (I can call them so from a sense of feeling when I feel that love which proceeds from the Fountain of all good) has produced solemn feelings with a desire that I may be favored to know the will of my dear and Divine Master and with resignation to it, I also desire the sympathy of my friends. In order to attend the approaching Yearly Meeting I expect if spared with life, and favored with health to leave here early in next month."

(To be continued.)

In Behalf of the Tract Association of Friends.

The Tract Association of Friends was organized in Philadelphia in the year 1816, and throughout the eighty-eight years of its existence has been actively engaged in circulating the literature which it publishes.

While a number of persons who are not Friends, and whose co-operation we gratefully acknowledge, have aided in the distribution of our tracts, this work would seem to rest primarily with those who are members of our religious Society. The Board of Managers endeavor to keep a full supply of tracts on hand; to examine and publish matter for new Tracts; and to embrace suitable opportunities for their distribution; but it will be apparent that without the aid of interested persons, especially at a distance from the Association, the work of distribution must necessarily be limited. Observation shows that the principal channels of distribution are in communities where Friends reside. Some years ago it was thought that the organization in distant localities, of associations auxiliary to the main body would be the means of increasing the distribution of our tracts. A number of these Auxiliaries, composed of members of our religious Society, have been formed according to the articles which govern the Auxiliary Associations, and where a lively concern and true zeal have been shown, they have been found helpful to the parent body.

In a number of communities where Friends are thickly settled no such auxiliaries exist, and we believe there may often be openings

for the handing forth of a few tracts, either of those which briefly but clearly show the doctrines of the Society of Friends, or it may be one that narrates some striking incident, which through the Divine blessing, may awaken an indifferent soul to a sense of its responsibilities, and arouse desires for a better life.

A large collection of tracts on a variety of subjects—not only religious, but moral, social, reformatory, biographical and educational—as viewed from the standpoint of our religious Society, has been formed during the last seventy years, and recently revised and improved with new electrotypes plates. These tracts will be furnished to any Auxiliary, as shown by Article IV of the Constitution for Auxiliaries, page 14 of the Annual Report, a copy of which will be mailed to any Friend upon application.

Readers of THE FRIEND who live in neighborhoods where no Auxiliaries are maintained, are encouraged to read carefully the entire Report, which is one of unusual interest, and then decide whether they are willing to aid us, by organizing and maintaining an Auxiliary Association in their several neighborhoods.

None need hesitate on account of financial obligations to be incurred, as the amount of the annual dues which each member pays is left entirely to the judgment of those who organize. The Association gratefully receives from each Auxiliary whatever sum it thus raises, and in return agrees to furnish the auxiliary with such tracts as it can use.

While the organization and maintenance of an Auxiliary will be cheering to the parent Association, the full object will be accomplished only as its members are willing to share in the duties and responsibilities attaching to it. The true object in distributing tracts, is not so much the numbers which may be handed out, as it is to follow those gentle impressions of duty, to which none of us are entire strangers. These impressions, as they are heeded, will bring us to ground that has been prepared by the Holy Spirit in advance of our coming, and which is receptive to the seed that we sow. The handing forth of a tract will often require more faith, and more willingness to bow our necks to the yoke, than engaging in a much larger matter, but the promise is to those who are faithful in little things.

While there is neither limit nor qualification in age, we believe that if more of our young and middle aged Friends who are now in the vigor and strength of their days, would pause and ask themselves the question, "Have I a duty in this direction?" there would be more laborers in this part of the vineyard, and both they as individuals, and we as an Association, would be mutual helpers in a work which we may reverently believe is to the honor and glory of our Father in Heaven.

Signed by direction and on behalf of the Board of Managers of the Tract Association of Friends.

HENRY C. ABBOTT, Clerk.

PHILA., First Month 23d, 1905.

A SKEPTICAL man once decided to read in the Bible one hour every day. After some time, he said to his wife: "If this book is right we are wrong." Some time later he said: "Wife if this book is right, we are lost." A few evenings later he said: "If this book is right, we may be saved."

A Sketch of the History of Friends in America (Chiefly in Philadelphia) 1735-1775.

(Concluded from page 228.)

Already there appears to have been a feeling of discontent with the government of Great Britain, for in 1753 a man stood in the pillory an hour with the words: "I stand here for saying seditious words against the King!"

The records show that between the years 1734-1775 forty-two Friends came from England in the love of the Gospel to visit their brethren in this country.—(*Bowden's History of Friends.*)

In the journals and letters of many of these Friends an account is preserved of the condition of the times. Especial mention should be made of Samuel Fothergill, who spent two years in this country during the troublous days preceding the declaration of war with two Indian tribes. This act was the immediate cause of the withdrawal of many Friends from the Assembly of Pennsylvania. Of Samuel Fothergill it is recorded: "His ministry at times went forth as a flame, often piercing into the inmost recesses of darkness and obduracy, yet descending like dew upon the tender plants of our Heavenly Father's planting."

He traveled extensively, visiting Friends in the love of the Gospel. This love embraced even the brute creation, as the following incident will show. In his letters to his family he, several times, mentions his horse—"My faithful companion and servant who carried me over twenty-three hundred miles." Master and servant endured many hardships together and when in remote places, where no oats could be procured, the master shared his portion of corn bread with his "faithful companion." Finally, as the horse became unfit for travelling, he was left in Virginia, we may be sure under kind care.

Nearly a year later Samuel Fothergill wrote the horse was brought up to him in tolerably good condition. "The poor old creature knew my voice when I spoke to him, and gave all the signs of joy on meeting me that such a creature is capable of." "A righteous man regardeth the life of his beast."

The question of negro slavery stirred Friends deeply, and claimed much attention in the different Yearly Meetings. This system had even found its way into Massachusetts, whilst Rhode Island had become a place of import and a mart for human beings. Thomas Hazard, a young man in one of the Monthly Meetings of Narragansett, was early exercised on this account, and refused to work his farm with slave labor. He relates the occasion that first turned his thoughts to this subject. In one of the hot summer days between his college terms, his father sent him into the field to oversee the haying. Finding the sun intolerable, he lay down under a tree and took a book from his pocket. But it was too hot to read, and he lay watching the negroes at work. The situation suddenly struck him. If it was too hot even to read in the shade, what right had he to keep men at work in the sun? From that moment his thoughts were turned toward the evils of slavery. . . . he gave up his worldly prospects and worked his farm with free labor. He lived a long and useful life.—(*Narragansett Friends' Meetings.*)

The purchase of slaves did not appear to be condemned at that time, but the "fetching or importing negro slaves from their own country." In 1743 the following Query was adopted by the Yearly Meeting of Philadelphia, "Are Friends clear of importing or buying negroes: and do they use those well which they are possessed of by inheritance or otherwise; endeavoring to train them up in the principles of the Christian religion."

In 1774 the Yearly Meeting of "Pennsylvania and the Jerseys" appears to have been "clear of the sin of trafficking in men." (As the subject of slavery may receive treatment in other papers, it must receive only a passing notice here.)

As new Yearly Meetings were established, the need of a medium of communication with each other was felt. This need was increased at times by the cruel persecutions and sufferings to which the members were exposed, requiring vigilant care and prompt assistance. The following is recorded on the minutes of the Yearly Meeting held in Philadelphia from the twentieth of the Ninth Month to the twenty-sixth of the same inclusive, 1755: "As we have just cause to apprehend that various occasions of difficulty may present, which may make it necessary to request the assistance of our brethren in England, this meeting appoints:

Richard Jones,	Anthony Morris,
James Bartram,	William Logan,
James Thackray,	John Reynell,
Joshua Ely,	John Morris,
William Morris,	Thomas Rose,
Joseph Noble,	John Michener,
John Smith,	Aaron Ashbridge,
	William Foster.

as a standing committee of this meeting to correspond with London Yearly Meeting and the Meeting for Sufferings in London, and to appear in any case and manner they may think necessary wherein the reputation and interest of Truth, and the supporting our religious liberties may be concerned," &c.

(Signed) "ISRAEL PEMBERTON, Clerk."

This committee reported to the Yearly Meeting held in Burlington in the Ninth Month, 1756, and the Meeting for Sufferings was established. The provisions were that each Quarterly Meeting should be properly represented. Four Friends from each Quarterly Meeting, and twelve Friends living in or near Philadelphia, for the convenience of their getting promptly together, should compose the meeting. The Yearly Meeting approved this proposal, with the addition "that the Committee keep fair records of their proceedings, and produce the same to the Yearly Meeting."

The first Meeting for Sufferings in Philadelphia was held in Friends' School House, the eleventh day of Twelfth Month, 1756, meetings to be held each month.

Friends from London came to visit their brethren in this country the same year, to inform themselves more particularly of the present state of affairs, and a frequent interchange of letters between the Meeting for Sufferings in London and the newly established body in Philadelphia ensued. This correspondence is very beautiful. On the one side it was the attitude of a respectful child

seeking counsel from an experienced parent. On the other side a watchful tender parent ready to advise kindly in all difficult questions, and encouraging to faithfulness, with warm sympathy in the trials which threatened the younger body. And indeed, great questions soon came before the Meeting. 1757 Wilmington Monthly Meeting wrote that "Officers in the execution of the Militia have acted with rigor and injustice." The same year a communication from Exeter Monthly Meeting stated that some Friends had left their homes from apprehensions of danger from Indian enemies. Friends in New Jersey suffered by drafting under the militia law. Help was sent to relieve Friends in poverty even to the small amount of five pounds, showing watchful practical care in small as well as in great things. An appeal was sent to the Governor, remonstrating on account of the introduction of stage plays into the Province. The publishing of books, *George Fox Journal*, &c., was considered. And, early after the establishment of the meeting, an edition of Barclay's Apology in German was issued for the dwellers along the Rhine, who had their native country, and settled in Pennsylvania.

A number of Irish Friends came to this country about that time. Many of them were young men starting in the world. Friends in Pennsylvania, especially in Philadelphia, extended a watchful care over them. When travelling Friends were visiting Ireland the conversation would turn naturally on William Penn, and glowing accounts would be given of that "Swiss Asylum on the Delaware," where the oppressions of all nations might find a home.

In 1760 a concern was felt in the Meeting for Sufferings on account of Friends who were representatives in the Assembly, lest it should be led into inconsistencies, on account of military matters, and a committee visited the Assembly to remonstrate on grant of money for military purposes. Also the meeting was concerned, lest the advantage of being places in Government might induce men to accept positions, and they be tempted to violate the testimony in regard to oaths.

An epistle to the Meeting for Sufferings in London stated the Assembly had lately addressed the King, requesting him to take the government of the Province into his own hands, but that Friends "will not appear to support this proposal." On the other hand, when, in later years, the opposition of the people against the rigorous measures of Great Britain to the Colonies assumed a threatening aspect, a rebellion appeared imminent, Friends, in maintaining the principles of non-resistance, were accused of disloyalty to the country.

The following appears on the Minutes of the Meeting for Sufferings: "Friends being desirous to give a public testimony of our grateful remembrance of the continuation of our civil and religious liberties under the mild administration of our late King George III, ceased, and our satisfaction in observing a peaceful succession of his grandson, George IV, approve the proposal that a suitable address be prepared and sent forward as speedily as may be."

The address, read at an adjourned session of the Meeting for Sufferings held the third day of First Month, 1762, is as follows:

"ADDRESS TO KING GEORGE III.
The humble address of the people called Quakers.

"We, thy faithful servants, though situated at a remote distance from thy Royal person, sire to express the unfeigned pleasure we received in hearing thou had so happily succeeded to the throne of thy ancestors.

"At the same time we were deeply touched with grateful affection for the memory of the late King, thy worthy grandfather, whose mild government and paternal attention to the preservation of civil and religious liberties justly merited and obtained our sincere love and loyalty."

After alluding to his marriage with a princess of Germany, the address concludes: "May the mighty, through the Spirit of our Lord Jesus Christ, which breathes peace on earth and good-will towards men, make thee a happy instrument to stop the effusion of blood among nations at war, furnish thee with wisdom to equate to the difficulties attending thy exalted station, and, under the Divine influence thereof, perpetuate the government of thy kingdom in thee and thy family to the latest generations.

(Signed),
JAMES PEMBERTON, Clerk.
Thirtieth of First Month, 1762.

This address was sent to the correspondents in London to be forwarded to the King. In the troublous times which followed the attack of Great Britain in imposing the Stamp Act on the Colonies, Friends were cautioned "keep as much as possible from mixing thy people in their human contrivances." A great trial at this time was the defection of some of their members, who joined associations to learn military exercises, and afterwards formed themselves into a society called the Free Quakers. The number, however, was large, only about one hundred in Philadelphia.

"Friends were also brought into much trial and perplexity with respect to the issue of paper notes of credit for the purpose of carrying on the war. Many felt themselves religiously restrained from countenancing this, devised expressly for warlike ends, and used to receive the notes as money. Some suffered severely through constraints for military purposes. A demand was made for supply of blankets for the army. Many Friends had all of these articles they possessed taken from them, and were obliged to pass the river without them. Some had their houses stripped of lead for the use of the army, . . .

whilst others for refusing to act in military service were committed to prison. And some for declining to accept public offices, to which they were nominated, were fined twenty pounds each and distrained upon for the same much larger amounts. One Friend was imprisoned for refusing to take the oath of allegiance required by a recent law; and, after a while, was fined seventy-five pounds, to be levied on his estate. Another was arrested for refusing to take paper currency, was advertised in the newspapers as an enemy to his country, and declined to give assurance that he would persevere in his course and all persons were warned against having any dealings with him. The result was, some millers declined to grind his grain, whilst the schoolmaster who taught his children sent them home.

The foregoing are a few of the cases selected from many, recorded by the Meeting for Sufferings of Philadelphia. They are, however, sufficient to illustrate the feeling entertained towards Friends by their excited neighbors in their determined resistance to British authority. But notwithstanding these trials of faith and patience in the spoiling of their goods, in the imprisonment of their persons, and in the aspersions of their characters, Friends were, in general, preserved in much union and harmony of spirit, and experienced Him, who is the all-sufficient helper and strength of his people to be their safe hiding-place in the day of trouble."—(Bowden's History of Friends).

These facts are not cited merely as tales of the times, but as instances of faithful adherence to those principles, which Friends believe are given to them to uphold for the advancement of Christ's kingdom on earth.

The correspondence of Friends in England with their brethren in this country shows the deep interest they took in preventing the hostile measures of the ministry and towards producing a reconciliation. One of the most active among them was Dr. John Fothergill, to whom allusion has several times been made in this paper. He was not a minister, but his whole life was a sermon upon a saying of his own: "The great business of man as a member of society, is to be as useful to it as possible in whatever department he may be stationed." At the time of the imposition of the Stamp Act, he published a pamphlet entitled, Considerations relative to the North American Colonies, in which this passage occurs: "Colonies sprung from Britain will bear much, but it is to be remembered that they are the sons of freedom, and what they have been early taught to look upon as virtues in their ancestors will not soon be forgotten by themselves; Nay, they will be the sooner apt to vindicate their wrongs."

When the struggle between Great Britain and the Colonies became imminent, and Benjamin Franklin went to England to attempt to avert it, he and Dr. Fothergill became intimately acquainted. It is related that Dr. Fothergill sat up all night drawing up a paper as a basis of agreement with the Colonies. Early next morning he conferred with his friend, David Barclay, grandson of Robert Barclay, the writer of the Apology, and the paper was accepted in the main points by Benjamin Franklin, who laid it before the Government. That this effort was fruitless we know well.

Twelfth Month 19th, 1904.

NOT BY BREAD ALONE.—Jesus said, "Man shall not live by bread alone." He said it with reference to His temptation to make bread by a miracle to satisfy His own hunger. He had no command from His Father to produce bread in this way. Until He had such a command, His duty was to endure the hunger. If He had accepted the suggestion, He would have been letting His body rule. The food of His higher nature was to obey the word of God. Self-indulgence is making bread more important than obedience. It is better always to go hungry than to do wrong to get food.

THE turning of the soul Godward, as the meadow dairy turns its face toward the sun, is an act of true worship.

For "THE FRIEND."

Selections from Charles Rhoads' Journal.

(Continued from page 223.)

(In 1871 "many fluctuations in health" are noted, with the decision to discontinue the active pursuit of business, as a conveyancer. This gave increased opportunity, when physically able, to devote time and strength to the Master's service.)

Twelfth Month 10th, 1871—"For some time past, at intervals, I have been engaged with other members of our Quarterly Meeting, in visiting the Subordinate Meetings and some families, under an appointment for this service, in the Sixth Month last. I may say that Heavenly help has been present, to enable me to clear my mind from time to time of the deep sense of concern to our beloved fellow members, which has attended me in the prosecution of this weighty service. 'Not by might, nor by power, but by my Spirit, saith the Lord.' All our attempts to advance His cause must be vain, unless He open the way and go before his servants. Yet I believe it is consistent with His will that those who are quickened by His love shed abroad in their hearts to crave the spread of His kingdom in the earth, should also pray, in the power of His Spirit, for laborers to be sent forth into the work, and that they themselves may be rightly led into it by Him."

Third Month 3d, 1872.—"The winter months have passed away and how much cause have I to acknowledge the loving kindness of the Lord, in upholding my physical powers through the cold season, beyond what I had reason to expect last autumn. It is true that I am rarely an hour without some sense of weakness or bodily discomfort, yet my ailments have been so endurable and mitigated in character, that I have on the whole passed quite a comfortable winter—'What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord!'"

Sixth Month 30th.—"I have felt instructed to-day in reading a tract on detraction; and it has raised in my mind a renewed desire that I may be preserved from all unnecessary criticism of fault-finding with my fellow-beings, and be clothed with humility, so as to live in a just sense of my own failings, and have that charity toward others, which would rather seek their good, than rehearse their faults.

It is at times the duty of Christians to speak of the errors of each other, in order for their amendment. This is the case with officers and other concerned members in the Church; it is also necessary that parents should tell their children of their faults, and endeavor to correct them. But we are too apt to indulge in criticisms on the failings of others in common conversation, taking some secret satisfaction, it is to be feared, in finding that we are as good, if not better than they, in certain particulars. How self is exalted and evil often done, in exaggerating the weaknesses of others, when they are unable to defend themselves! 'Set a watch, oh Lord, before my mouth, keep the door of my lips.'"

'All must be done in and by Christ,' as George Fox testifies. I am sensible of some progress in the way of holiness latterly, and that Divine grace has been mercifully

vouchsafed to that end. What can poor man do of himself? Surely naught!

I think it a dangerous error to imagine that our voluntary humiliations, or self-imposed crosses (not springing from His Spirit operating in the heart), can effect the work of salvation; and we must co-operate when He works in us; we must be as passive clay in the hand of the Potter, not resisting or taking ourselves out of His hand; for *we may grieve or resist His Holy Spirit* of promise, whereby we are sealed unto the day of redemption. We are free agents to accept or reject, and I understand that Scripture in this sense, which says, 'work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure.'"

Ninth Month 8th.—"I have been informed that the Select Preparative Meeting of Hadonfield concluded to recommend our Monthly Meeting to acknowledge the call to the ministry, which the members of the first mentioned meeting had agreed was committed to me, by the Head of the Church. It is now nearly seven years since I first felt an obligation laid upon me to speak, in the way of public ministry; during the intervening period of probation my spirit has at times almost fainted by the way, and I have been ready to exclaim, 'behold I cannot speak, for I am a child!' Yet I feel bound to acknowledge the condescending goodness of Israel's Shepherd, that He has renewed His covenant with so poor and halting a servant, from time to time; and has not utterly taken His word out of my mouth.

I desire to record my feelings of grateful adoration to Him, Who has led me about and instructed me, through these years of probation, for this superadded proof of His unmerited kindness to me. Oh, if self is only quite *subdued* in us, how it gives room for the blessed Master to work in us—and then the end of all *true ministry* will be attained! Not self-exaltation, or the acquirement of a reputation among men for eloquence or logical acumen, but the *building up of the true seed on the one foundation, and the conversion of sinners unto a new life, in Christ.*"

After the last official step had been taken in the recognition of his gift as a minister, he writes: "This is no unimportant matter when we regard the language of our code of discipline, part of which, in relation to this subject, is as follows: 'And until the approbation of the Quarterly Meeting of ministers and elders is obtained, no such Friend is to be received as a minister, nor permitted to sit in the meetings of ministers and elders, nor travel abroad as a minister.' There is nothing to exalt the creaturely part, in the administration of that grace which is requisite to qualify poor mortals to preach the gospel of Christ. When His disciples disputed among themselves who should be greatest, He told them, 'whosoever will be the chiefest shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.' Says the apostle, 'we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' It is a great work indeed to be thus transformed and to know self rooted out; but dare we

distrust Him who has all power in heaven and in earth? 'Let that mind be in you which was in Christ.' This is the work which He came to perfect, and to destroy the works of the Devil. I desire that I may, through Divine grace, be more and more brought into the humble, loving state of mind toward my fellow disciples, which is so touchingly inculcated by the precepts quoted above. Oh my soul, may thou watch and pray for this end without ceasing!"

(To be continued.)

FOR "THE FRIEND."

A Visit to Porto Rico.

[Whether as letters of travel or accounts of a religious visit, much of the family correspondence of our friends Wm. C. Allen and Wm. B. Harvey from the West Indies, will doubtless be interesting to our readers. We have obtained the use of portions of these letters for our columns. The present one gives more in detail the sketch lately presented among our "Items."—Ed.]

Sixth-day evening, Twelfth Mo. 23, 1904. —We got into San Juan harbor, and landed late Fourth-day evening—were met by Annesta S. Malin and one of her friends. We stayed on shipboard that night, and the next morning took quarters on land—we board on one side of the street and have a room on the other. The street is just wide enough for two teams to pass, and has very narrow sidewalks. The houses are occupied with stores on the first floor, with marble or tiled stairways leading to the second story. All Spanish architecture.

I will describe our room, for we are favored with accommodations far beyond the average. We room with an American family. The room faces with two big doors or windows out upon the street, or rather upon a balcony, with fancy iron railing that overlooks the street. There we can sit and watch the lumbering oxcarts and slow moving people, or listen to the strange calls of boys and men offering their wares in sing-song voices.

Our room is about 17 by 17 feet with walls about eighteen feet high. These are painted with fancy scroll work in different colors. The ceiling is in varied colors over rafters, with rather pretty cross-pieces. The windows or doors out to the balcony have no glass, but heavy wooden blinds. We have two iron beds, each having a closely woven wire mattress, covered with a "comfortable" about one-half inch thick and a sheet—over all is the mosquito netting. "No carpet on the floor." A thermometer on the wall, keeps day and night about the same, ranging from eighty to eighty-four degrees, which is the regular, almost unvaried temperature during all this time of year.

Since we landed we have been very busy, except about two hours this afternoon, when we went down to the seaside to rest. We have been remarkably favored in meeting with, or obtaining introductions to the principal officials in the naval and civil service. I am keeping in a book an account of our work particularly, so here will not go into detail; except to say, that all listen most kindly to the presentation of our mission, and so far have opened, or promise to open, the way for meetings, or for the distribution of literature. Thus to-day, the officers of the U. S. Navy

have unexpectedly responded to our request to hold meetings amongst the men; known as they do, our testimony about war. Indeed the Commandant here, went out of his way to extend courtesy to us; letting us know that he had friendships amongst some of our Society, etc. All these preparations take much time, red-tape and a good deal of inquiry, in order eventually to see the proper officials who have authority in the case.

Seventh-day we were invited to attend exercises at the Congregational Mission School, at San Turce. We accepted, as it seemed a way to become acquainted with some of the workers in the field hereabouts. Truly it seemed an odd Christmas season. The open doors and windows, the rich green of enormous palm leaves, fourteen feet high, around the walls of the room, the graceful coco and mango trees, with gay shrubbery and brilliant flowers outside, all were vastly different from the ice-bound and snowy scenes I have heretofore witnessed at this season.

The children had simple exercises, part in English and part in Spanish. They had a dialogue, sang some and quoted scripture in reference to the birth of our Saviour. The about one hundred presents were distributed. All the children were nicely dressed, except very few. Practically all are being educated in the elements of the Protestant faith, and of morality, and have been rescued from the superstitions and errors of catholicism, within a few years.

First-day was "Christmas day." How different our surroundings from yours! At ten o'clock we went to the U. S. Marine Barrack and held a Friends' Meeting—truly a strange place for such an occasion. A much larger number of the men attended than often go to the infrequent services held amongst them, as we were told. All behaved with reverence and attention, and some exhibited tenderness as they were pleaded with to be more faithful to the Saviour who died for us all, and whose birth is celebrated to-day. The meeting concluded in prayer. I would love to be at home to-day, but I am glad we may have a service for Christ here in San Juan, where his law is much followed, and to men of war, who he but little about his peaceable Kingdom.

Third-day, Twelfth Mo. 27, 1904. Yesterday we were busy except for a while before dinner. Our boarding-place would amuse or—at table when we want anything or a waiter we clap hands. There is only one doorway into the place, which accommodates about thirty persons. When we go to breakfast we pass the garbage can in the front door. As we eat, colored people pass to and from in the dining-room, carrying provisions or other supplies. The kitchen is right in the middle of the house, surrounded by bed-room. The servants' quarters are, as it were, boxed off against the wall, right in the centre of the general mess. When I tell of this house, speak of all we have so far been in, as to general plan.

Our books did not come on our ship. They may prove a blessing some way or other; but has caused us a good deal of disarrangement of plans. Meanwhile we plod ahead with them. To-night I expect to meet the soldiers of native Porto Rican regiment at the Infant Barracks. I feel the weight of this great

or the Colonel, who granted permission, cannot and should not seem to influence the belief of his soldiers, and they are, if anything, mostly Roman Catholics. Treading, as we do, amongst so many diverse interests and prejudices, makes us realize the need of continual guidance, lest our way be closed on the one hand, or we be too faithful to our testimony on the other.

Twelfth Month 28th, 1904. Fourth-day.—Well, last night we had our meeting with the Porto Rico regiment. In some details it was an extraordinary occasion. Graciously help was given to preach the need of preparation for the judgment, and a changed life, and of dedicating thought to the interests of the immortal soul. What had been a shouting, singing throng of men, left the meeting with awe-struck countenances, I may truly say. How the Divine Master can make the way and help us! And how little we can accomplish without him! We had a most sympathetic interpreter.

San Juan, Twelfth Mo. 29th, 1904.—Fourth-day afternoon we went out to Rio Piedras, a town a few miles away, took dinner with the Baptist missionary there, and then went to his place of worship. It was a very interesting one. He has a sober membership of about three hundred, redeemed from Catholicism, within the past six years. The young folks looked bright and happy. Their simple Christian faith and love for Christ was delightful. How different it all seems, from those who conventionally have heard preaching all their lives, and who don't seem to abound in the love of the Gospel, so manifested in these recent Porto Rican converts.

This morning we went to the San Juan penitentiary, where there are 625 convicts, of whom about 200 are in for homicide. All live and sleep in two large rooms, but there are also a school-room, and some other apartments, where they work at some trades.

With warden and guard, we went through the whole place, talking to some of the prisoners. Some are quite intelligent. All are dressed in white. The place is very clean.

In the afternoon, we visited the Charity school for girls, accompanied by the Island Superintendent of Charities, who has shown us such courtesy. The little girls were very pretty, and manifested much love for the maids as we inspected the institution. All were dressed in blue. The dormitories and all the rooms are immaculate. The children sang beautifully in both languages, and it was charming to see them amid their tropical surroundings hear their rich voices; and, for awhile, gave a vacation amidst the exercise that is seen on their daily portion since reaching here. "God bless the children of every color and me!" says my soul.

They devoutly listened to our message as all stood in a little meeting in the great courtyard of the big building under the blue sky. As the Holy Spirit was spoken of as dwelt in their own hearts, I saw some of the younger girls nod assent.

William is already quite used to speaking through an interpreter, having daily practice here, sometimes twice a day.

Sixth-day, Twelfth Month 30th, 1904.—This day we passed in the jail and the Boys' Charity school. Truly our experiences have been remarkable. In all these places that we visit, not only religious labor is ever extended,

Many of the prisoners know nothing about the Bible or the Saviour. We have been amongst and talked to or preached to men, women and children, who are violators of all the laws of morality to an awful extent. The depravity of some of these poor creatures is beyond all supposition. Yet, sometimes, tears and signs of repentance have accompanied our efforts, in a simple way, to help them, as we have asked them to seek God in their own hearts and forsake sin. Some of the jail sights have been very sad. I cannot detail; but, for instance, think of a boy eight and a half years old serving three months for offering a chicken for sale that had been stolen by someone else! Yet we find such to be the admitted facts. There are plenty other cases of mal-administration of justice beside the cruelty and suffering out of the jails everywhere amongst this people. How unfortunate they are—but enough!

Seventh-day, Twelfth Month 31st, 1904.—Our room has looked like a ware-house with our re-packing and with books and literature all around. We have been getting off a great deal to-day—or rather W. B. H. has,—he is the book-man of the combination. We really feel we have had a busy week—seven visits and meetings and much literature, besides getting information about future possibilities.

The other day we were in a gentleman's house; and, with a grand flourish, he exclaimed: "The house is yours;" which is the Spanish way of saying "you are welcome" and they are inviting you to stay longer.

New Year's, First Month 1st, 1905.—Last night was a unique New Year's Eve for us. We sat out on the plaza, underneath the stars and electric lights, and watched the people parade up and down. Everyone was dressed in the thinnest materials, and it was good to sit without any head covering. But all night long was horrible with the noise—bells, horns, shouting and whistling. The streets were alive all night in honor of the New Year.

This morning had another meeting in the Marine Barracks. We had to go around amongst the men inviting them in. When collected, we had a good, tender meeting. At close of meeting, they sat around with us talking of spiritual things, and of their temptations, and telling how their life had been stirred by our message. Some asked for testaments; and all gave us a warm parting. I think the talk was of more value than the meeting. How delightful to devote the New Year to such work as helping these soldier boys into better living!

(To be continued.)

CHRIST SUFFERED MUCH MORE.—Thomas Chalkley, an eminent minister of the Society of Friends, who lived in the early part of the Eighteenth Century, was possessed of a considerable estate but having met with many losses both on sea and land he seemed forced to lead a sea-faring occupation much of his time in order to pay his just debts; this necessarily kept him much away from his family and friends which was a great trial to him.

He made a few trips to the Island of Barbadoes with consignments of goods and in his journal appears the following entry written while enroute to that distant place: "Of late times and also in this voyage meeting with many losses and crosses and much affliction

and various exercises I was ready to say in my heart 'Lord why am I thus afflicted now in my declining years, since Thou knowest I love Thee above all things and that I would not willingly or knowingly offend Thee, my great and dear Lord?'

"It was answered as though vocally spoken, 'My only begotten and beloved Son who never offended me suffered much more.' This word being such an evident truth I begged patience to go through all my sufferings and afflictions so that at last I might live with Christ in the glorious kingdom of God forever where I might always bless and praise His holy name."

A MAN'S character may fairly be judged from what he laughs at. If he laughs at the pain, injury, or disappointment of others, he is not one to be trusted. If he laughs at high or sacred things, his heart cannot be noble. A good, hearty laugh at anything truly amusing is one of the wholesome things on earth. But to laugh at the wrong objects stamps the wrong minded man or woman.—Forward.

Notes in General.

The running expenses of the Church of Rome call for about \$1,500,000 every year. The pope himself, it is known, requires no more than \$2000 annually for his household expenses.

Jane Addams has the honor of being the first woman invited to give the convocation address before the graduates of the University of Chicago. Her subject was "Modern Immigration: A Field Neglected by the Scholars."

The Bishop of Durham, of the Church of England, in writing of the Welsh revival, says: "I appeal to my brethren in the ministry, and not least to those who call themselves Evangelical (that great, that searching word) to observe this movement with a reverent greeting and a sacred hope."

A New England paper asks: "Has not the pulpit a mission in preaching to immortal souls of the immortal life quite as important as preaching 'practical sermons' on the business or political complexities of the day, about which, the chances are, the minister does not know enough to be an authority?"

The Unitarian Sunday School Society has decided to recognize the prevalent fondness for the King James' version of the Bible in its ordinary use, but with regard to lessons and studies which depend greatly upon the accuracy of the translation, the American Standard Revision has been selected as the authority.

George Smith, in a recent letter, states that the whole of South America, except the republics of Bolivia and Peru, have thrown open their doors to the missionary. Disestablishment in Brazil and perfect freedom in Argentina have opened the way. The facilities for travelling through the country are now such as to allow colporters to reach all the provinces and most of the large cities and towns readily.

The pope says of the Scriptures: "No matter how many prayer-books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsparingly good of devotion, the true bread of life. I grant a special apostolic blessing upon all those who preach the gospel, who hear and read it, whether on a Sunday or a week day." The pope has bestowed his blessing upon the St. Jerome Association.

The 1900 counties of China are every one now open to Christian teaching. The progress of mission work in China since the Boxer uprising is wonderful.

Edward C. Ray states that in places where every missionary was driven out and all the mission property destroyed, the missionaries to-day are preaching to throngs of attentive Chinese every day. In the Canton field, long known for its anti-foreign feeling, 1100 Chinese were baptized last year by Presbyterians alone.

A STEEPLE-HOUSE INDEED.—The scaffolding now being used in the repair of the spire of Holy Trinity Church edifice in Brooklyn, rises 337 feet above the ground. The material required to build it would be sufficient to build a row of four-story frame houses the length of an average city block. Twenty-one stone cutters are removing from the spire the stones that have become loosened in the course of years, and placing new ones. But though the tower reach as high as Babel's, what service does it perform for true worship?

CRITICAL PERIOD FOR COLORED PEOPLE.—A. F. Beard, editor of the *American Missionary*, says: "Perhaps there never was a more critical period for the colored people, than that which they are passing through now. The chief opposition which they get in the South is not because of the failure of the race to respond to the missionary efforts in their behalf, but largely because of their unexpected progress and development. The Bourbon element, which is crying out against the Negro as a failure, is doing this really because of his success. They quote the millions who have not been reached as an indictment against the millions who have been uplifted and saved. This demanding part of our work appeals for a much larger degree of Christian benevolence than it receives."

SUMMARY OF EVENTS.

UNITED STATES.—The impeachment trial of Charles Swaine, U. S. Judge for the district of Northern Florida for high crimes and misdemeanors has been begun, Senator Pratt of Connecticut being the last proceeding in a similar character took place in 1876.

The U. S. Government has recently become a party to an agreement signed at Santo Domingo on the island of Hayti, by which the financial administration of the Dominican government is taken charge of by the United States, to the end that the claims of all persons against that government may meet the establishment. The last proceeding of a similar character took place in 1876.

A memorable snow storm with high wind, followed by a very low temperature, occurred on the 24th ult., resembling the severe blizzard of 1888. Traffic on all railroads in Eastern and Middle Pennsylvania was seriously crippled by it. The lines were out of service and country roads were so badly drifted that farmers could not get through with milk and produce. Nearly a foot of snow fell. The storm was very severe along the New Jersey coast.

The use of bacteria contained in the nodules found on the roots of leguminous plants to absorb nitrogen from the air, and thus increase the yield of certain crops, it is said has been employed by over 12,000 farmers in every part of the United States during the past year, and with invariable success. The greater proportion employed them on alfalfa, but cultures were sent out for red clover, garden peas, beans, cow peas, yellow beans, crimson clover, alikes, sweet peas, velvet beans and common field peas. The discovery of the means of using these cultures, it is estimated, will add many millions to the yield of crops annually, and especially in the Eastern States, where there is a great demand for the development of alfalfa, the great forage crop of the West. It is announced by Dr. G. B. Moore, of the Department of Agriculture at Washington that there is but one species of bacteria found on all the leguminous plants. It is believed that the same bacteria that lived on the roots of alfalfa would live on common sweet

clover, and that the regions where sweet clover grew commonly would accept alfalfa readily.

In a recent interview with a committee who had called upon him in reference to questions relating to marriage and divorce President Roosevelt said: "Questions that are of this kind and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life, the home, preserved. If the average husband and wife fulfil their duties toward one another and toward their children as Christianity teaches them, then we may rest assured that the social problems will solve themselves. But if we have solved every other problem in the wisest possible way it shall profit us nothing if we have lost our own national soul; and we will have lost it if we do not have the question of the relations of the family put upon a proper basis. While I do not know exactly what it is that you wish me to do, I can say in advance that so far as in me lies all I will do to co-operate with you toward the end that you have in view."

A despatch from Harrisburg says: Governor Peenypacker has had more success in ridding his orchard of San Jose scale than any other fruit grower in the State. In 1903 Professor Surface saw the insects, which he eradicated with kerosene, and a month later the Governor himself applied a remedy with a spraying apparatus. The spray was a solution of whale oil soap, the sovereign remedy for San Jose scale. The results were speedy and most gratifying.

The number of members of the Roman Catholic body in this country is estimated to be 12,462,793. The number of members of the fund created by George Peabody in 1867 for the promotion of education, particularly in the Southern States, have agreed to dissolve the trust, and to distribute the balance of money remaining in their hands, after appropriating one million of dollars for the George Peabody School for teachers in Nashville, Tenn. The balance of about \$1,200,000 it will probably be distributed among Southern institutions. This trust, it is believed to have effected much in fostering the intellectual development of the Southern people, both white and colored.

It is stated that 71 per cent. of all the institutions for higher education in the country are now co-educational. For instance—The petition to the Czar which the Russian working people desired to present to him personally on the 22nd ult. in St. Petersburg, it is said, demanded:

"The immediate cessation of the war.
"The summoning of a constituent assembly of representatives of the people elected by universal and equal suffrage, and secret ballot."
"The removal of class and race privileges and restrictions."

"The inviolability of the person and domicile.
"Freedom of conscience, speech, the press, meetings, strikes and political associations."

The refusal of the Czar to receive the people it is said was not known to them until the last moment. In the mean time steps had been taken by the military to occupy important positions throughout the city. It is believed that the Czar will not now receive a deputation or have any communication with the strikers, and any attempt of this kind is likely to be followed by severe repression. In reference to the suppression of the Czar, it is pointed to maintain order in St. Petersburg. The proclamation has been made that the Czar has ordered the framing of certain laws for the benefit of the working people, and by promising to yield the question of the hours of labor, which are now legally eleven in Russia, the authorities hope to win the main goal of the strike, and with the guarantee of protection, will induce those strikers who are indifferent to political demands, to resume work.

Troops have patrolled the streets of St. Petersburg, Moscow, Liban, Odessa, Kiev and other industrial centres of Russia.

The policy of the new ministry in France under M. Doumer has been made plain. It follows the policy of the late ministry, the main features being an income tax, the separation of Church and State, workmen's pensions and a reduction of the term of military service. It condemns the system of secret reports of the lives of army officers, which caused the downfall of the Combes Cabinet.

The Premier Doumer, said during a debate: "Separation was not a part of the original programme of the Combes Cabinet, but only arose through special circumstances. If separation is made in the sense of liberty, it is well we should understand it thus. While re-

serving the rights of the State and respecting liberty of conscience of Catholics, we should like to accomplish it reform with unanimity. The Government will not oppose discussion of separation, but thinks it better further discuss the income tax."

It is reported that fighting between the Japanese and Russians along the Shkhu River has been resumed.

The employers of the coal mines in Germany have agreed to inform the Government that they would accept any judgment a Parliamentary commission might render in view of the grievances of the miners, and that the miners would immediately remove the grievance believing so fully in the soundness of their position.

It is announced that the largest diamond ever discovered has been found near Pretoria, in South Africa. The stone weighs about twenty-six ounces, and is said to be pure white of good quality. It is locally valued at \$4,000,000 to \$4,000,000.

Great destitution and suffering are reported from Eastern Turkey.

From Moush, Dr. H. L. Underwood, a missionary physician, writes in part as follows:

"There are some 7500 people so destitute of food clothing that it is a problem how they are to survive winter."

"Typhoid is rampant. The barracks are full, it, and the dwellings of the citizens also. The death toll this year from typhoid reaches four figures among soldiers alone."

Dr. G. C. Reynolds, reporting the situation at Van, says: "The people here will soon be perishing from human assistance is sent them. There is doubtless great enough in the province to keep the whole population alive, were it evenly distributed."

"Business is at a standstill. Work cannot be found and those who would gladly labor remain in idleness and hunger. In the city very many families are without fuel and multitudes more have food enough to last a very few weeks."

It is said that in Berlin, by means of electric on buses deriving their power from an overhead trolley, necessity for a special railroad track has been done away with, and a speed of two miles a hour is obtained, if desired, over ordinary macadamized roads. While cars stoppage by snow, there is secured rapid, noiseless travel.

NOTICES.

Gain Quarterly Meeting will be held at Drington Friends' Meeting-house on Second Month 1, 1905, at 10 A. M. The Meeting of Ministers and Elders will be held at the home of Elhanan Cook the day previous at 10 A. M.

Chesterfield Monthly Meeting, N. J., will be held at Trenton on Second Month 7th, instead of C weeks. The Preparative Meeting of Ministers and Elders will be held at the close of the Monthly Meeting.

Westtown Boarding School.—For conveniences of persons coming to Westtown, Schuylkill, Pa., the following trains will be added: 7.10 and 8.15 A. M., and 3.15 and 3.32 P. M. Other trains are met when required. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Supt.

DIED. at his home in Lansdowne, Pa., Twelfth M 25th, 1904, HENRY LONGSTRECH, in the ninety-first of his age; a beloved member of Lansdowne Monthly Meeting. For several years before his death he appeared frequently in the assembly, manifesting a deep concern for the upbuilding of the meeting of which he was a member which was realized in a remarkable manner before death, when like a shock of corn fully ripe he was reaped to his everlasting rest. Of him we believe it to be truthfully said: "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

—, at her residence near Gibson, Iowa, Second M 20th, 1904, LYDIA S. BODWORTH, wife of Joseph Edgar Bodworth, in the ninety-first of her age. In the twenty-third year of her age. Deceased had long been a member of Coal Creek Monthly Meeting, filling at certain times some of the important stations in society, especially to her friends; she had been in declining health for some time, and although the final summons was suddenly it is hoped it found her not unprepared to meet its rest.

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More Russian "Quakers."

We could comfortably pardon the public for not knowing what Quakers are, in so many who now bear the name are in similar uncertainty.

The Molokany sect called "Russian Quakers" is said to have been expelled from Russia more than ten years ago. "They believe it unlawful to fight, and refuse to take up arms." They are, and continue in the faith, of the Malakans, whom Stephen Grellet and William Allen visited in 1819, they have decidedly more in common which coincide with those of the Friends in the Doukhobors have. But at present cannot give place to the statement that their religion is identical with that of the American and English Quakers," except to put it in reserve till happily proven.

But to proceed to the information already published:

The first instalment of two hundred thousand Russian Quakers who are coming to this country, according to P. A. Deamens, an ex-captain of the Russian Imperial guard, to form a permanent colony near Los Angeles, have left Ellis Island for the Pacific coast. They were seventy-two in number. The party arrived here on the *Blucher*. P. A. Deamens met them, and convinced the Ellis Island officials that they would make good colonists. Molokans is a Molokany and was banished from Russia. He came here and settled in Los Angeles. The immigrants were well supplied with money, many having \$1,875, which they explained only for traveling expenses. The entire party was nearly \$10,000. They were dressed in the picturesque peasant costume peculiar to the sect. Owing to their wealth and numbers the Russian Government did not dare to send the Quakers to Siberia, but banished them to the other side of the Caspian Mountains, near Persia. Here they formed a colony near the city of Kars, where they prospered and grew in numbers. At present there are more than 200,000 of the sect. All will naturally come to America. Their religion is

identical [?] with that of American and English Quakers. They believe in raising large families. A family of twelve children is considered a small one. As a people they are all well educated. For generations they have been farmers and are considered expert agriculturists. In Los Angeles they will pursue fruit culture and general farming. "Another band will arrive next week, and go at once to California. The exodus in detachments of about 300 will keep on during the coming year each week."

William Allen as companion to Stephen Grellet in his journey to Russia in 1819, writes under date of Sixth Month 9th:

"In the afternoon we had an important conference with the Malakans, improperly called the Duhobortsi. And Stephen Grellet says: 'They pointed out to us the great distinction there is between them and the Duhobortzi. The latter deny the authority of the Scriptures; they deny the Divinity of our Lord Jesus Christ; the offering up of himself a sacrifice for sin on Calvary, and salvation by faith in him.' [We understand that our friends who have visited the Canadian Doukhobors would give a clearer report of the soundness of some or many of them in evangelical faith.] But Wm. Allen proceeds to say of the Malakans: 'They believe in the Holy Scriptures and in the divinity of our Lord and Saviour as fully as we do ourselves; they also believe in the influence of the Holy Spirit, and that saving grace is universal, and not withheld from any, that it leads to all that is good, and, as we yield to it, assists us to avoid all that is evil. They believe that the only true baptism is that of Christ with the Spirit, and reject water baptism as unnecessary; they believe that spiritual baptism only produces regeneration; they consider that the communion with Christ is wholly spiritual, and make use of no outward ceremony. In conversing upon this subject, they were evidently effected at finding that our sentiments so exactly coincided with theirs. But few residing here were born in their society, they were convinced by reading the Scriptures, and by what they felt in their own minds; this, of course, endeared them still more to us, and was a precious and confirming evidence of those truths which we believe. These poor people had never heard of such a Society as ours, and yet, by attending to the influence of the Divine Spirit, were in great measure brought to support the same testimonies in the midst of the darkness that surrounded them. They have suffered nobly for the Truth.'

A document sent to William Allen in the year 1890, gave the following information: "Between the German colonies of Mennonites and the Nogay Tartars, lies the county of the Malakans, a sect so named on account of their non-observance of

fasts, and their use of milk diet on week-days. The Malakans also call themselves 'true spiritual Christians.'

"In 1825 their number consisted of about eight hundred; now it is increased. They have suffered persecution in consequence of their separation from the Greek Church, and many particularly the Cossacks, languished for a long time in prison; they, however, firmly maintained their ground, and could not be compelled to give up those opinions which they had formed in consequence of reading and searching the Bible, with the contents of which they were very well acquainted. They prefer the Holy Scriptures to all other writings, considering them as the rule of their faith, and as containing the revealed will of God to man. Though not rich, they have paid as many as seventy roubles for a copy of the sacred volume. They acknowledge Christ as God manifest in the flesh, who died on the cross for the sins of the world. Like the Duhobortzi, they give an entirely spiritual significance to baptism and the supper, which are not kept by them in external signs and symbols. They reject pictures or images, and the adoration of saints, in their worship, as well as other ceremonies of the Greek Church. They generally lead a good moral life, and there are among them many seeking souls who love God, and are searching after truth."

Stephen Grellet, in writing of the Malakans, — who, he says, call themselves "Spiritual Christians" — relates: "We were soon all gathered into solemn, silent waiting, and prostration of soul before the Lord: this is the manner in which these people meet together for Divine worship, in silence, which is not uninterrupted, unless some one present apprehends, under the sensible influences of the Divine Spirit, that he is required to speak as a minister among them, or to offer vocal prayer. The meeting was a solemn scene."

Stephen Grellet's account of their doctrines is substantially the same as William Allen's: "Respecting war, however, their views are not entirely clear, and yet many among us may learn from them; they said, 'War is a subject that we have not yet been able fully to understand, so as to reconcile Scripture with Scripture; we are commanded to obey our rulers, magistrates, &c., for conscience's sake; and again we are enjoined to love our enemies, not to avenge ourselves, to render good for evil; therefore we cannot see fully how we can refuse obedience to the laws that require our young people to join the army; but in all matters respecting ourselves, we endeavor to act faithfully as the Gospel requires; we never have any law-suits; for if anybody smites us on the one cheek, we turn to him the other, etc. . . . Though several of our young men have been taken to the

army, not one of them has actually borne arms; for, our principles being known, they have very soon been placed in offices of trust, such as attending to the provisions of the army, or something of that sort." Their ministers are acknowledged much in the same manner as ours, and like us, they consider that their only and best reward is their Saviour's approbation; therefore they receive no kind of salary. Understanding that they have among them some in the station of Elders, we queried how these were appointed. "We do not appoint them," said they, "but when any one among us grows up to the state of a father or a mother in the church, we acknowledge them in the office for which the Lord has qualified them; they do the work of fathers and mothers; their works proclaim what the Lord has made them." They use the Slavonian Bible; few of them, however, can read; but those who can, read to the others, and these from memory teach the children, so that their young people are very ready in quoting the Scriptures correctly. They have some kind of discipline, and they watch over one another for good; but have not been under the necessity for disowning any one for misconduct."

These extracts are enough to show how well the Malakans deserved eighty-five years ago the name of Russian Quakers. But lest they have degenerated from that character, and become since as changed as some bodies of the American type have consented to become, we will not at present venture to apply to them the name. Let us hope they have remained so steadfast to their former principles as indicated by Stephen Grellet and William Allen, that they will be found a reinforcement of the ranks of genuine Friends in California.

THE NEW BIRTH. — There are some who confound the new birth and baptism, claiming that when one is baptized he is born again. But that were to shut the door in the face of the thief on the cross. Opportunity for baptism was denied him by the very circumstances of his position. Yet he must have been born again, for did not our Lord assure him a place in his kingdom although he had said, "Except a man be born again he cannot enter into the kingdom of heaven?" That one may be baptized yet not be born again is proved by the case of Simon Magus, who professing conversion, was baptized by Philip, but to whom Peter said, "I perceive thou art in the gall of bitterness and in the bond of iniquity."

Having seen what it is not, it remains to say, the new birth is that act of God in which he comes into our soul with his life-giving power. It is no act of mine, but only the act of God.

In promising a new heart God promises to make man a new creature whose whole manner of life and thought shall be different from what it once was, so that the apostle Paul can speak of the believer as a new creature in Christ Jesus. — *Christian Instructor.*

If Jesus has been a new moral force in the world, I ask the men who know it, who see it, who feel it, who believe it, to confess it and to act upon it.

THEY HAD BEEN WITH JESUS.

BY SARAH D. SEARS.

(Lines written after listening to the 4th chapter of Acts, read by a Scripture class at Friends' Boarding School, near Barnesville, Ohio.)

One of the sweetest lessons,
The Bible teaches me,
Is that where Christ's disciples
From fear of man were free;
And with such power and boldness
Proclaimed his given word,
The listening people wondered
And marvelled as they heard.

They knew them to be ignorant,
Untaught in worldly lore,
And, as they listened longer,
They wondered more and more.

So they of them took knowledge
Whence they received such power;
Mark ye the lesson taught them
Outreaching to this hour:

That they had been with Jesus;
Oh what a blessing sweet,
To learn the Master's teachings
Low sitting at his feet.

This was the happy secret:—
On all the paths they trod,
That "they had been with Jesus;"
Like Enoch, "walked with God."

The same pure fount is flowing
For all of us to-day;
The same unerring Wisdom
Will guide us on our way.

"Twill help for daily duties
Whatever those duties be
If at the same pure Fountain,
Unfailing, full and free,

We go, like them, in meekness
For every day's supply
Of love and power and wisdom
Each need to satisfy.

"Twill soothe our every sorrow
Along the path of life;
"Twill comfort in its trials
And strengthen for its strife.

Then what a crowning blessing
When all earth's paths are trod,
That we "have been with Jesus,"
Have daily "walked with God."

BARNESVILLE, O., First Month 18th, 1905.

If we stand idly by and use the past achievements of our forefathers as a boast and excuse ourselves from effort because of their great deeds, then we show that we are not worthy of the sires of the people who went before us in the history of our land. What we as a people need more than anything else is the steadfast performance of every-day duties of life, not to be prompted by reward, but because they are our duties. I think that one of the primary thoughts that should come to you when the names of our two great national heroes are mentioned, is that they did what they did not for glory, but for duty; not for what it meant for themselves, but for their fellow-citizens. They set a commendable example and they also lived up to it. They were practical, and a man to do anything must be practical. He must do things, accomplish things; not by talk, but by earnest, good work. — *President Roosevelt.*

FOR "THE FRIEND"

Selections from Charles Rhoads' Journal.

(Continued from page 238.)

Third Month 27th, 1873—"On last Friday week, in company with my dear sis Deborah, I performed a little act of duty, which as I apprehended, had been called for at hands for some months past.

This was holding a religious meeting with the inmates of Camden County Almshouse. They were assembled in the women's dining room, and numbered about ninety.

The spirit of supplication for Divine grace to open their hearts, and give vitality to word of exhortation covered me, on sitting down with them, and I gave way to its pressure. They were commended to Him who was anointed of old to preach the gospel to the poor, and to bind up the broken heart and it seemed right to urge upon them verity and awfulness of the day of Judgment. Christ truly came to set open a fountain of purification from sin and uncleanness, but would avail nothing, to those who will not submit to be washed, and break off from lusts and pollutions—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ." This truth was presented and enforced by some illustration. Some of the poor creatures seemed tendered, and contrast between their physical wretchedness and the unsullied joys of Heaven was held to encourage them to press after them. Some knelt in prayer with much fervor.

Fifth Month 19th, 1873—"I laid before Monthly Meeting an impression of duty which has rested with me for several years to hold some meetings with the inhabitants of Camden and Burlington Counties, principally those in membership with Friends. The subject seemed the calm and interested consideration of the Meeting, and was very generally unopposed with by those who usually express a sentiment on such affairs, and a Minute was granted. In passing through this part of the county have often been clothed with feelings of solicitude on behalf of a class of persons, who seem to disregard the obligations of religion, rarely attending any place of worship, apparently living without God in the world. (Four meetings are noted in the journal, can much exercise of spirit, and the following closes the account of them):—

"Not unto us, not unto us, Oh Lord, but unto Thy Name give glory." May Thy gracious Spirit be near to keep me humble and safe, the time of favor, as well as in the present seasons that I have passed through!

"Oh thou of little faith, wherefore dost thou doubt?"

Second Month, 17th, 1874—"The seventh Quarterly Meetings occurring this month, have attended that at Germantown and then at Concord. At the former a deep engagement of mind was prevalent with me, that members may be baptized into the same Spirit and become more truly members of that living body, of which Christ is the head. Thus should walk by the same rule and mind the same thing, and the prayer of our great Incessor be realized, 'that they all may be as Thou Father art in Me and I in Thee,' as they also may be one in us, that the world may believe that Thou hast sent Me." In the Quarterly Meeting at Concord "I felt drawn

ng before the view of the young and middle-aged the parable of the talents, and to utter note of warning, lest any should fall perhaps ensilently into the state of the servant, who aged in the earth and hid his Lord's money, at we may thus wrap ourselves up in a state cold morality, and yet be really barren of re to God."

Ninth Month, 20th, 1874—"About the open- of the last Spring I felt my mind sensibly own, as I was riding between Haddonfield Camden, into a concern for the spread of Gospel among the people of Philadelphia, h such force, and an apprehension that the ne was near at hand for me to engage in me labor there, that I have ever since been ply solicitous to be instructed by the Shep- ded concerning my duty in so weighty a sub- st. I have for years, at times, had my feels- gness much engaged, in gospel love, towards great mass of humanity in that city, as I ve mingled among them in my business avo- tions, and walks to and fro.

I opened the subject in the Monthly Meeting a month, when Friends quite cordially ex- pressed their unity with it and gave me a nute to that effect. My feelings are chief- ly ned toward the business men, with a pro- spect of endeavoring to get them together in ials and meeting-places, in different parts of city. To-day in our meeting, after much diffi- culty of soul during the morning, from a ad of the prospect before me, I was mercil- ly favored to get into a sweet calm, in which blessed assurance was afforded me, that the n of the Lord would be underneath to sus- tain me, and that the Saviour's grace would sufficient for me."

Tenth Month, 6th, 1874—"I held the first eting with Conveyancers, some thirty-five forty came. The occasion was a relieving a to me, several of those present greeted very cordially after the meeting, and ex- pressed their satisfaction with the opportunity. e young man in particular, who had been a fessor of religion, seemed to be comforted at an open confession of Christ, and our ligations to Him, should have been thus de among a body of business men, and by e of their number.

A meeting was also held First-day evening, 27th ult., at the Meeting-House at Fourth d Arch Streets. There were about seven dred persons estimated to be present, their aduct was quiet and orderly. On the 4th Tenth Month, another meeting was called, Friends' new Meeting House, in West Philadelphia. This was the first meeting ev- id in that house, which was built this year. There were some two hundred and fifty per- sons present, more than could be seated. Tracts re circulated among the people at the close the meeting, explaining Friends' views."

Tenth Month, 18th, 1874—"Yesterday I had religious meeting with the hands in Bromley's ret Factory. James Bromley made way for opportunity with much heartiness, hav- ing s mill stopped at 2 P. M., a half hour earlier an usual, and the people gathered in the les-room, comfortably seated on rolls of ret. There were about two hundred present men, girls and boys. To-day I held another eting in the Hall of a building in the Nine- tenth Ward, there were probably one hundred d fifty persons present.

Eleventh Month, 30th, 1874—"Since the last entry in this book I have had an appointed meeting with the inhabitants of Germantown, in Friends' Meeting House on First-day after- noon. The occasion was satisfactory and the house well filled. I have also attended three religious meetings at the Philadelphia Alms- house, among the poor and afflicted ones."

First Month 21st, 1875,—"I had an oppor- tunity with the inmates of the House of Correc- tion since last entry, and gave up the Minute for public Meetings in Philadelphia, at our last Monthly Meeting. A sweet sense of quiet peace attended the winding up of this service."

(To be continued.)

FOR "THE FRIEND."

The Dictum of a Doctor and Declaration of a Governor on Worldly Pastimes.

There appeared several months ago in the school paper of an educational institution hav- ing an attendance of rather more than one thousand pupils of both sexes, a short article entitled "Judge ——'s Habits." Reference was made therein to the judge's habit of early rising. The explanation was given, that, early in his professional career, he had found him- self at night not resting well, "dreaming over the cases he had tried during the preceding day," and that, upon consulting a doctor, the latter had advised his patient to drop all work in the evening, to go out with his wife, "at- tend the theatre, play cards or go to parties, but forget the law."

This statement, simply recounting the doc- tor's advice, does not say that it was followed in manner and form given. Indeed, know- ing of Judge ——'s interest in the young people, in directing their minds to the lessons of Scrip- ture, I cannot believe that he, in turn, would advise them to turn their minds toward the theatre and card-playing. As to parties, if these included the dance, they would be at- tended with the same elements of moral dan- ger as the others just named—with the peril of the punch bowl very likely added thereto.

Hence, whatever the doctor might advise, the theatre, the card party and the dance could never give quiet to one who sought the Lord's favor and salvation, but, on the con- trary, unrest and anguish of spirit would fol- low sooner or later. It is only the "Physician of Value" who can give us satisfying peace. Pursuing His heavenly counsel we are ready to say with the Psalmist—"Give me un- derstanding and I shall keep thy law: yea, I shall observe it with my whole heart." Such ought to be, and I prefer to believe that it is, the real attitude of soul of that able man of the law who has just been quoted.

It was safe counsel such as that contained in the above Scripture sentence, that made Sir Matthew Hale the great and shining light of the English judiciary that he came to be. In his younger days, after leaving Oxford Uni- versity, he had been guilty of the folly of fol- lowing a company of stage-players, and giving way to a good deal of dissipation. Mercifully saved from further pursuing this line of life, he turned aside from gay and foolish com- pany, and entered upon an honorable and godly career. A happy change that, from dissipation to well-doing as in the Lord's sight. A change in our way of living may often be found highly desirable for our health's sake—of mind and

body, but we have the best of reasons to be- ware of that kind of relief which is found in the theatre, the card-table and the dance!

When John H. Mickey was elected governor of Nebraska in 1902, he refused to allow an inaugural ball to be given "in his honor," because an entertainment of that light and sensuous character was contrary to his religious principles. Afterward, at a meeting of Methodists in Chicago, about five hundred being present, he said, in part: "If we neglect to teach our children the word of God, if we set them a bad example in wicked things, like balls, and cards and theatres, we will have to meet those things on the day of judgment."

... My sympathy goes out to those poor women whose husbands do not belong to any church, and who have the responsibility all on themselves. We men must wake up and help them. All my life I have taught my children that it is wrong to dance and play cards and go to theatres. How could I then, when I became governor of Nebraska, and they wanted to give an inaugural ball, go back on those principles which I had taught my children, and over which I had prayed with them many a night?"

This Puritan declaration, it is pleasant to add, did not defeat the re-election of J. H. Mickey to the governorship in the autumn of last year. Whether it may have favored or disfavored him in the general view of his constituents, his position was safe and sound be- yond cavil; it was of and for the truth. Said One higher than any State executive or court judge of this world,—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

JOSIAH W. LEEDS.

We seldom realize from how many sources comes the power to live our daily lives—the fresh courage the hopefulness, the new view, the awakened ambition that make our days really alive. We arise to our morning task listless and dispirited. Old promises seem to have lost their hold, old duties look thread- bare and uninteresting, our skies are gray, and we have no heart to put into anything. Then, in at the window floats a bird-song as jubilant as if the little throat were bursting with joy; the postman brings a letter full of loving mes- sages from a friend afar; or a neighbor runs in with bright words of thanks for favors ren- dered. Straightway our mood has changed; we are ready for work again in God's good world. The countless influences that revive and cheer are as if his voice had called as of old: "Come from the four winds, O breath, and breathe upon these slain, that they may live."

There is another side to this thought: All round us are the slain ones, gone down in the battle, and it may be our breath that is needed to put life into them again—our words of hope and cheer. Wherever one within our reach can be helped or strengthened we may be very sure it is God's call to us: "Come, O breath."—Forward.

"CHRIST'S cross is the sweetest burden that I ever bore," said the holy Rutherford: "it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor."

We should not bear malice in memory or in speech.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

"New occasions teach new duties."

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.
—*Lowell.*

Within fifty years the temperance movement has radically changed its character. Then it was looked upon as almost entirely religious, and the aim was to secure signatures to total abstinence pledges. To-day it is largely treated in its social and political aspects. The regulation of the traffic in intoxicants has become the outstanding feature of the movement. While the total amount of liquor consumed in this country has increased, yet the habit of social drinking has decreased, and the number of total abstainers appears to have grown larger.—*Editorial in Philadelphia Press.*

George Warren, chaplain of the Missouri penitentiary, says that of 2,279 convicts in the prison at the time he made an investigation, 85 per cent. of the entire number came there directly through the influence of liquor, and that 5 per cent. of the remainder came there indirectly from the same cause. That is, 2,000 of the convicts in the Missouri penitentiary is the result of the licensed liquor traffic in that State.—*St. Louis Christian Advocate.*

Of the 22,152 persons arrested in New York for disorderly conduct 18,770 admitted being intoxicated.

In Denmark there is a law that all drunken persons shall be taken to their homes in carriages provided at the expense of the saloon-keeper who sold them the last drink.

A resolution barring membership to all saloon-keepers, owners of saloons, or bar-keepers was adopted at the convention of the United Mine Workers at Indianapolis First Month 20th, 1905.

Saloons in the United States have been instrumental in destroying more human life in the last five years than hundreds of thousands of men did during the four years of civil war.—*Secretary Windom.*

There is not a drunkard in the land but intended to be a temperate man.

LOCAL OPTION.—The effort to secure the passage of a Local Option law by the Legislature of Pennsylvania is being pressed as earnestly and as wisely as the advocates of the measure are enabled to proceed. Political leaders of the State have promised that the political machinery of the State shall not be used in an effort to thwart the measure.

Many thousands of requests have been sent out urging that all who desire the passage of the bill shall aid by writing personal letters to representatives and by signing and circulating the formal "petitions" prepared for the purpose.

The bill, if passed, will not annul any existing statutes. It will merely open the way for communities to eliminate the saloon in any given district when a majority of the voters so express themselves. Whatever action the reader may feel called upon to perform in this matter should be done at once.

I am impressed with the large part sustained by the liquor traffic in recruiting the poor-house, the insane hospital, the jail and the penitentiary. The saloon has not hesitated, however, to inject itself with increasing aggressiveness into political affairs, and the growing participation of the saloon and the evident results of this activity in primaries and elections is a feature of our politics which challenges attention.—*Governor Winfield T. Durbin, of Indiana.*

CANTEEN QUESTION.—Before the Senate Committee on Military Affairs, First Month 19th, Josephine Kelton, widow of the late Adjutant General J. C. Kelton, presented a petition signed by three hundred women in favor of the re-establishment of the beer canteen. The signers are members of the Woman's Army and Navy League. Josephine Kelton made a vigorous plea for the resumption of the sale of beer in the canteen. Chairman Hull remarked after she had concluded that there would be no legislation on that subject at this session.

THE BATTLE WITH THE SALOON.—The following is believed to be a reliable summary of the status of temperance legislation in most of the States at the present time:

Alabama.—Large majority of counties "dry," and the laws generally enforced.

Arizona.—Local Option by towns. Several towns have abolished saloons already.

Arkansas.—About three-fourths the counties "dry" and portions of the remaining territory also "dry."

California.—Fourteen counties have right of local option and have more or less completely banished the saloon.

Connecticut.—Towns dry, 93; wet, 75. State police to enforce liquor laws.

District of Columbia.—Anti-Saloon League has reduced licenses from 1,100 to 639.

Florida.—Under local option. Most of the counties have voted out the saloon.

Georgia.—Under local option; 115 counties out of 137 are dry, and only 33 cities and towns have saloons.

Illinois.—Has local option for small units of territory. Many towns dry.

Indiana.—About 60 per cent. of the territory has no saloons; 190 townships have voted dry since Sixth Month, 1902.

Iowa.—Under statutory prohibition, but under the working of a recent law a saloon may be allowed under certain conditions. Most of the State dry.

Kansas.—Under statutory prohibition. In only five counties out of 105 is the law ignored.

Kentucky.—Under local option; 63 counties

no saloon; 29 have saloons at one place each; 15 at 2 places in each, and 12 at more than 2 places.

Louisiana.—Local option by towns, cities and parishes. Nine-tenths of the area of the State is without saloons.

Maine.—Under constitutional prohibition. Less violation of law since 1901. Illicit vending confined to a few cities.

Maryland.—Some dry territory in every county. Eight counties have no saloons.

Massachusetts.—Majority of cities and towns are without saloons, including Cambridge, with population, 100,000.

Mississippi.—Local option; 63 out of counties have no saloons.

Nebraska.—Two-fifths of the cities and towns are dry. The Governor a trustee of the Anti-Saloon League.

New Hampshire.—Increasing number of towns voting dry.

New Jersey.—Under a modified form of local option. A small percentage of towns dry.

New York.—About one-third of the towns of the State have no saloon. Increasing demand for local option.

North Carolina.—Large portion of the State has no saloon. Several cities have voted dry this year, 1904.

North Dakota.—Largely under prohibition.

Ohio.—Four-sevenths of the towns and nine-tenths of the townships without saloon, beside many residence districts in cities.

Oregon.—Adopted local option, 1904. Already 8 counties and 75 other precincts have voted dry.

Pennsylvania.—Under high license. League working for local option. Very little territory at present.

Rhode Island.—Fifteen out of twenty-three towns are dry.

South Carolina.—Under Dispensary system. Results not encouraging to cause of temperance.

Tennessee.—Eighty-four counties have saloon. Remaining counties partly dry.

Texas.—One hundred and thirty-three counties entirely dry; 15 others under prohibition 52 partly dry; 43 wet.

Vermont.—Under local option. In 1904 the license majority was 5,000. In 1904 the no-license majority was 7000.

Virginia.—Saloons practically prohibited by law in territory without police protection. Also some dry towns.

Washington.—Governor who vetoed local option bill in 1902 was defeated for re-election by his party in 1904.

West Va.—Under local option. Two-thirds of the State is without saloons.

A SOCIETY in England has started a school for native children in West Africa. One of them that school a little girl struck her schemer. The teacher found it out, and asked the child who was struck "Did you strike her back again?"

"No, ma'am," said the child.

"What did you do?" asked the teacher.

"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties and prevent all fights among children and among men. We shall never be struck by others when they know that we will not return the blow, but "leave them to God."

A Visit to Porto Rico.

(Continued from page 234.)

Ponce, First Month 4th, 1905.—The mail out, like the other departments of the United States Government, denote strength. There heavy wagons, and four fine mules on a mule trot, and other teams must give them track. This refers to the line or military road from Ponce via Coamo, Abonito, Cayey, Aguas, etc., to San Juan. The Porto Rican people have great fear of the strength of the United States.

Words can give but a very vague description of the wild prodigality of Nature's wonderful gifts; a vast conservatory of wonderful tropical growth, and coupled with it a setting of mountains and ravines, with a cloud-effect truly thrilling. Our Heavenly Father has blessed this land in many ways, and how he does it seem to be appreciated!

This is not the season for blossoms, many trees are shedding,—though we did see many trees, quite a variety in the flora of different climes. The cocoa palm flourishes near the shore, the bananas apparently almost everywhere, coffee in high ground,—the coffee shrubs are being by higher growth. It is the season for gathering this bean. Some people have a bushel in front of their shacks, others have many bushels, out to dry.

In the thirty-one storied little villages, still the dirty men and women, and oftentimes the children and ragged little horses clogged the street, to scurry out of the way as our party recklessly pushed among them.

Aguas is perhaps the most opposed of the Porto Rican towns to American ideas, and it is mainly was not inviting. On getting a horse we went out for a walk and found the Episcopalian Humphreys. He opened the door for a meeting in the evening. There was to be an executive meeting of their members. We were to withdraw when through our services, and did so. W. C. A. spoke to the assemblage, the missionary interpreting. While we were at his house, a colporteur of the American Bible Society came in. He wanted to go to Ponce, and there were but two of us in the carriage, but we had two trunks and a lot of other material. We were to pay fifteen dollars for the trip, and consented to give the driver a ride if driver was willing, though it did crowd us. It was arranged that night we were to be met by him in the morning, in a lively flurry. But we finally got away, three passengers and the driver. But the horses, tired at the start were scarcely whip-through. Afterwards, on another relay, little ponies were better.

This great military road is surely a wonder-piece of engineering, passing from two levels to an altitude of 2500 feet, very engineering difficulties to be mastered, and to be spanned, rocky mountain sides, the cleft, great valleys and canyons to be bridged. There are some very sharp curves or turns, making a radius of as little as sixty-five feet; and such a good road, I doubt if Fairmount Park roads are so well kept. Abonito (beautiful view) is the highest point—but it is raining, we were enclosed by curtains on the sides and could take no pictures. The view was not much, but the landscape was nothing grand. I don't wonder that some people claim that this is the most beautiful

drive in the world. Many people make the trip from San Juan to Ponce in a day (fourteen hours or thereabouts). I thought it would be too much for W. C. A. and it seemed proper that we should be at Cayey over night.

Think of 23,000 people in a district and one protestant missionary or Christian leader working according to the ability given him for their souls' welfare. He did seem to appreciate the visit and a gift of Dymond's Essays. He seemed a good, tender man.

We passed through Coamo in the rain. As we neared the towns many odd outfits presented,—mostly men and boys with a big bag of plantains and bananas and yams on each side of a pony, and a big bunch lengthwise on top and between the others. I pitied the poor little things; some of these ponies would hardly weigh 400 pounds. They are started to work at eighteen months old.

Our room here at Ponce opens out upon the balcony on the front street. The door has slats. The walls do not go higher than within three feet of the ceiling, above that is lattice-work, connecting with three other rooms. Consequently we know pretty well when some of our talkative go to bed late, and others get up from four o'clock on. It makes short nights, with their lights glaring into our room. This lack of privacy is a result of the effort to get air into the inside rooms,—the only way, indeed. It is said that but few houses in all the island contain a pane of window-glass.

We are surely indebted to Annette Malin, who came down here to spend her vacation. She engaged a room for us at this hotel, (Inglaterra). The conference makes accommodations scarce. We had been invited to dinner at the house of A. S. Malin's friends, George and Frances Buckley, and had a pleasant evening, including an excellent American dinner. Our two midday meals on the route had cost six cents, aside from W. C. A.'s bread.

Thus far, and not much reference to the kind of work to which we feel drawn. Our coming at this time does seem opportune. The conferences of the Superintendents of Education from all the school districts in the island are being held to-day and to-morrow. The superintendents are all here too. We could not have reached them otherwise without heavy outlay of cash and effort. Not only this, but the very subject of morality, which is a great issue, was presented in a paper at this morning's session, and Commissioner Lord with whom we had conversed in San Juan, spoke of our presence on the island. He opened the way for us in the forenoon session, and took us around to the school building and introduced us to nearly all the superintendents; and though these sessions are with "closed doors," each of us had an opportunity to speak. It is our intention to send to each superintendent a copy of Dymond's Essays in Spanish when we return to San Juan, and we have recommended to them, after perusal, to request of our Book Store copies for teachers under them where they are likely to be beneficial.

Another weighty matter is at hand. W. C. A. feels that we should have a meeting here in Ponce for thinking people of the better class, represented by Dr. Racendo-Matienzo Cintro, who is politically one of the leaders on

the island, a member of the Executive Council of Eleven (or Senate). Two years ago W. C. A. had much talk with him on religious matters, and found him sympathetic and a strong minded man. It was evident in his greeting to us this morning. If we had been a few days later we should have missed his assistance, which is far-reaching in this city, as he offered his personal sanction and introduction. He has secured the Mayor's Salon for us, and helped us in getting a Spanish advertisement in the newspaper. We are to have a good interpreter. We are informed that a religious gathering has never been permitted in the town hall, owing to political and similar reasons. We also find that Catholics, Spiritualists, Protestants and others expect to be at the meeting. So there seems a weighty time ahead. Yet the incidents connected with arranging our proposed meetings have in detail been so remarkable that I have faith to believe that the Master who has opened the way will not fail to be in the midst of us when we get together.

The Roman Catholic Church is fighting hard for its old-time power, and many people are tired of the priests with their deception and greed. So there is a great ferment about here just now regarding religion. The state of morality is horrible. We truly feel as if we were in some respects among wolves. Yet there is a little native heaven and a few love Christ; and the missionaries are letting in rays of light into dark places; and in the sin and sorrow of Porto Rico a few are yearning after more light and purer things.

First Month 8th.—Well, the meeting came off in the town hall, and was rather larger than we expected. It was a great mixture, but largely composed of people who do not go to any services; including a good many of the principal people of the city. We felt the owning presence of the dear Master, in presenting important gospel truths, interpreted well in brief sentences by C. A. Teller, who is a minister. Jesus Christ was preached.

People were shown the falsity of externals as religion, and the uselessness and unscriptural usurpation of priestcraft, a priestly mediation other than that of Christ the one Mediator being not necessary in order for the salvation of the soul, that the only satisfactory religion was found in the work of the Holy Spirit in our hearts, and of a measure of that all present had been witnesses, access to the throne of grace by prayer was necessary, and all were invited to come directly to the throne of grace and find rest for their souls.

It was a solemn meeting, and the attention of the people was very marked. It has created much comment in this town of 35,000 persons. Not a few have expressed their appreciation of doctrine heard, and are glad their Saviour is pointed out to them, and where they can find Him. I don't know how many times we were asked if we expected to establish missions. People said they would go to that kind of meeting. We, of course, said that we did not expect to establish missions. This is a seed-sowing mission, we trust. The people are a little stirred, and are not satisfied with the Catholics, and the priests lead very improper lives, as is well known. On fete-days and special occasions a great many will show up as Catholics, but we understand the bishop

claims only 6,800 faithful Catholics on the island. Some of that faith will even admit that it is a good time for Protestants to spread their views.

(To be continued.)

FOR "THE FRIEND."

To Young Friends.

Having visited several of the subordinate meetings of Philadelphia Yearly Meeting, I have taken special notice of young Friends with feelings of much interest and sympathy; and it has been my earnest desire that we may grow up young men and young women, prepared to take the places of those who have finished their work here below, and gained an entrance into eternal rest. It is our Christian duty, I believe, so to live that we will be fit subjects to fill their places. Many have gone, and doubtless many more who are now "bearing the burden and heat of the day" will soon follow. And someone must take one of their places if our Society is still to exist.

So let us, dear young Friends, prepare ourselves, not in any outward school, as some belonging to our beloved Society are doing, but let us learn in the school of Christ. May we earnestly seek to have our hearts washed in his precious blood, making us pure and clean; let there be nothing lurking deep down in our souls, that will hinder our progress in his blessed work.

May our "lights so shine before men, that they may see our good works, and glorify our Father which is in heaven."

We can do nothing of ourselves, but let us look unto our Good Shepherd for help and counsel, that we may know just what he would have us do, for we each have a work to do, a duty to perform, if peace is ours at the end.

If we are filled with the love of God, and are truly his children, ready to do anything He would have us do and leave undone that which would grieve Him, then we shall be prepared to take the places of the older Friends, and we shall "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." B.

First Month 16th, 1905.

PERSONAL INFLUENCE.—On a cold winter evening, said T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door, and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, he said:

"Please hand these for me to the poorest people you know."

After a few days I wrote him the graceful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse Him his heart?"

The sentence touched him to the core. He sent for me to come and talk to him. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of work did more for that man than the pulpit effort of a lifetime.

CHRIST THE WORD.

The outward word is good and true,
But inward power alone makes new.
Not even Christ does cleanse from sin,
Unless His work is wrought within.

Christ in the heart, if absent there,
Thou canst not find Him anywhere.
Christ in the heart, O friends begin,
To build the throne of Christ within.

And know from this that He is thine,
And that thy life is made divine.
When holy love shall have control,
And rule supremely in thy soul.

—From an Old Paper.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 235.)

In the Sixth Month, 1849, Solomon and Susan Lukens, members of London Grove Monthly Meeting, Chester County, Pa., offered their services to the Committee, which were accepted. Sarah Eastlack a member of Hadonfield Monthly Meeting, with the concurrence of the Committee, accompanied them, and they arrived at Tunesassa early in the Tenth Month of that year. Ebenezer Worth, at the request of the Committee, had previously gone out and made arrangements for their accommodation with the tenant occupying the property there. Sarah Eastlack soon afterward commenced teaching school in the building erected for this purpose near the river.

For several months previous to this date, the Indians had been very much unsettled, in the prospect of changing their form of Government, from that of the chiefs who held office, generally for life, to that of officers who should be elected annually by the people. The conduct of the chiefs in some particulars had given dissatisfaction, and there was a growing disposition among a number of the Indians to adopt a form of Government modeled after that of the whites. A Convention of the people was held on the Cattaraugus Reservation by general agreement on the fourth of Twelfth Month, 1848, in which a new form of Government was resolved upon. In the Declaration which stated the reasons for this change, the following charges are made against their ancient form of Government by chiefs, "It affords no security in the enjoyment of property, it provides no laws regulating the institution of marriage, but tolerates polygamy. It makes no provision for the poor, but leaves the destitute to perish. It leaves the people dependent on foreign aid for the means of education. It has no judiciary executive departments. It is an irresponsible, self-constituted aristocracy. Its powers are absolute and unlimited in assigning away the people's rights; but indefinite and not exercised, in making municipal regulations for their benefit or protection. We cannot enumerate the evils growing out of a system so defective, nor calculate its overpowering weight on the progress of improvement."

The Constitution of the Seneca Nation then adopted provided for the election annually of a council of eighteen members in which the legislative power should reside; of a president who should see that all laws are faithfully executed; and of three peacemakers on each

Reservation, whose duties are similar to those of justices of the peace among whites, with power to take action in the probate wills and the settlements of decedents estates. A clerk, a treasurer, and two marshals (for each Reservation) were also provided for the latter officers to execute all process issued by the courts, and do such other duties as shall be prescribed by law.

The power of making treaties was vested the council but no treaty was to be binding until submitted to the people and approved three-fourths of all the legal voters, and three-fourths of all the mothers of the Nation. Officers were then appointed to serve, others were duly elected. Other provisions of importance were also included in this Constitution; and Philip E. Thomas of Baltimore was appointed to represent their Nation in Washington, as an agent empowered to act in their behalf.

The action of this convention was considered revolutionary by many of the chiefs, who refused to attend it, and who opposed the recognition of the new Government by the legislature of New York, and by the authorities in Washington; some of their number were sent to Albany and to Washington in order to test against it. In remonstrating against recognition of the new Government, it was urged by the chiefs that the proceedings of the convention were unknown to the majority of the people, that the pretended representatives of the Seneca Nation who adopted the Constitution were generally men of inferior reputation, ignorant and uneducated, and that the signatures attached to the Constitution, seventy-two in number, were, with the exception of four names those of what was called the pagan party, and were possessed with but little or no property, and the age of bad and designing men.

In a document addressed to the President of the United States signed by thirty chiefs of the Cattaraugus and Allegheny Reservations, they appeal for the rights guaranteed to them by former treaties, in which chiefs were always recognized as the representatives of their people and say "We do not understand why our internal concerns should be interfered with by our great father, who has so often promised to leave us alone, as long as we maintained peace and asked no interposition, nor why our great father should keep his word with great nations, and break it with the little one that nestled under broad wings.

"We are improving in agriculture, in government, in everything. We have taken steps, leaning upon the strong arm of our father. We must move very slow, for we are weak and the path is a new one, one of our fathers never trod.

"If our father leads us gently and we follow him, we will go on, but if he pushes us away to go alone, we must lose the way, we will perish. We have our old customs to lean on as a staff. New laws such as the whites have are not good for the Indian. They are big staffs, so big that his small fingers cannot grasp it, when we have grown to be big men we may lay aside our little stick, but if we snatch it away now, we must fall and die. We do not think it good to burn the corn houses, before we can build the court house."

The Indians must be governed by their old laws until they can live under the laws of white men. We fear our great father lets how young his Seneca children are. commands them to run when they can only stand in this new path."

They also complain of a change made in 1847 which the annuities heretofore paid to the Indians to be distributed among the people at the discretion were then paid to the heads of the different families according to the number of each family, and use this energetic language—"Listen Father, had people may it is wrong to pay these annuities to us, we know that it is right. Have we cheated people? Our hands are clean, why then interfere between us and them? If we do not our customs will reach and punish us, our father break his word, for fear we would grow our people.

Listen, Father, to the truth! Say that you so great and we so little that you may do as ever you please, and see which mode of government is best for the Indians. Your Agents send and pays each head of the family a few dollars and a little cloth and so empties his hands, and goes away; in a few days all is over.

Bye and bye our poor Indians come to the agents and ask for food, but there is nothing there; sick Indians want medicine, and old Indians want clothes, but the chiefs have no medicine nor clothes. They go to the agent-keeper and ask to be trusted, but the agent-keeper tells them, I can't trust you, but the chiefs promise to pay, I will give you a little things you need, and wait until summer. But how can the chiefs pass their word for money which will not be paid to them. Then comes trouble to the nation, and the chiefs want a little money to ward it off. But they have none, and white men can cut down trees, and steal their land, and abuse the Indians as they please, while the chiefs can only till, and talk; and so your annuity comes in like water in a thunder storm, in a few minutes the land is covered, but in a little while it all runs off and leaves it dry as ever.

But pay the money to the chiefs, and it is like a soaking rain that goes deep into the ground, and makes all good things grow. Take a little part and put it by for the chiefs, and for the nation, and divide the rest among the people. When sick and poor people come to them in the winter they can help them, and they can pass their word to the agent-keepers for the honest and industrious men and all things go well. But now our great father who is so far off, and who is never here but for a day or two in summer, cut down the chiefs, who are the fathers of their people in the year round.

He takes away all their power to do good, teaches the young men to despise them, and soon a chief will be nobody. But when chiefs are nobodies, what will the people do? When the influence of the chiefs is destroyed the people will be without law; when the councils are without power, our people are ruined. We are Indians, and not white men. Take these things into consideration, and destroy this unjust order.

Live up to your treaties though they be to with poor Indians and be truly kind and do to us and to our people."

In signing the resolutions accompanying the new form of Government one Indian only appears to have written his name, the remaining seventy-one having made their mark as a signature. Of the thirty-eight chiefs who signed a remonstrance against it eight wrote their names and thirty made their mark.

Notwithstanding the protests of the chiefs the Commissioner of Indian affairs at Washington announced on the second of Second Month 1849 that the new form of Government "having been adopted by a majority will be recognized by the Government of the United States, and so far as may be necessary the relations of the Government will be made to conform thereto." The legislature of New York after investigating the claims of the respective parties adopted the same course.

Notwithstanding this decision the chiefs did not relinquish their efforts to regain their supremacy for several years, but their appeals to the United States and state authorities to reverse their decision and restore the ancient system of Government were unavailing.

The friends living at Tunesassa, and the members of the Committee believed it would not be proper for them to be drawn into the controversies which existed amongst the Indians in consequence of this condition of their affairs, and to refrain from giving any advice which might be construed into giving active support to either party, but to endeavor to promote the welfare of the nation as a whole, and to recommend such measures as would tend to bring about a harmony of feeling and an united effort amongst them to put down evils which threatened their prosperity as individuals and as a people.

(To be continued.)

Mary Berry.

Mary Berry was a minister of our religious Society, belonging to Third Haven Monthly Meeting, Talbot County, Maryland.

In the year 1788 she visited Friends in the counties of Philadelphia and Chester, in the exercise of her gift as a minister of the gospel. In the year following, she performed a visit of love to those not professing with Friends in Dorchester and Carolina counties.

With a minute of concurrence from her Monthly Meeting, in the year 1792, she visited some of the meetings of Friends on the western shore of Maryland and Virginia, most of those in North Carolina, and all in South Carolina and Georgia, which afforded peace and satisfaction of mind, on her return home, "and," said she, "demands acknowledgments of gratitude to the arm of Divine sufficiency, who has strengthened and sustained in the various difficulties attending."

In the year following she made a visit to the families of Friends at Motherkill and Three Runs.

In 1795 her Monthly Meeting granted her a minute for service to some of the West India Islands, particularly to Barbadoes. This minute states that she was, "A minister of the gospel, well esteemed among the brethren, and of an exemplary and pious life and conversation." This certificate and concern obtained the concurrence of the Quarterly Meeting; also, that of the meeting of Ministers and Elders in Philadelphia, but a suitable passage not occurring, it being a time of war, and she in

advanced age, this minute was returned to Third Haven Monthly Meeting.

In the winter of 1790 she accompanied Job Scott to a number of meetings on the eastern shore of Maryland, and in Delaware State, and Job writes thus: "Dear Mary Berry is one of the most skillful laborers I have ever known. She bows to the root, keeps down to the life, thereby works through wonderfully, and mostly in the end reigns triumphantly."

At a meeting at Motherkill he says, "Dear Mary Berry lifted up her voice like one of the sweetest singers in Israel. She is not only advanced in years; but I think, as thoroughly 'redeemed from the earth, and from amongst men,' and her affections as much set on things above, as any one I ever saw, and she shines accordingly. May every such illustrious example animate the minds of all that behold their beauty, and engage them to press forward through all the crowds of opposition, to the mark, for the prize of the high calling! I think she is the most bowed in prayer, lies the lowest, and rises the most in the purity, with the least of creaturely animation, and most of Divine life, of almost any I have known. Oh! that this may become more and more the case in our Society, as well as throughout the earth."

For several of the last years of her life she was mostly confined to her own room, except going to meeting. Such was her bodily infirmity that when apparently unable to stand alone, she would frequently rise in meeting, and speak with life and power for a considerable time, without appearing to be fatigued.

She was diligent in the attendance of meetings, although residing about three miles distant; even when her bodily strength had so far failed that she had to be carried from her carriage, to her seat in the gallery and back. Thus supported by the Divine life, her zeal for truth, and love to her friends, continued to the close of her useful and exemplary life, and she departed in peace.

Notes in General.

SIGNS OF THE TIMES.—The London letter of the *Church Standard* says:—"The remarkable correspondence which for the last three months has appeared in the *Daily Telegraph*, under the title 'Do We Believe,' has been brought to a close. If all the letters had been printed on this subject which were received, they would have occupied 2500 columns of the paper. The vast majority of the letters were from men—doctors, students of every description, naval and military officers, clerks in public offices, police magistrates, detective officers and clergymen. The whole is said to form one of the most significant human documents which have ever appeared in the public press."

Robert College, Constantinople, of which Dr. George Washburn was for many years the president, recently completed its forty-first year, and has shown a growth of which any educational institution might be proud. Starting with but a few pupils and in the face of intense local opposition, it has acquired a fine plant on the west bank of the Bosphorus in the suburbs of Constantinople, and permission has recently been given by the Turkish Government for the erection of a gymnasium, a science hall, and two additional residences for instructors. During the past year the students numbered 320 young men, of whom one-half were Greeks, and most of the others Armenians and Bulgarians. In all, there were fourteen races repre-

sented in the student body. While the institution is maintained under Christian auspices, no profession of faith is asked of its pupils on entrance, but morality according to the standards of Christianity is insisted upon, and breaches of it are punished by expulsion. The expenses of the institution are ordinarily about \$60,000 annually, and effort is now being made in this country by Dr. Washburn to secure for the college such endowment as will place it on a firm financial basis. The new president is Dr. C. F. Gates.—*Boston Transcript*.

A GAZETTEER ON INDIAN TERRITORY.—With the exception of the small reservations in the northeast corner, the entire area of the Indian Territory has been surveyed and mapped on the scale of 1:125,000 by the United States Geological Survey. The atlas sheets made from these surveys have served as a guide in the preparation of a recent bulletin published by the Survey, which is entitled "A Gazetteer of Indian Territory." In it is given the location of every station, village, town, creek, river, and railroad, and, until recently, the language and the name of the atlas sheet which it may be found. Henry Cannett, the author of the bulletin, has also written an introductory chapter to the gazetteer proper, in which he relates many interesting facts concerning the Territory.

The great body of the Territory is divided among five Indian tribes. They are the Cherokee, whose reservation is in the northern part of the Territory; the Creek, in the central part; the Seminole, just west of them; the Choctaw, in the southeast; and the Chickasaw, in the southwest. Besides these there are a number of small tribes that have reservations grouped in the northeast corner of the Territory. On these reservations the people have developed a considerable degree of civilization and have been long known as the Five Civilized Tribes. Each tribe has its own system of government, which is patterned in many ways after our State governments, with a governor, a legislature, and a judiciary, and its own courts. The laws are well held in common, and occupation of the title land that was needed. There was an abundance of good land for all and no occasion for the clashing of interests. Their cupidity having been aroused by this condition of things, many white men settled in the Territory, married Indian wives, and thereby acquired tribal rights. Many squaw-men thus obtained valuable coal lands, timber lands, and farm lands. Others followed in their wake, and settled without permission, until the whites in Indian Territory in 1900, as shown by the Census returns, outnumbered the Indians many times. This situation is a perilous one for the Indians, as it is not credible that white men in such overwhelming numbers would long remain subject to Indian laws and without title to the lands which they were occupying. The lands have therefore been sub-divided into townships and sections preparatory to allotting them to the Indians in severalty and breaking up the tribal governments. The allotment has been completed, and it is probable that a Territorial form of government will be substituted in the near future for the Indian governments.

The total population of the Territory in 1900 was 392,060, of which not less than 302,680 were white, 52,500 were Indians, and 36,865 were negroes, either former slaves of the Indians or their descendants.

The chief industries of the Indian Territory are farming and cattle raising. The rainfall is ample and the soil rich, and nearly every crop produced within the limits of the United States can be raised in the Territory. The prairies of the Cherokee Nation have been in large part leased to cattlemen and enormous herds range over them.

In 1900 the number of farms in the Territory was 45,505, and 15.4 per cent. of the Territory was under cultivation. The average size of the farms was 100 acres, considerably larger than the average in the United States.

This bulletin, which is scheduled as No. 248 on the Survey's list of publications, is published for free distribution, and may be obtained on application to the Director of the United States Geological Survey, Washington, D. C.

SUMMARY OF EVENTS.

UNITED STATES.—The subject of additional legislation by Congress to prevent unjust discrimination by railroads, particularly in the case of freight charges, has aroused great interest in various centers. The president of the Pennsylvania Railroad is quoted as stating that the amount of money invested in railway property was about twelve thousand millions, represented by securities mostly held in this country and widely distributed among the people. He also said that the number of employees of the railroads was about twelve hundred thousand. Though legislation is not expected during the present session, President Roosevelt is taking steps to arouse public sentiment in his favor.

Appalling statistics lately made by *The Public Ledger* concerning the prevalence of vice in this city and its protection by the police department have been confirmed by official investigations. A late presentation by the Grand Jury says that testimony in connection with the bills formally brought before it reveals a condition of affairs which would bring the blush of shame to any respectable citizen and make him feel that the fair name of Philadelphia has been degraded and humiliated by those who allow the continuance of such conditions of affairs. The Grand Jury cannot but believe from evidence it has heard that vice flourishes and increases because it is protected or countenanced by these high in authority and leaders in certain wards and political clubs.

The U. S. Supreme Court has reversed a decision in the case brought by the Government against the beef trust, which sustains in all respects the contentions of the Government. This decision, it is said, prohibits the continuance of a combination to suppress competition in the purchase of cattle for slaughter, forbids combinations to maintain uniform prices in selling meats, and forbids combinations to obtain discriminatory rates from the railroad companies.

On the 1st and 2nd instants the temperature in some parts of Montana fell to 44° below zero, and by far the coldest weather of the season prevailed throughout the Northwest. The cold wave has been very severe in Ohio, Indiana, Kentucky and the Great Southern States. The Mississippi River was frozen above Memphis. It has also been very severe in Texas.

The importation of reindeer into Alaska is reported to have been followed with very satisfactory results. So successfully has the plan worked, that not only does it furnish the natives with food, clothing and means of transport, but it holds out the prospect of putting Alaska in a few years in the position to supply deer meat to outside markets. An excellent cheese is made of their milk. As carriers they have already supplanted dogs for the United States mail, and may be ridden, or will carry easily a pack of 150 pounds in weight.

At Philadelphia it is said that the reasons why negroes crowd the cities are, first, the facilities for public school instruction; and, secondly, on account of police protection, and also that "I think I do not overstate the matter when I say that for every lynching, or attempted lynching that takes place in the country, a score of colored people leave the vicinity for the city."

At the present time during the first six months of the present fiscal year the immigration from Russia was the heaviest in the history of the Immigration Bureau, aggregating 86,191, against 57,189 and 69,683 for the corresponding periods in 1902 and 1903.

The President has sent a message to Congress calling attention to the fact that statistics on marriage and divorce have been collected since 1886, and recommending legislation. In it, he says: "The institution of marriage is, of course, at the very foundation of our social organization, and all influences that affect that institution are of vital concern to the people of the whole country. There is a widespread conviction that the divorce laws are dangerously lax and indifferent administered in some of the States, resulting in a diminishing regard for the sanctity of the marriage relation. The hope is entertained that co-operation among the several States can be secured to the end that there may be enacted, upon the subject of marriage and divorce uniform laws containing all possible safeguards for the security of the family. Intelligent and prudent action in that direction will be greatly promoted by securing reliable and trustworthy statistics upon marriage and divorce."

A despatch from Oil City of the 31st ult. says: The second well ever known to produce refined oil has been

discovered on the George Farm, near Bradyseat, a strong County. The oil is said to be as clear as the commercially refined, burning as clear flame and mal as good an illumination. The production is estimated twenty-five barrels a day. The original refined oil was struck near the surface, and the first well, which was a sun spot, believed to be one of the largest and I defined ever observed, has been discovered by Prof. H. Cole, of Chicago. Mathematical calculations prove that the spot on the surface of the sun was one-tenth its total diameter, or more than 80,000 miles in its width. Other large spots have since been discovered, and some in their size have taken places, which change is believed are closely connected with electrical effects observed on the earth's surface.

George A. Lowry, of Albany, Ga., the inventor of round cotton bales, has developed a mechanical picker which is expected to make an enormous saving in the cotton industry. For its operation five men or less are required. It is claimed that the machine will do work of twenty pickers.

FOREIGN.—A despatch from St. Petersburg of the inst., says:

Personal assurances of his intention to ameliorate conditions and remove the causes, so far as they were possible, which led to the recent strike were delivered by Emperor Nicholas yesterday to workmen representing all the leading factories of St. Petersburg, who all invitation journeyed to Tsarskoe Selo, and were received in audience in the hall of the Alexander Palace, where has his winter residence.

Emperor Nicholas is said to have had a far greater more reassuring effect than proclamations by Ministers and Governor Generals. \$25,000 has been given by Emperor, Empress and Dowager Empress for the relief of the families of those who were killed or badly wounded on the 22nd ult.

The manufacturers of St. Petersburg have made concessions to the strikers and contributed to the fund.

A despatch from St. Petersburg says, the report of committee of Ministers appointed to devise the means of giving effect to the Emperor's reform makes many important recommendations, especially regard to increasing the powers of the Senate over Ministers and safeguarding its independence, ordering the right already belonging to the Senate of legislative initiative should be enlarged, and favors the establishment of lower administrative tribunals connected with the Senate. It is understood the Czar has approved these changes.

On the 1st inst. different parts of Poland is reported martial law has been declared in some of its provinces. Desperate battles between Russians and Japanese recently taken place near the Hun River, lasting days; in which the former admit the loss of 10,000 killed and wounded. The weather has been intense cold.

A despatch from San Francisco says: A awakening a sleep of fifteen years, the great volcano of Mount Pele on the northwest shore of Lake Managua, in Nicaragua suddenly burst into tremendous fury at 2:30 o'clock the afternoon of the 16th ult.

It is said that at Savelorska, in Russia, is a palace built of black pine, made from the bark of the pine and roof being made from that material. So, are the chimneys, although the paper used in their construction was first mingled with a fire-proof material. The house, which is of considerable extent, and will, its architect, outlast such as are built of stone and built over \$40,000.

In certain towns of Russia, too, the experiment is being made of utilizing paper for paving the roads, streets. In this case also blocks compressed to solidity are employed, and are said to stand excellently the wear and tear of traffic. The cost, however, is present too great to permit of anything like its universal adoption.

NOTICES.

Cain Quarterly Meeting will be held at Doughton Friends' Meeting-house on Second Month 1906, at 10 A. M. The Meeting of Ministers and Elders will be held at the home of Elhanan Cook the day prior to 10 A. M.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7:15 and 8:15 A. M., and 4:32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Su.

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A CERTAIN religious Society (no matter of what name) contains a man who says, "If our members are not more intelligent men, more enlightened citizens and better neighbors to who fall among all sorts of thieves than the generality of people, then the gospel is not the power and wisdom of God. For we must be to nearer the sources than others." So: "Practical forgetting of men and our relation to them is the virtual denial of God. The way to our Father's house is often over another's ground."

Nor only they who militate against Christ, crucify Him, still part his garments among them and exhibit an external clothing of his virtues; but also they are enjoying a better country and a higher civilization for his having lived and died. The sandal tree seems to us with its own fragrance those who cruelly sit down. In some such sense of making more worth living both for the just and unjust, we may receive the recent remark that "Religion blesses the irreligious who neglect it quite as much as it does the religious people who cherish it." But it blesses those who neglect it with outward advantages, while blessing their inward being. Their own personal religion, not other people's must sustain us here. In the midst of abounding grace their hearts grow harder by withstanding it, till the things that belong to their vision are hid from their eyes because they are neglected to know the day of their vision, and become past feeling or knowing when good cometh." Thus in the immortal religion far from blesses those who neglect it.

THE APOSTOLIC SUCCESSION.—In a recent book entitled "Religious Persecution, A Study in Political Psychology," E. S. P. Haynes writes: "There is much vain talk of ecclesi-

astical continuity, but the Nazarene carpenter would hardly have understood the ideas of any Christian sect after the fourth century, but the Quakers. They have made religion a strictly individual matter; they have, at all times stood out for peace, and they have never tainted religious ideals with political subtleties. Even when politically supreme, they have never violated spiritual freedom. Yet we are asked to believe that the mediæval inquisitor and the ritualistic priest are, in some mysterious way, more closely connected with the Christian tradition than Dissenters like George Fox or William Penn."

A Momentary Victory and Lifelong Defeat.

A young man out of employment, a stranger to the city, asks for means of sustenance over a holiday, that he may get work when work again begins. He is taken to a house where meals are offered at a fixed rate, and the proprietor is requested to furnish them to the stranger up to a certain day. On calling to pay for the meals, the benefactor finds that the youth has asked for and was readily granted excessive fare at extra prices; and the proprietor makes all he can out of him at the citizen's expense. Both gainers congratulate themselves on the proceeds of an "eye to business." That two days' success is followed by one party missing ever after the patronage of his heretofore good customer; while the other, returning in a month, again short of means, finds that the clever advantage which he before took of his benefactor is the last assistance that he can have opportunity to get from him. How much better for both short-sighted victories to have been abstained from, rather than that a continued patronage should be thrown away for the future.

A common-looking man, simply clad, makes his way in a bank in a line of depositors waiting for their turn to be served at the paying teller's window. When the old man's turn comes the teller calls out to him to get into motion, applying to him a disrespectful epithet. The depositor passes on without handing in his check, but having joined the rear of the line appears again at the window with a check calling for the whole amount of his deposit in that bank. His signature revealed him as one of New York's richest manufacturers, and the withdrawal of his large deposit would sorely cripple the bank. En-

treaties from the principal officers were in vain. The momentary smartness of the clerk became a long-felt blow to him and to that institution.

A young couple start out in married life to form a home for themselves. A juncture comes when there is a consultation which of two ways to turn. One of them soon settles it by a pert remark or an impatient tone which "gets the case" his or her way. But the victorious partner little suspects what a long silent defeat to mutual happiness is to follow, or what is the cause of the future loss of confidence felt by the wounded heart.

Life is full of such brief successes that fix a permanent failure. It were better to have been less smart and more wise. The unprincipled victory of a moment blasts the brightness of a lifetime. A little more gold to-day, and moral bankruptcy of durable riches forever. A little more stimulant just now, eating out a void that craves with increasing intensity a refilling, soon prepares a wrecked body to be dragged to the grave by its miserable existence. A life, character, and standing of noble possibilities for time and for eternity, bartered for one sensual indulgence. A high bright sold for one mess of pottage. So goes "the world, the flesh, and the devil." So, for one forbidden bait, went the first Adam.

But now comes the second Adam to make alive such as are dead in the first. He trod under foot the temporary for the permanent. He brushed aside the allurements and ambitions of the moment for lasting good to man for whose life he would die. He abjured a victory over carnal hunger, that he might live by his Father's word; a triumph over the law of falling bodies that he might be innocent of appropriating Divine powers for selfish uses. He renounced the imperialism of the world that he might simply and purely worship God and Him only serve. And now behold, for foregoing the short-lived advantages so tempting to a son of man, the endless spiritual victory of the Son of God! For "therefore God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

The secret of the long victory over the short

and momentary, is found in our preference of the Spirit to the flesh and mere self. The crown is by the Cross; the defeat is by fleshly success, or self-life irrespective of permanent principles of truth, good and love.

What a telescopic sight is given to goodness, what near-sightedness to unscrupulous desire! Having escaped the corruption that is in the world through lust, the way is cleared for us also to be partakers of the Divine nature. Such partakers are led in the school of Christ through this, their addition table: "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. But he that lacketh these things is blind, *seeing only what is near*" (2 Peter i: 5-9).

The shortsightedness of those who are without the gospel virtues prevents them from seeing farther than their own bodily members, or imagined self-interest. Distant rewards and distant punishments seem too invisible to have any present influence. "He that hateth his brother is in darkness and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes."

But the far-look of the prophet is because of a union with the Divine nature and spirit, a communion with the All-seeing Eye. Ability to see afar off, in one purged from his old sins, looks over the heads of present temptations of time and sense, and sees in the light and life of eternal and far-reaching principles of Truth. To the Witness for Truth he attaches himself, and with the eye of truth he sees; and his heart is so fixed, serving the Lord, that he will not fear what man can do unto him. He whose eye is upon the success of the day, may give his wagon a move, while it lasts, by hitching it to a tree away by the passing wind. But he who looks for the eternal progress above earth, time and sense, will, figuratively speaking, "hitch his wagon to a star;"—he will attach his course to eternal and heavenly principle, made most clear in the Spirit of Christ. Well he knows, in his larger vision by the light of Christ, that ungodliness seizes but a vanishing triumph, in place of that godliness which is "profitable for all things, having promise of the life that now is, as well as that which is to come."

WHOEVER speaks of an "ungovernable temper" speaks wrongly. There are many ungoverned tempers, but no ungovernable ones. Whoever does not govern his temper fails not because it can't be done, but because he will not do it. Christ came to govern tempers, and to help men to do so. Failure is the fault of our own weakness or of our want of faith in Christ.—*Extract.*

Selections from Charles Rhoads' Journal.

(Continued from page 243.)

Seventh Month 2nd, 1876.—"To-day in our Meeting at H. I found my mind engaged in some concern for a skeptical state, which doubted the reality of the unseen world, or that of future rewards or punishments, because unable to discern these truths through the outward senses.—I felt drawn to rise with the remark that one born blind could not conceive of the beauties of the outward creation, nor a person devoid of hearing enjoy the harmony of sweet sounds; that the Scriptures inform us that 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit teacheth all things, yea, the deep things of God;' that it would be no proof of the want of reality (of form or sound) in the created world, that the blind and deaf should deny their existence, because they could not discern them,—neither had the unregenerate any ground to doubt the truth of spiritual things, because they could not appreciate them.

The eye of faith must first be opened by Divine power, and a new sense be conferred by the Holy Spirit, ere man can penetrate the mysteries of Heavenly things,—as declared by the Apostle—"the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned," and our Saviour declared that He came into this world, that they that see not, might see,—but that those who see, might be made blind,—these mysteries being hid from the wise and prudent, but revealed to the babes and simple hearted, teachable ones in Christ."

Twelfth Month 27th, 1877.—"I consider it a precious privilege to retire alone, as I am favored to do this afternoon, and wait upon and pour out my soul to my Heavenly Father. 'My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God!' I believe it is the will of our Divine Redeemer that we should walk by faith, and not by sight, in our Christian path to a glorious inheritance; and that the withholding of those extraordinary manifestations of His immediate intervention in their behalf, which were the experiences of His Apostles, when Christ was personally upon earth, through the miraculous pouring out of His Holy Spirit soon after His ascension, is for the trial of our faith. Now the Apostle Peter says that the trial of your faith is more precious than that of gold which perisheth, and if we are willing to abide in Christ by naked faith, though now we see Him not, surely He will add the blessing spoken of to Thomas:—'Because thou hast *seen* Me thou hast believed, blessed are they that have *not seen* Me, and yet have believed.' The human heart naturally longs for *external, sensible evidence* that our Heavenly Parent regards us *personally*.

It would be so easy for Him, who has all power in heaven and in earth, to speak by an *audible voice* to His poor finite creatures and give us peace and assurance in our longings after Him.

My adorable Redeemer, give me undoubting faith in Thy mercy, to trust in that Strong

FOR "THE FRIEND."

Arm which has been raised and stretched forth to lift me out of the horrible pit and the miry clay and set my feet on the Rock! Thou hast opened enough of thy mysteries to me to see as monuments of Thy faithfulness to the seeing, contrite ones, although I have no miracle to boast of,—unless, indeed, the redemption of any soul from the deadness of sin be a miracle, which I think it may be justly accounted.

First Month 21st, 1878.—"This day completes my fifteenth year. The past seemed long period in some aspects. 'What glories hopes, what gloomy fears, have sunk beneath that noiseless tide!' Yet I can rejoice in the unmerited mercy and blessings of a loving Father. The hope and assurance of a rich and free redemption from the thralldom of evil through the atoning blood of Christ, is at the climax of them all. 'Thanks be to God! His unspeakable Gift!'"

Third Month 3rd, 1878.—"Nearer my God to Thee!" Some access in prayer, in my rest this afternoon. Oh! how precious are the communings, when the veil seems lifted, a way into the holiest opened by Him, Who is the Way, the Truth, and the Life.

The living sap flows into the dependent branch, from the Root of Life. The livelier water is felt to spring up into everlasting life. May my soul, in humble thankfulness, adore and worship Thee, who sittest upon the Throne, and who in mere mercy leads me to the living Fountain of waters!"

Eleventh Month 25th, 1879.—"During walk this afternoon, in the bright sunlight a temperate air, I passed a field of young wheat whose verdure refreshed the eye in contrast to the brown and dying grass which lay beneath it. As I mused and sauntered on, the peace which passeth all understanding, and a sweet season of refreshing from the presence of the Lord covered my spirit, so that I could inwardly rejoice in God my Saviour, who so lovingly condescends to refresh His unworthy creature."

The green wheat fields seemed a type of the pastures of life, where the Heavenly Shepherd leads His flock, and a clear flowing brook whose banks I meandered, called up thoughts of the 'still waters,' and the healing stream which winds through the vales of Paradise. I saw within my heart, it is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O, Most High—for Thou Lord, hast made me glad through Thy work. I triumph in the works of Thy hands! Thou believeth we are qualified from day to day, as in secret places, as well as in the public congregation, to worship and adore Him, in spirit. Who made heaven and earth, the sea, and the fountain of waters."

(To be continued.)

"Yes, she is hard to live with," admitted one who was placed amid uncongenial surroundings. "Jealousy and selfishness are hard to overcome, but if our relationship is not what I would like to have it, I am trying not to fret over it any more. After all I am only responsible for one side of it. I can manage it all, but I can take care that my side of it shall be only patience, kindness, and consideration. There are many hard things that grow easier when we learn to concern ourselves with just our own part, and drop the rest."

THE WASHERWOMAN'S SONG.

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With a Saviour for a friend,
He will keep me to the end."
Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her friend
Who would keep her to the end.
Not in sorrow nor in glee
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotonous song
She was humming all day long,
"With the Saviour for a friend,
He will keep me to the end."

Just a trifle lonesome she,
Just as poor as poor could be;
But her spirits always rose,
Like the bubbles in the clothes.
And though widowed and alone,
Cheered her with the monotone,
Of a Saviour and a friend
Who would keep her to the end.
I have seen her rub and scrub,
On the washboard in the tub,
While the baby sopped in suds,
Rolled and tumbled in the duds;
Or was paddling in the pools,
With old scissors stuck in spoons!
She still humming of her friend
Who would keep her to the end.
Human hopes and human creeds
Have their root in human needs,
And I would not wish to strip
From that so washerwoman's lip
Any song that she can sing,
Any hope that songs can bring;
For the woman has a friend
Who will keep her to the end.

—From "The Rhymes of Ironquill," by Eugene F. Ware.

Reflections by a Young Female, at the Age of Seventeen Years.

(Found among her papers, at her decease).

About a twelve month ago, I remember feeling a great resignation and sweetness. I think then knew what is meant by the "silence of flesh;" a feeling very difficult to attain, which, I am convinced, every true Christian must strive for, till it is attained. For any months past, I have believed it my duty to do so; to endeavor to feel a mental stillness, or a total resignation of feeling and sensation from thinking; and in this state to sit for the influences and teachings of Divine Grace and Truth on the heart. When we attain this stillness, the Holy Spirit directs us what to do, what to pray for, and how to pray, and shows us when vocal supplication is required of us, and when secret, mental prayer, is most acceptable to the Father of Spirits. I have often felt anxious to know what is a religion; I have entreated my Heavenly Father to lead me into it, however painful a

surrender of heart and life may be; for, without that, there is no true and lasting peace to be found, and no preparation for the enjoyment of the Divine presence, in a State of perfect holiness, hereafter.

I have, at different times, been desirous to know whether that profession in which I have been educated, is the right one for me to retain, or whether any other form of worship would be more acceptable to God, from me. I never made use of vocal supplication on the subject; but I believe my secret prayers were accepted by Him who knew the sincerity in which they were addressed.

After waiting to be instructed, my desires are at length fully answered; for inward revelation assures me, that mine must be a religion of stillness, and total resignation of self; that whether the feeling of devotion excited be that of prayer, praise, gratitude, or adoration, I must be immediately influenced by the spirit of Christ, before I can feel union and communion with my Heavenly Father, which, (whether in words or not) constitutes alone the essence of worship. I feel convinced that whatever the outward form of worship may be, the only true and acceptable offering, is a sacrifice of the heart; and the more I feel of a devotional spirit, the more I am led to be still, and not to look for instrumental aid; for I feel that Christ, the inward Teacher and Comforter, is all sufficient, and that He is waiting to do me good. In these precious moments, I feel any ministry a burden, that is not prompted by the immediate inspiration of the Holy Spirit, for any but such ministry must break that inward stillness, in which the Divine will is shown to us, and heavenly consolations are administered. I often keep silence, (mentally), that I may renew my strength; then I mount, as on "eagle's wings." Till within the last year I knew but little, if anything, of this stillness, and my devotions consisted chiefly of supplication and praise, and sometimes of gratitude to the Supreme Being. Now on a bed of sickness, perhaps of Death, (being in a very precarious state), I feel confirmed in the assurance, that in mental stillness only, is to be felt that peace, and joy, and union with our Maker, which is, and ever will be, the Christian's only hope and confidence in the solemn and certain hour of dissolution.

How often God uses children to lead parents to him! The widow of Clinton B. Fisk gives the following account of the conversion of her husband.

"We were blessed in our home with a son and a daughter. It was our joy each to take a child and prepare him or her for retiring, always bearing these dear little people say their evening prayers before us. One evening the general had got our 'wee girlie' nearly ready for bed. She knelt at his knee, asked God to bless papa and mamma and brother, and then looking up sweetly into her papa's face, said: 'Papa, why don't you pray?' These words spoken by the child who was dearer to him than his own life, led the general to give his heart to Him who died for us all. God bless the children in all our homes."

THERE is a power that rules, even as there is a voice that directs.

The Virtue of Omission.

We believe it is not a special branch taught separately in our schools and colleges, says the *Christian Instructor*, but it is far more important than many things that are considered indispensable to finished education for young ladies. There is no end of things that we would like to have and think we need. If we put them all down upon our lists of things to be secured we will find the task impossible. Then what shall we do? sit down and cry about it? or fret and complain and make all our friends wish they had one friend less? No. Take the list and think over it. Scratch off the things we can best do without. Run carefully over the list again and again, strifing off items until the number of things wanted is within our means.

Emily Tolman in the *Interior* treats of this "Art of Omitting." She says: "'To omit,' says Stevenson, 'is the one art in literature. If I knew how to omit, I would ask no other knowledge.' This is an art which may be practiced with advantage in other departments of life as well. No doubt we should all agree on the importance of omitting, so far as may be, the positively unpleasant and harmful; but there are also things perfectly innocent and even admirable that it is better to omit, to leave out of our possession, or to give up if we have already acquired them.

"Father Rodriguez, a mediæval monk, after describing the conditions of living in the order to which he belonged—his unadorned cell, having neither carpet nor curtain nor picture, only a bed, a table, a bench and a candlestick—adds this significant statement: 'One cannot deny that we are in great poverty; but this poverty is at the same time a great repose and a great perfection. For it would be inevitable in case a religious person were allowed to own superfluous possessions, that these things would greatly occupy his mind, be it to acquire them, to preserve them, or to increase them; so that in not permitting us at all to own them, all these inconveniences are remedied.'

"To the modern man or woman surrounded by the luxury of the twentieth century, such poverty and asceticism will seem the extreme of hardship. Most of us are willing to sacrifice this repose, and accept the inconvenience incident to acquiring, preserving or increasing our worldly possessions. Few of us are sufficiently heroic to follow the example of Thoreau who is said to have thrown away a shell which had for a long time stood upon his mantel, because he found that it took too much of his attention. And yet I have no doubt that more than one woman reading these lines and glancing around her lavishly adorned home, will sigh for the 'great repose' of the old monk's cell.

"It is by no means for the religious life alone that the art of omitting is useful. 'There is a great secret,' says Emerson, 'in learning what to keep out of the mind, as well as what to put in.' A noted French philosopher omitted the reading of newspapers altogether, for fear the practice would weaken his power of abstract thought. It would be foolish for us to go to the extreme of the mediæval monk in material things, or to that of the great philosopher in the matter of reading, but would not our repose and growth in

a higher life be promoted by divesting ourselves of some of the things which we have considered admirable and even necessary. One advantage of camping out a few weeks in the summer season is that it teaches us the difference between mere luxuries and necessities. The soldier on a campaign or the mountaineer climbing some Alpine peak, learns the art of omitting. A college professor in talking with a young student, complained of the luxurious furnishing of most of the students' rooms, saying, "I do not like it. It is not masculine." "Very fine, but you will never make a scholar in that room," said another professor to a fond father who was showing his son's newly-furnished apartment. The distinguished psychologist, William James, asks: "Does not the worship of material luxury and wealth, which constitute a large portion of the spirit of our age, make somewhat for effeminacy and unmanliness?" In the same *Varieties of Religious Experience*, he calls the "prevalent fear of poverty among the educated classes, the worse moral disease from which our civilization suffers."

"Let us soberly consider how many of our material possessions really contribute to our comfort or to our esthetic nature, and how many are merely a concession to fickle fashion or to a desire to impress others with our ability to possess these superfluities. We fear that our homes will look 'poverty-stricken,' and so we deplete our purses and encumber our houses or our persons with superfluous things, and waste our time and vex our souls 'waiting upon them,' to the serious detriment of our higher life and the total loss of the repose which Father Rodriguez rightly valued.

"Among the various good reasons," said this monk, "why the company forbids secular persons to enter our cells, the principle one is that we may the easier be kept in poverty. After all, we are all men, and if we were to receive people of the world into our rooms we should not have the strength to remain within the bounds prescribed, but should at least wish to adorn them with some books to give the visitor a better opinion of our scholarship."

"Let us honestly tell ourselves how many of our possessions are for a similar purpose, to give our friends and neighbors a better opinion of our scholarship, our taste or our wealth; and let us heroically dispense with all such, knowing that if they do not help, they certainly hinder our higher life. Says Prof. James: 'The claims which things make are corruptions of manhood, mortgages on the soul, and a drag anchor on our progress toward the empyrean.'"

THE "INSPIRING ROOM."—Every ideal Japanese home contains a special room called the "inspiring room." This room is fitted up with the best furniture and surroundings that are helpful and restful to tensioned nerves and a dejected mind, and is used as a place for recuperation.

Every life should have an inspiring room. "Enter into thy inner chamber, and when thou hast shut to the door, pray to thy Father who is in secret. And thy Father who seeth in secret shall reward thee openly."

"THE poor in spirit are those who renounce all things for the sake of the Kingdom of God."

Diversion, Wholesome and Unwholesome.

BY MARTHA H. GARRETT.

I am a lover of "plainness of speech:" that is, speech that is simple, clear and direct, and conveys the meaning intended. It has therefore been cause of regret that one of our Meeting-Queries advises vaguely to avoid "places of diversion."

I take it that the intention of Friends was to warn against theatres and amusement halls; but the indefiniteness of expression may give the idea of objecting to diversion itself.

We have some reason to think also that our Society has in time past, too much discontinued amusement, mirth and joy, and thereby endangered mental health. In their prophetic sense of the abuse of music, even simple singing, a natural expression of joyfulness was condemned by some.

Now, there is a swing of sentiment in the opposite direction, admitting much license in public amusements.

Diversion means a turning aside: but from what?—we do not want to be turned aside from a readiness to hear and obey the Divine Voice speaking to our hearts. I trust that this is true of all of us, even those who hardly know that Voice yet.

But we do need, most of us, to be helped to turn aside frequently from our special cares, and to have energies freshened by some cheerful change. Some may say that they cannot imagine the Lord Jesus and His Apostles—or George Fox and his companions, seeking diversion. No: they probably did not seek it; but may they not have enjoyed it in its purest forms, in their long rides or tramps through fields and orchards? delighting in the grandeur of sea and mountains, the glories of sunrise and sunset, the constant miracle of growth, the frolics of children in innocent play?

I believe, however, that there are rare persons called apart into a peculiarly spiritual life, involving great sacrifice. The intensity of feeling wears on their physical frame, and with most of them earthly life is short. There are others who just as much seek above all things to do their Lord's will, who yet can enjoy many things in this life with a merry heart and it is such that we would emulate.

Different conditions require different helps in the way of diversion:

The student or clerk who sits at a desk and uses his brain through working hours, wants physical exercise of an exhilarating kind:—a long tramp, a spin on his wheel, a turn at tennis, or gymnastics in cheerful company, for instance; the merchant who is in continual intercourse with many men of many minds, and, possibly, many women of uncertain tastes—may find nothing so refreshing as his own quiet fireside with a few dear ones. Those whose work is monotonous want mental stimulus.

Since the continuance of our lives is uncertain, it is wise, besides preparing for a summons from this world at any time, to prepare also for a possible long life, and its usual periods of weakness through disease or age.

While one is vigorous, there is a positive exhilaration and uplift in physical activity. But there come times when this stimulus is lost. What do you expect to enjoy and to do if you live to be eighty or ninety?

From my point of view, just between active

life and age, I suggest to my younger friend to cultivate aptitude for *quiet pleasures*: watching the growth of plants; enjoying seeing children play and listening sympathetically to their curious imaginings; treasuring memories of all things beautiful, to sight or hearing, thought; learning to do with ease different kinds of handwork, especially knitting, which hold on even when sight fails; and keeping a "merry heart that does good like a medicine" making matter of amusement of the vari-mishaps, misfits and mistakes of daily life, instead of being depressed by them. Much wholesome diversion comes to us naturally, we just hold our minds and hearts ready to assimilate the beauty and harmony and joy that are about us.

But we do need also to make diversions for ourselves and others; to give play its season as well as work—meaning by play those occupations which have as their main end, our refreshment after toil, or for future duties.

Amusement laboriously planned just for pleasure is unsatisfying; usefulness rather than pleasure should be our aim; but we need cheer to carry us through our cares healthily.

If we sincerely pray to be guided in all our ways, we surely shall be in the choice of diversions. When doubt is suggested, either from within or without—that is, either by the Divine voice speaking to conscience, or by Christian friends, I propose two tests:—

I. We should not take pleasure in what I believe puts any other in a position of moral danger.

This, to my perception, rules out the theatre because I believe the life of a profession actor or actress to be one of great danger to spiritual life. Did you ever know of an earnest Christian choosing that life? Or, what Christian father would like his daughter to be in it?

As an illustration of this I have copied Fan Kemble's comments on her introduction to St. Owen. Fanny Kemble was grandmother of Owen Wister, the author. She belonged to family of great dramatic gifts, and went to the stage to help her father when he was financially embarrassed.

Late in life, in a record of her girlhood she wrote the following about her entrance on the life of an actress:

"And so my life was determined, and I devoted myself to an avocation which I never liked or honored, and about the very nature of which I have never been able to come to any decided opinion. It is in vain that I undoubted specific gifts of great actors and actresses suggest that all gifts are given; that right exercise and not suppression; in what Shakespeare's plays urge their imperativeness claim to the most perfect illustration they receive from histrionic interpretation: a business which is incessant excitement and factious emotion seems to me unworthy of a man; a business which is public exhibition, unworthy of a woman.

"At four different periods of my life I have been constrained by circumstances to maintain myself by the exercise of my dramatic faculty. latterly, it is true, in a less painful and distasteful manner, by reading instead of acting. But though I have never, I trust, been ungrateful for the power of thus helping myself and others; . . . yet neither have I ever presented myself before an audience without

inking feeling of reluctance, or withdrawn in their presence without thinking the exemption I had undergone unhealthy, and the personal exhibition odious."

In a letter written to a friend soon after she came to act, she wrote:—
When I reflect that although hitherto my mission has not appeared to me attractive enough to engross my mind, yet that admiration and applause, and the excitement spring therefrom may become necessary to me, I live not only to watch but to pray against a result. I have no desire to sell my soul anything, least of all sham fame, mere popularity."

Now, for ourselves, I think this a safe test division:—

Wholesome diversion should leave us, or use us stronger and more ready for our service. And especially, it should not leave us ready for that fellowship with the Father the Son, whereby we may, in our small share, share in the redemption of the world. It is a most inspiring thought that each of us may share in this, if only by unconsciousness; and a very solemn one, that if our exercise does not draw to good, it repels from it. For our Saviour said "He that gathereth with me, scattereth."

Each one must apply this rule for himself carefully. Different persons will come to different conclusions as to what is wholesome in their particular cases.

One of the great temptations to unwholesome missions in this day, is found in resorting to the fashionable club-houses.

We can see that people with very tiny and small homes may need to club together to get on for social pleasures. But think what in this favored community, can have in homes,—the very best places of all for fellowship:—

Home games, home talks and sympathies, and amusement over the droll mistakes occur in almost every family; reading to, the exercise of taste in many forms, living friends.

cannot see that we need to go out much pleasure, beyond the homes of our circle; but for out-door exercise and travel.

Our recreations are to make us stronger wiser, they must not exhaust energy. This thought will regulate hospitalities;—which should be, as Charles Wagner says of expressive of personality.

In other words, a hostess should fit her hospitality to the size of her house, the depth of purse, her strength, her aptitudes, the conditions of her family.

For some of us this problem was lately presented: How are we to obey the command when thou makest a feast, call not thy dogs, nor thy kinsfolk, nor thy rich neighbors,—lest they ask thee again, and a recompense be made thee?"

The very least meaning we can give to this at Christian hospitality is not to be a center of exchange and worldly gain; we are to invite people because they entertain us, and we desire to be invited to parties.

Whether we are to give ourselves freely, to those who need us, or those with whom we may be a mutual interchange of mind and heart to profit.

We do not invite our friends to our homes merely to feast them on fine foods. If that is what we wish to give, we are commanded to invite the needy ones, who cannot recompense in kind.

Let each home be valued by its visitors for its own proper characteristics: one for completeness, another for taste, another for originality; one for intellectual conversation, another for hearty fellowship, another for simple, quaint home-yeness. And let no one worry because she cannot entertain like somebody else.

I recall, with much pleasure an evening of last Spring, when I was away from home, spent with four other earnest women, talking over the subject we are considering to-night.

We were of four different denominations, none "Friends" but myself.

Two were young. Four of the five were united in believing it right to abstain from the favorite amusements of the fashionable world—cards, dancing, the theatre: the fifth listened, with earnest face, and then said she could truly feel devout when dancing.

Now, in dancing itself, as rhythmic motion, I see no harm; we like to see little children dancing about in natural glee. But with dancing as commonly used, much evil is connected:—

late hours, extravagant dressing, undue liberty between the sexes, jealousies. And so it is a strength to a young Christian, to be able to say "I do not attend dancing parties," as well as "I do not play cards." All of those women with whom I talked that evening approved of music. . . . Our early Friends found it debased to so much evil, that some of them denounced it entirely. We can here only refer to individual conscience the question of its wholesomeness for each. Let us, however, resolve like Paul, "I will not be brought under the power of any" [indulgence], and beware lest any of these pleasant things become our masters instead of servants.

One of that evening group, the brightest and most interesting converser, has since been called away from earth. She told us an experience of her youth. When about seventeen years old, soon after she had made up her mind to renounce worldly amusements, having in her heart a purer pleasure, she was away from home with an uncle, who proposed taking her with other young people to see a famous actor. When she declined, he urged it upon her, as being an education. But she steadily refused for herself, while she did not advise others. Then another girl became uneasy and besought my friend to tell her whether she thought it would do her any harm to go. At first she refused, but at length replied, "Well I'll say this much: Will it do you harm not to go?" The stand thus taken at the outset of her Christian life, led this valuable woman to be a welcome adviser to many.

I think Christian parents act kindly in restraining children, while their own character and purposes are undeveloped, from forming habits that lead to worldly conformity.

Let us not judge one another, but each be watchful lest we put a stumbling block in a brother's way.

Twelfth Month, 1904.

I OFTEN think it a favor that we are not obliged to tell all we think; for strange is the motley throng of human thoughts!—*Mary Capper.*

A Visit to Porto Rico.

BY WM. C. ALLEN AND WM. B. HARVEY.

(Continued from page 246.)

First Month 8th.—This morning we were offered the use of the Methodist place of worship at the regular hour, by A. H. Leo, their minister, who comes from Frankford, and knows several of our Friends. So we had only a small English audience—most of them all young—fine young men and women. The pick of the American colony here in Ponce. It delighted me to face them, with their strong or sweet faces, and to speak of the personal dealings of God with His people.

The vast majority of the American colony in Porto Rico are no credit to the States; and having come here for adventure or business are led into participation in things they might have largely avoided at home.

First Month 10th, 1905.—On First day evening we were at the Baptist Mission about two hundred and fifty present. Strength was given to preach against fleshly lusts which war against the soul. After the opportunity, some one hundred adults and young people came up to shake our hands. The pastor told us many of his people have come out of the most sinful lives. He was most kind in expressing his pleasure at having had us with his people.

We are getting used to table ways in these hotels. Some things are amusing. At San Juan we had canned cream. Here we have only boiled milk. The butter is from Denmark, in little round tin cans, and best dishied out with a spoon. Bananas and rice are served up in all sorts of ways. Strange fruits and jellies are only tasted or looked at, by me. Beef is killed a few hours before it is eaten. Turkeys gobble, and roosters crow almost up to the time they adorn the table. The oranges are very fine. Eggs and chickens are always to be had.

First Month 14th.—We had a satisfactory meeting in the theatre building at Ponce, Fourth-day night. It seemed a strange place for a Friends' meeting. But there we met with many who will not be reached in any place of worship—some of the better class, who never attend services. The very elements of the Christian faith, and the proofs thereof, were dealt in. At times of silence you could hear a pin drop, as the saying is: a new experience for these people, as well as for us. It seemed as if we were indeed baptized with the Holy Spirit, at times.

Mayaguez, First Month 14th.—Sixth day we came on narrow gauge railroad to this city. Ever since, we have been contending with the disadvantages connected with a foreign language, and the prejudices of those who do not wish to help us. All the obstacles possible have been arrayed, so it seems. But we go ahead; are now in touch with Protestants; and I think will get a suitable and willing interpreter before long. Our friends at home can little even imagine the trials connected with this work. The detail of it all, is very wearing. We need much faith and patience—hitherto *The Lord* has helped us! and He will continue so to do.

Our rooms here are clean. That means much;—if we are sure of clean sheets, and a well-swept floor, and only a few cock-roaches as big as a silver dollar,—then we are doing well. The cooking here is American. Many things in these hotels or boarding-houses, would be

deemed impossible near Philadelphia: but are all right in Porto Rico.

The sun rises and sets, about 6.15 a. m., and P. M. Mayaguez is a nicer town than others we have been in:—no bad smells. The houses are mostly detached, and people don't swarm in them, like rats in a hole. The residences are very attractive,—Spanish Architecture, bright colors, large balconies, while the tree tops behind the high walls, indicate pleasant gardens. It is not much Americanized yet. Down this street run the funniest little horse-cars I have ever seen:—They are open platforms, with seats for about ten people, and curtains, if it rains. Fare, 3 cents. The route is from the plaza to the port, at the sea-side.

We may leave San Juan Second Month 6th, for Barbadoes, due there in five or six days. What gratitude will well up within my heart, when I feel released from work in Porto Rico!

First Month 15th.—It is now about 10 o'clock. We expect to go to the Presbyterian place of worship in an hour. Meanwhile I am sitting on the balcony. There has been a constant stream of men, boys and girls going by, carrying and calling their wares. First one with fruits, then vegetables, charcoal, laces, notions, eggs, shoes, candies, and so on indefinitely. A few minutes ago a man passed, saw us, and returned muttering to himself in Spanish, "There are two new American teachers, I will sell them something." Then he offered his stock of segars, and sweets. These people, if they can not talk to one another, just have to talk out their thoughts, so talk to themselves. The way we knew what the above mentioned man said, was, that a boarder here who knows Spanish overheard him, and told us.

The girls and women powder their faces to a degree—nearly all do so, including many little girls—you see them so decorated all around, when dressed up; sometimes the darker the skin, the more fearlessly has the white powder been distributed, over the face and neck. One thing is also noticeable:—even the poor little girls with rags and dirt—with scant of the former and much of the latter, dress their hair well. All kinks are carefully brushed out, and their little black heads glisten and shine.

I apprehend we have a full week ahead. We are finding that the Apostolic suggestion is daily realized—viz: That God supplies bread for the eater, and seed for the sower: so we plough ahead, day by day, in this harvest field so ripe, yet so mixed with briars and thorns, and where the laborers are so few. How full, and easy, and rich, seem the lives of our Philadelphia Friends!

Mayaguez, First Month 18th.—First day we were twice at the Presbyterian place of worship,—in the morning with the American, and in the evening with the native congregation—about three hundred constituting the latter. The pastor interpreted for us at the latter. He has seemed very grateful for our visit and work with his people.

We have attended the school this week, and have various engagements ahead—yesterday afternoon we hired bicycles, and for two hours pushed around the town, and a little distance into the country—Indeed it was good and necessary, for we have many things in daily detail to wear us.

The difficulties connected with securing an interpreter here have been great, but we now think we have a good man; young and on the school staff, and who seems interested, not afraid to act, or likely to misconstrue. He did finely for me at the Industrial School yesterday morning.

Everything we hear told of is Spanish, except the San Juan news, which has a column or so that we can put little confidence in—when we can buy it. Never in Europe have I been so absolutely cut off from home ways and information, as amongst these interesting, and to a large extent, crude people.

First Month 20th.—We drove out to San German, fifteen miles, yesterday, to hold a meeting there, and when we got back about ten o'clock, it was delightful to find mail awaiting us.

Well, this week has been, so to speak, a school week. We have visited a number of schools around this city, and talked to the young people. The hope of the Island, is in Christianizing them. Many of them are keen as a whip. Often, when I have been speaking, their heads nod a good deal, for they are quick to take a thought, if simply expressed.

We have been amongst the Spiritualists—I could tell some strange experiences—but must defer this time. At San German, we had a trying time, but our meeting finally got through satisfactorily. The catholic element is very strong hereabouts; no violence is suggested, but everything possible is done to baffle us at every turn.

Second-day, First Month 23rd.—Seventh-day night I was quite sick, but gradually improved, and was just able for a meeting in the theatre. It was a time to remember, with thanksgiving to the Father who giveth all good gifts. After the meeting, I had practically an informal meeting with others, regarding the divinity of, and atonement by Christ. Their objections were silenced. Some leading people at Mayaguez, as in other places, think our "religion"—as they call it,—is better than any thing they have heard, and anxiously desire to know, if we will not send preachers here permanently to teach their people. My own mission has largely been, to teach in simple language, the central truths of doctrine held by Friends: viz—The need of a cure for sin and its effects; redemption through the blood of Christ, the Holy Spirit as God's way of teaching us Himself, the uselessness of priests, prayers to the virgin, or saints, with the unscripturalness thereof.

We expect to leave here to-morrow for the north, hoping to reach San Juan about First Month 28th. I am so glad, although I do not desire to shirk. This city has been the scene of much labor, and many trials; but has there not been some victory? And we are glad in Him.

(To be continued.)

The man who fails to hear the voice of God for himself is without religion. Speak, Lord, for thy servant heareth," is the only form in which a religious life is possible.—Harnack.

BUT for this sweet consolatory word mercy as a distinguishing attribute of our Creator and Redeemer, surely my heart would faint within me!—Mary Capper.

THE INDIAN COMMITTEE OF PHILADELPHIA Yearly Meeting.

(Continued from page 217.)

In the Eleventh Month 1849, Joseph Ellison, Joel Evans and Thomas Wistar, Jr., visited Tusnesassa under appointment by the Committee, and were the bearers of an address from it to the Indians; which served to introduce Solomon Lukens and wife and Sam Eastlack to their acquaintance. In their report they thus allude to the effects of the operation which had taken place among them:—"The unsettled state in which the natives had been for some time past we have no doubt has had a tendency to retard their progress improvement; the evidence of which was visibly portrayed to us in riding over the reservation. We are nevertheless satisfied that their condition has been much improved by labors of Friends among them."

In the course of a council which the Friends held with the Indians, among whom was a number who were in favor of the form of Government, one of the ex-chiefs, Isamerson, explained at considerable length causes of the dissatisfaction which in his view had led to the abolition of the Government chiefs. After the conclusion of his remarks which were continued for nearly three hours our Friends were told that the company present was ready to hear anything that they might have to say. After consulting among themselves the latter informed them that they represented their difficulties and grievances their old friends the Quakers of Philadelphia who after deliberating thereon, would proceed forward in writing their conclusions respecting them. This answer appeared to give general satisfaction, and the Friends took leave with them with feelings of gratitude that they had been enabled to accomplish their visit and service delegated to them by the Committee at this time of disquiet, as much to the satisfaction of the natives as appeared to be the case.

Shortly after their return a communication was received by one of them signed by President of the Seneca Nation setting forth some complaints against the chiefs and the administration of the government under them in favor of the new form of government recently established. After consideration of the situation and the opposing elements among the Committee addressed a letter to the Indians as a body, reciting the disadvantages and injuries which resulted from the jealous divisions among them, the opportunity afforded for the accomplishment of their purposes by designing white men, to dispossess them of their lands, and pointing out that they were disqualified them for opposing wrong to among themselves. It contained the following paragraphs:

Brothers: "We have never meddled with your government, nor taken sides with parties which have arisen among you, and are not disposed to do it now. It is our province to settle among yourselves the form of government under which you will live, and have never sought either to put down or to set up any new form, but to persuade you to live peaceably and orderly as good citizens." "Brothers: We wish to know no distinction of party among you. Our good will reaches to all our Indian brothers, whatever opinion

may hold. We desire to be kind to them and to do good to them all. Our advice to is to lay aside all your disputes and divisions, to bury them in the earth, to join your is strong together and all labor to promote education of your children, the preservation of your lands and timber, the improvement of farms and buildings, the comfort of your families and the general welfare of your own, to discourage drinking whiskey, the king of white people upon your lands, and kinds of immorality. How much better did this be than to waste your strength and in contending and petitioning the Government against each other.

Brothers: Your simple experience must have convinced you that our advice to you in years are gone, has been for your good, and when you have followed it, you have prospered. We now earnestly entreat you to endeavor to live in peace and harmony as brethren, to cultivate kindness and good toward each other and to strengthen one another's hands in doing well which will promote your happiness and be acceptable in the sight of our Father who is in Heaven."

This letter was signed by twelve members of the Committee and was dated First Month 18, 1850, and was read and interpreted to Indians at a council attended by members of both parties. Solomon Lukens observes in reference to it "The chief's party were evidently discouraged if not disappointed, they not entirely given up the hope that Friends did intercede for them with the United States Government, still those who spoke about it knewed it was the course always perused by Friends and admitted that it was best." The Seventh Month 1850 the farm being let to Friends at Cattaraugus being the price of the original tract was sold to John Bartlett for fifteen dollars per acre. It aimed about three-hundred and thirty three acres.

The unwillingness of those who had occupied position of chiefs and their adherents to relinquish their old form of government, led to further efforts to regain their lost power, the Friends at Tunesassa were at times embarrassed by the demands made upon them for their aid by the opposing parties. The following interesting letter addressed them at this time, by Thomas Evans on the behalf of the Committee expresses the feelings of sympathy and concern for them under these circumstances,

Dear Friends at Tunesassa:

The difficulties and dissensions in which the Indians are at present involved, and the consequent delicacy of the position which you occupy among them, have awakened feelings of sympathy with you in the minds of the Committee, who have desired us to write you a letter. Long accustomed to look to Friends for counsel in their affairs, and to be influenced by their opinions they may express, those Indians are in favor of the old, as well as those who advocate the new form of government, naturally are watching to gather from your conversation some expression of opinion which will strengthen them in their respective positions and promote their cause. Habituated to observation, and inclined to be suspicious of white men, they are often powerfully

affected by words or actions which would make but little impression upon persons less sensitive in their feelings. They are now evidently agitated to an unusual degree by the controversy respecting the form of their government, and we are sensible that many trials will be likely to attend your intercourse with them, calling for the exercise of a measure of that wisdom which cometh from above, and of much patience, gentleness and long forbearance toward them.

(To be continued.)

A PRAYER.

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest that makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, to-day,
Lest all these fretting things
Make needless grief, oh, give us, pray,
The heart that trusts and sings.

THE MIRACLE WITH JOHN.—Dr. Edward Thring, next to Arnold of Rugby, was considered to be the most successful teacher of boys in England. The duller the lad the more eager was Dr. Thring to take him in hand and develop him. On one occasion a despairing father brought his son to him. "John must do everything his own way," he said. "He opposes his teachers, his school-fellows, me, in everything. He will not take it for granted that twice two are four until he has counted it for himself."

"John is in far more hopeful condition than the amiable boy who always goes with the crowd," said the shrewd teacher, "provided he has common sense enough to find out some time that he is not infallible."

After two years the father went again to Dr. Thring.

"What miracle have you worked upon John?" he asked. "He is happy, affectionate, and sensible."

"I taught him how to lead, and suffered him to be a leader," was the reply. "Boys are like sheep. One finds a path; the others follow. The masterful, strong boy can be trained into a wise captain. It is the weak lad who always copies his fellows that is not worth drilling."

"The theory of this famous teacher," says "The Evening Lamp," which tells the story, "is more worthy of attention because education too often treats boys and girls in the mass, neglecting individual development. Dr. Thring, by careful attention to boys of peculiar character, has given to the England of to-day some of its most useful men."

THE lives of some of us are very different from what we mapped out; but if the good Master's purposes be accomplished, it will be well with us in the end.—*Correspondent.*

Items Concerning the Society.

Joseph Elkinton, son of Joseph S. Elkinton, expects to start on the 25th instant for Japan, for purposes of travel and a visit to relatives.

In the past week or more John B. Garrett, with a minute from Haverford Monthly Meeting, has

been on a religious visit to meetings and families of Muncy Monthly Meeting, Pa., and was accompanied for a part of the time by Joel Cadbury.

Doubtless the application of the word *priest* (a mere variant of presbyter), as equivalent to "sacerdos" was not absent from early Friends' minds, though in this sense it was an absurd designation for most of those to whom they applied it; for in their case presbyter, as the wits well said, might have been written "priest-biter." — *Journal of Friends' Historical Society.*

The idea of seeing to the end, a fine thought which we come upon elsewhere in early Quaker literature, is to be found in the report of Ross meetings—certain persons did see "to ye End of ye Priests Teachings." George Fox tells of a soldier who saw "to the end of fighting" and laid down his arms; the dying James Naylor speaks of that spirit which "sees to the end of all temptation." — *A. Neave Brayshaw, in Journal Historical Society.*

We have received the *Journal of the Friends' Historical Society* (of London) for First Month. It contains the usual wealth, which has been making it so valuable, of curious and historical information concerning Friends and their interests. A fac simile of a cipher writing found on a letter from Francis Howgill to George Fox accompanies this number, that readers may assist the editor in deciphering it. Then come pages of "Notes and Queries," and important articles named as follows:—"The First Publishers of Truth.—II. By A. Neave Brayshaw; Deborah Logan and her Contributions to History, by Amelia Mott Gummere, Church Affairs in Gael; John Williams' Recollections of the Irish Rebellion of 1798; Gulielma Maria Spriggett and her Tenant; Letter of Margaret Fox, 1677 (edited by Isaac Sharp); Inscriptions in old Friends' Burying Ground, Leiston; 'Old Style and New Style'; Thomas Hancock, author of 'The Peculium'; The Life of John Swinton; Letter of William Penn; Meetings in Yorkshire, 1688; The Daughters of John Archdale; Friends in Current Literature, by Norman Penney; Friends' Reference Library, Devonshire House; Editorial Forecast.

FRIENDS' HISTORICAL SOCIETY.—At the annual meeting of Friends' Historical Society, of Philadelphia, held at Friends' Institute, First Month 30th, 1905, twenty-three of the eighty-four enrolled members responded to their names.

The following were elected as officers for the Friends' Historical Society: Isaac Sharpless, president; Jonathan Evans, Amelia Mott Gummere, vice presidents; James Emlen, secretary; J. Snowden Rhoads, treasurer; William H. Jenks, Frances Tatum Rhoads, John J. Thompson, Frances B. G. Branson, Albert T. Bell, Sarah E. Moore, councillors for two years; William F. Wickersham, Lucy B. Roberts, Joshua L. Bailly, Susanna S. Kite, Anna S. Lippincott, Abby Newhall, councillors for one year.

Helen Hopkins Jones felt she could not be depended upon for the secretary's work this winter, owing to illness in her family, and therefore declined the acceptance of her nomination. James Emlen was proposed in her place, and as one of the councillors in his stead Anna S. Lippincott was suggested. Approval of all these nominations was expressed, and they were elected to the various offices.

A vote of thanks was extended by the meeting for the past services of Helen Hopkins Jones, now resigning as secretary.

The following report was accepted and requested to be placed on the minutes of the Society:

"The Committee appointed to arrange for a public meeting, report that they fulfilled their instructions, with the result that such a meeting was held on the thirteenth of Twelfth Month last, at which Amelia Mott Gummere clearly and acceptably explained the purposes for organization. The address for the evening was delivered by President Isaac

Sharpless, entitled 'A Peace Controversy of Colonial Times,' and the gratitude of the meeting was extended for his able production. The Committee feel that the high order of both papers has, together with the interest manifested, placed beyond question the value of such meetings and have successfully launched this our initial effort."

The treasurer's report showed dues and donations received, \$98.00; expenses, \$52.60; balance on hand, \$45.40.

Under the head of new business, George Vaux called the attention of the Society to two errors in his paper, entitled "Early Friends' Meeting-houses and Their Relation to the Building at Arch and Fourth Streets," as published in the account of the recent Centennial Anniversary of the erection of that building. The errors are on pages 19 and 37, and consist in the introduction of the middle letter R in the name of Isaac Davis, which is printed Isaac R. Davis. George Vaux requests that Friends who have copies of the book should cross out the letter R, so as to have the text to stand for both Isaac Davis, instead of Isaac R. Davis, and that they should call the attention of other Friends to the errors and request them also to make the correction.

On page 89 of the same book is this mistake: The statement is made that John Smith was made clerk of the Yearly Meeting at the age of nineteen. He acted as clerk for one year only, in 1760, when he was about thirty-seven years old.

"The Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, The Centennial Celebration, Sixth Month, 1904," is the first publication offered by the Friends' Historical Society.

Some revision of the Constitution and By-laws was thought desirable, and, after a full discussion of the several points, it was moved and seconded that a committee of six should be appointed to consider the whole subject of these changes, with the amendment that this committee report to the "Council" and be authorized to call a meeting of the Association at its discretion.

The following Friends named, to revise the Constitution and By-laws, and report to the Council, who shall call a meeting at its discretion, viz: Austin C. Leeds, Jonathan Evans, George Vaux, Amelia M. Gummere, Sarah Ellen Moore, Frances B. G. Branson. Two gifts were presented to the Society at this time:—

A printed copy of the "Genealogy of the Lamborn Family," by Samuel Lamborn, and "A Travelling Map of Great Britain and Ireland," prepared by Joseph Pease, Jr., of Darlington, and donated to us by John Ingham Burr.

Both of these gifts were officially acknowledged by the secretary to the respective donors. Upon motion the meeting adjourned.

HELEN HOPKINS JONES, Secretary.

The councillors met at the close of the above meeting and appointed as the Committee on Finance: Albert T. Bell, Jonathan Evans, James Emlen.

As a Committee on Historical Research, to suggest lines of research, to bring forward matters of interest, to have charge of all collections of historical matter; and to make such investigations as are necessary in regard to proposed deposits: Sarah Emlen Moore, Abby Newhall, Amelia Mott Gummere, William Wickesham, James Emlen were appointed and given authority to add to its number, if desired, and to bring forward such names, if any, to our next meeting. From their number they may elect their own chairman.

It having been determined at the annual meeting prior to appointing a committee to make nominations to the next Annual Meeting for Officers and Councillors, according to Article 4th in By-laws, Frances B. G. Branson, George Vaux and Emma Cadbury were named to serve in that capacity.

All the members of the Society were earnestly urged to advance the interest of the Society by interesting persons to become contributing mem-

bers; to collect material to be deposited with us and in every way in their power.

All gifts and loans are to be sent to the councillors who are authorized to pass judgment upon them, and, if deemed suitable, to place in the hands of our custodian, George Vaux.

Meeting adjourned.

HELEN HOPKINS JONES, Secretary.

SUMMARY OF EVENTS.

UNITED STATES.—A bill has been passed by the House of Representatives to regulate railroad rates, by a vote of 237 to 17. It now goes to the Senate. Arbitration treaties lately negotiated by the President with Great Britain, France, Germany, Italy, Switzerland, Norway and Sweden have been finally acted upon by the Senate, which has amended them so as to require that questions in contention between this and a foreign government before being referred to The Hague tribunal for determination shall be first submitted to the Senate for its advice and consent. Since these treaties have been amended, the President has declined to have them ratified.

A bill has passed the Senate creating two new States, one of the Indian Territory and Oklahoma combined, and another of the Oklahoma and New Mexico combined. The Territory is given as something over 400,000, and the population of the Indian Territory is about the same. The area of each is about 40,000 square miles, and the consolidated State, with an area of about 80,000 square miles, will be about the size of Kansas, or nearly as large as Pennsylvania and Ohio combined. New Mexico has only about 200,000 population. The population of New Mexico contains a large infusion of the Mexican element, and a mixed Spanish language is largely spoken by the people. A section provides that prohibition shall prevail for twenty-one years and is designed to protect the Indian tribes and nations in Indian Territory, now protected by Federal legislation, from becoming the prey of the unrestricted liquor traffic in a new State. The concurrence of the House is required.

Of 612 deaths in this city last week 117 are stated to have been due to pneumonia. Bronchitis, congestion of the lungs and kindred diseases are more prevalent this winter than for many years, and not until the streets are dry again do physicians anticipate a diminution in the death rate from these diseases.

The managers of the Burlington railroad have been educating farmers in Illinois, Iowa and Nebraska upon the subject of increasing their yield of corn by sending among them a special train containing lecturers accompanied by diagrams, samples of seed, etc., to be used as illustrations. From ten to thirteen stops were made each day, during which lectures were delivered from the cars to crowds who assembled to hear them, in which the results of many years' experience gained in agricultural colleges and experimental stations was given to eager listeners, who were notified in advance of the time when the special train was to arrive. The business of this railroad is largely dependent upon the carrying of corn as freight, and its efforts in this direction, it is expected will be rewarded by a large increase in the yield of corn to be carried.

During the late storms and severely cold weather, great interruption to travel has been caused. On the 7th it was reported that all along the Atlantic seaboard, from Maine to North Carolina, ice seriously hampers navigation. Many harbors are completely blocked by drifts and floes coming in from seaward; others are frozen up, while from every harbor and bay come reports of vessels unable to get in or out.

Through the South and middle West much damage and delay seem to have been caused by the storm and cold weather. The Tennessee fruit belt reports losses amounting to \$100,000, the "frees" having nipped the young trees. The Ohio River is ice-bound from Pittsburgh to its mouth. The extreme cold in northern Texas shows no signs of abatement.

Extreme cold also prevailed on the 12th instant, in the West and Southwest, the temperature in the Indian Territory falling five degrees below zero.

The new Cornell Dam, near Croton-on-Hudson, in Westchester county, N. Y., is said to be the largest piece of work in the world, with the exception of the Pyramids of Egypt. It is now costing \$10,000,000. New York City has a population of 3,000,000. It is estimated that it will require about two years for the dam to fill and that it will make a lake about seventy miles in circumference. The dam will hold thirty billion gallons of water. It has been estimated that the capacity of the lake is so great that it should last for twenty years supply from it at the present rate of consuming, the water would cover the city's needs for about 276 days.

FOREIGN.—A despatch from St. Petersburg of the 7th says: The present current of press and public opinion in Russia appears to be setting toward peace. The newspapers no longer proclaim the necessity of continuing war at all costs.

The war never has been, in the fullest sense of word, popular. The present distress of the work class, and the general desire for reform evident in upper class, may develop a strong peace movement, which the Government may have to reckon.

Rioting in Poland has continued, and bloodshed resulted from collisions between the strikers and soldiery.

A despatch of the 12th from St. Petersburg says: Emperor's creation of a joint commission of masters workmen, chosen by themselves, to investigate the cause of discontent among the laborers has made an exceedingly good impression.

The Rouvier Ministry has lately introduced to Chamber of Deputies a new bill for the separation of Church and State. This bill contains the following article:

"The State henceforth neither recognizes nor contributes to any religious denomination. Public establishments of religion now existing are suppressed. All religious budgets are appropriated to the Government and the Government is authorized to suppress them. No exercise of religion is henceforth free, under the sole restriction exercise must accord with public order."

The article abolishing the Concordat, says: "All laws and orders relative to the public organization or recognition of a religious denomination are abrogated. The law ratifying the concordat made between the Pope and the French Government,"

It is expected that this bill will be argued to its pass without delay. A declaration of the Chamber of Deputies has been passed by a majority of 275 to the effect the attitude of the Franco-British had rendered separatist Church and State in France inevitable. The British public has been published, which shows that Young had disobeyed instructions in his dealings with Tibetan authorities, and that England insisted merely keeping all nations out of Tibet.

NOTICES.

Westtown Boarding School.—For convening of persons coming to Westtown School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M. 2.48 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telephone, West Chester, Phone 1144. EDWARD G. SMEDLEY, Secy.

Friends' Freedmen's Association of Philadelphia is preparing to send contributions of clothing to Christiansburg Industrial Institute. Any new repairs will be made in the Sewing School and all mended and pressed. Either winter clothing or summer clothing to be prepared for the coming season will be welcome. Shoes are always desired. Books and magazines will be put to good use.

The Sewing School is in need of an additional sewing machine and the gift of one, even though partly used, will be gratefully appreciated.

All contributions should be at Friends' Institute, Twelfth Street, Philadelphia by the 28th inst., marked for Christiansburg Industrial Institute.

DIED, at Grant Hospital, Columbus, Ohio, after a long operation, on 31st of First Mo., 1905, MA. HATT, wife of James Hatt, in the forty-eighth year of age. A beloved mother. Her last illness was a long and painful one. This dear friend was most kind and devoted wife and mother; and while interposing any work, to rightly benefit humanity, she felt the field for her labor was mostly in the quiet of her home. "Her children arise up, and call her blessed husband alone, and he praiseth her."

She was born on 29th of Second Mo., 1905, at home of her nephew, N. Howland Brown, in Norristown, PA. ELIZABETH RICHARDSON REEVE, in the seventy-fourth year of her age. She was an overseer of the Monthly Meeting, having the welfare of her meeting much at heart that she attended conscientiously the storm and ill health. Her last illness was a long and painful one. This dear friend was most kind and devoted wife and mother; and while interposing any work, to rightly benefit humanity, she felt the field for her labor was mostly in the quiet of her home. "Her children arise up, and call her blessed husband alone, and he praiseth her."

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Friends, the cardinal principle of our ship is that we enter on it without any conceived plan as to the form it shall take on the occasion, but we leave this to be defined under the immediate guidance of the Spirit acting upon the hearts of the congregation there gathered. Thus we acknowledge to the fullest degree possible the actual lordship of Christ in His worshipping Church.
—M. F. H. Alexander, in the *Australian* and.

HENCE does a generally peace-keeping nation get its superior heroic virtues; and hence does a military nation get its weaknesses?

COMBINATIONS for Divine service without the blessing of the Divine Spirit are practically, though not intentionally, strikes.

EVERY particular in the organization of the Society of Friends, from the Preparative Meeting, has for its object that men may live according to the *Holy Spirit*.

THE mistake of men of all religions is in their thinking to be saved by saving things, rather than by saving *Life*.

CITY party founded on ideals of righteousness, cannot be expected, at least in its early starting, outwardly to outmatch the hordes of unscrupulousness, because they cannot make use of the outward weapons of unscrupulousness. This is well known by the princes of power of the corruption which is in the land through lust. Satan has said of this world of worldliness, "to whomsoever I will give it." Our religious Society, organized for the object that men may walk according to the Holy Spirit, is constituted for the use of weapons not carnal but spiritual, and outward forms as high ideals of the Spirit will move them and wield them. Herein we look for city-foundations, and the world-order to become Christ's.

Denominational Tones.

In the old pagan and classical literatures the word *song* was often made to mean to deliver prophecy. The voice of the oracle so responded to a sense of the sublimity of the source of the message, that it would run into a rhythmical intonation. And to suit the convenience of a rhythm in delivery, the messages given forth as prophetic became cast in verse and metre, and chanted like hymns. In the prophecies of the Old Testament also, the Revised Version's manner of printing the lines will show where the Hebrew originals appeared in verse. And it is not strange that in all public delivery ever since, language conceived as inspired should take on a rhythmical cadence and chanting intonations.

Rhetoricians say, that when we talk or write about any subject that appeals to deep or earnest feeling we gratify a natural instinct by falling into a certain regularity. "Both the voice and the arrangement of the words fall under this regular influence; the voice is modulated, and the words are regulated in a kind of flow called rhythm."

A recent publication, James M. Buckley's "Extemporaneous Oratory," continues this subject in a manner interesting to religious denominations, by showing how noticeable the tones of some of them are to others. He says:

In ordinary conversation there is usually no perceptible "tone." But rhythm carried too far becomes a tone, and this, when characteristic of a leader, may be intentionally or unconsciously imitated by his followers.

Theodore Watts, an English writer, affirms that "the rhythm of language is the rhythm of life itself, and it is deeper than all the rhythms of art. It can be taught by prose as well as by poetry, such prose, for instance, as that of the English Bible. It is nothing more and nothing less than the metre of that energy of the spirit, which surges within the bosom of him who speaks, whether he speak in verse or in impassioned prose."

Such was the origin, no doubt, of the early rhythms of all religious movements that began in deep emotion. The imitation of them by the successors of the prophets and the preachers, after the emotion has subsided or freedom of utterance has been affected by conventional rules, is but a monotonous and powerless caricature.

Each denomination has its peculiar tone, and sometimes a special branch of a denomination has a special rhythm. That employed by what are called the Hard-shell Baptists, in

the South and West, has been variously popularized. The Friends have a peculiar tone; this originated in awe inspired by a belief that they were receiving special spiritual aid. A recurring "ah" at the end of words, characteristic of many of the early Methodists—which John Wesley abominated and did all in his power to suppress—sprang from vehemence and loss of self control, accompanied by exhaustion of breath, producing a positive gasp at the end of a sentence or when pauses were necessary to prevent convulsions.

Liturgical churches do not escape. I do not refer to intentional intoning, which belongs to the sphere of music, but to the rendition of the service. While reading an elaborate ritual with others, in a limited time, unconscious imitation has produced an easily recognized tone, which as is the case with the characteristic tones of other denominations, some deliberately affect.

Imitation is at the basis of modern denominational canting. Speaking of the influence of imitation, Dr. Milburn says: "Educated people have been accustomed to sneer and laugh at the holy tone of the Hard-shell Baptist, old-fashioned Methodist, and Quaker preachers. But you may blindfold a man of quick ear, whose habits of close observation have been trained, and take him on a tour to visit the various churches in any of our cities, and in a few minutes he will tell you without fail, from the voice, its tones and mannerism in the giving out and reading of the hymns and of the Scripture lessons, and the utterance of the prayer, to what branch of the church the person belongs, the part of the country from which he comes, the theological school in which he was trained, and even that where his earlier studies were pursued. Andover, Harvard, Yale, Princeton, Union, the General Theological Seminary, and all the rest have their shibboleth; their speech betrayeth them. They have forsaken nature and become the copyists of a man or a school."

"Severe as this seems," says Dr. Buckley, "it is not extravagant."

Our own Discipline directs ministers and elders to advise ministers "against affectation of tones and gestures, and everything that would hurt their service." Imitation is affectation, even when unconscious; yet it is ushered into one's fixed habit by conscious beginnings. Some may be not unwilling that the singing tone should creep over them as a supposed sign of unction; but that, as a savor deliberately assumed, is inconsistent with the true anointing, or is, as it has been called, "a fly in the ointment." Whatever tones are the spontaneous product of the spirit of prophecy, let them come, and let them baptize. But from

that and no carnal fountain must vocal notes derive their savor, if they are to mark with the elocution of the Spirit a preaching which keeps to the apostle's limitation, "I will sing with the Spirit, and with the understanding also."

The Doctrinal Soundness of the Doukhobors.

The doubts which the extracts from William Allen's and Stephen Grellet's Journals in our last number may seem to have left behind concerning the evangelical soundness of the Doukhobors, are declared by our Friends who have most visited them in Canada not justified by their own personal acquaintance with them.

Allen and Grellet eighty-five years ago paid to some of the Doukhobors in Russia a cursory visit. They were unprepared in language to converse with them or get at their true inwardness. The frail dependence on an interpreter, unqualified, as many of that class are, to render spiritual truths either to their own minds or those of others; and the lack of training of the Doukhobors themselves in doctrinal expression, it is believed left their visitors' minds to a large degree uninformed.

In Canada, however, our Philadelphia Friends in their several visits got more closely to them. In interchanges of religious views between them, nothing was expressed bordering on Unitarianism. On the contrary, undoubting assent was given to the expressions which our Friends gave concerning Jesus Christ, his sacrificial offering for sin, and his title to be received as our Divine Saviour. No disownment of the Bible on the part of any appeared, but its known contents were accepted as of Divine revelation to men, and their vocal religious exercises were as a rule, in Bible language. The feeling in the meetings for Divine worship held with them was one of true Christian baptism of spirit, in as evident a recognition of the presence of Christ on their part, as had been witnessed anywhere.

As a result of the several visits of our Friends, the sense of Christian fellowship on all vital points was left not only unmarred but confirmed; and they deprecate the going forth of an impression that the Doukhobors are in that imperfect or unsound state as to Christian doctrine that the two visitors of eighty-five years ago left us to suspect. Of course, some specimens of inferior illumination and of crudeness or absence of doctrinal grasp are to be found among them as among other denominations. But to characterize them as a people unorthodox, is not found to have a basis in fact.

EVERY good life is a veritable inspiration. It tells of the triumph of the spiritual and the living over the natural and the dead. Real character belongs only to him that overcometh.—*Exchange*.

Selections from Charles Rhoads' Journal.

(Continued from page 259.)

Third Month 1st, 1888—"In the annual revolution of the seasons, Spring begins her reign to-day. In common with most, I suppose, its return is always welcome to me.

How assuring of stability in the purposes of the Creator, that He has said, 'while earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease,' also that He will not again destroy every living thing upon the earth, as He did by the flood.

It is naturally a dejecting thought, that our individual, physical existence here tends towards decay and dissolution, as life advances;—but the annual revival of vegetable life that occurs each Spring, appears to me a pledge, that with man too fresh life grows out of the decay of the ripened past, and that Death, who seems as an irresistible and mighty conqueror, is surmounted and overtopped by Life Eternal. 'For this corruptible must put on incorruption, and this mortal must put on immortality.'—Then shall be brought to pass the saying that is written, Death is swallowed up in Victory! It was our Preparative Meeting to-day.

I felt in the meeting for worship, as I have frequently on such occasions, a fervent desire that some preparation of heart might be realized by all present to answer the eight annual questions, which we read at this season respecting the attendance of our Meetings for Divine worship, and other Christian duties. The morning and evening sacrifice, required under the Mosaic law, was brought to mind. It was said to be for a sweet savor unto the Lord, a continual burnt offering. I felt it right to bring these considerations to the view of the Meeting. That a preparation of heart is necessary in coming to a place of worship, an offering, of an acceptable nature, put up by each worshiper to Him, who has said:—"In every place incense shall be offered unto My Name, and a pure offering." The due attendance of our religious assemblies asked for by our rules, not only consists in *punctuality in going*, but also requires an *adoring spirit* while there. The fire must be kept always burning on the altar of the heart. Mere formality will not please God, who looks upon the heart. If fervent in spirit, seeking the aid and guidance of the High Priest of our profession, Christ Jesus, He will give us boldness to enter into the holiest, by the blood of Jesus; and we shall realize strength to follow Him in the new and living way. These will not forsake the assembling of themselves together, but will be led to stimulate one another unto love and good works; to them the tabernacle of God shall be men, and He shall dwell with them and be with their God. He will make all things new."

First Month, 20th, 1889—"Since our last Yearly Meeting, I have been occupied from time to time, in the services of the Committee then appointed, in visits to the several congregations within our territory. In the course of this effort many public or general meetings have been appointed, mostly in the afternoons of First-day. My service in these has been to endeavor to point out the distinctive principles, for which the Society of Friends was first organized, and its present reason for existing as

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a Christian Society. Allusion was made to declaration of Paul to the Romans, ii: 28—"For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh, but he is a Jew which is inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God." There has always been a tendency in man to clothe his ideas the Deity and worship in some material visible form, hence the first revelations of the Israelites were by outward evidences of His miraculous power, and His laws were communicated to them through Moses, as a mediator, attended by mighty convulsions of nature and the sound of a trumpet. The whole of worship in that age was typical and ceremonial, as being adapted to a weak people prone to image-worship and surrounded by idolaters. But when Christ came, to whom the Mosaic law pointed, He superseded ceremonial worship, by a spiritual one, as declared by Him in the conversation with Samaritan woman (John iv: 21). The sign way to the substance, which the former had. When at the hour of crucifixion He said, "it is finished," the veil of the temple rent in twain from top to bottom, as if that the old dispensation of shadows and figures was ended, and a new and living way opened to the most holy place of communion with the Father, by Christ Himself, as the believed Mediator and High Priest. Now the prophecy was realized, that the law should be put into men's minds and written on their hearts; that the Holy Spirit should be put on all flesh; that we should not say, "who ascend into heaven, or who shall descend to the earth" to bring Christ to us, but that the light in the heart and mouth should be prepared as the good news from Him. That Christ promised, before His crucifixion, the sending of His Holy Spirit to His disciples, to abide with them forever. He should take of the Father and God and show them unto man.

The early Friends grasped these truths vital to living Christianity, and in common with the Puritans, Baptists and other dissenters from the English National Church, protested against the ritualism and ceremonials, that corrupt body had grafted on to the ship of the Almighty. They held that the Christian was one inwardly, who had experienced heart conversion, and brought forth fruits of the Spirit of Christ. That such a man, who had received God in the Spirit, rejoicing in Him, Jesus, having no confidence in the flesh, laid aside all forms and signs, as feeling unnecessary where the substance was enjoyed. There is still a tendency in the human heart to fall back into image-worship, and to cast individual responsibility to love and honor upon an outward priesthood. Therefore continued need for all true Christians, to follow the doctrine of personal access to the Father of all, through Christ alone, and to realize momentary presence in the soul of the beloved by faith."

(To be continued.)

"THE business in which we cannot as protection and assistance of God, cannot an innocent pursuit; the amusement for we dare not thank Him, cannot be an in pleasure."

A Visit to Porto Rico.

BY WM. C. ALLEN AND WM. B. HARVEY.

(Continued from page 254.)

Aguadilla, First Month 25th, 1905.—This is queer hotel: our room, however, is on the second floor, and more select on that account. It is bordered all around in three colors, pink, blue and green, with white ceiling. We are out on the beach, and the surf pounds away fifty feet from the house. The railroad runs flat underneath the window on the other side; it trains each way daily is the crop. Each story has its own speciality in the way of fruit. The smaller kinds are the harder to come by. When we get to Barbados, I think we will get into a clean country; and after we are here, hope to have an inspection that will excel any custom-house work.

Our friend, the Presbyterian pastor of the mission here, welcomed us. We went with him to the jail in the afternoon, I spoke there about half an hour. Men of all shades were about us,—included in their number were some,—one I talked with, had been sent up for months, for fighting, was twelve years old. They are herded together in a large room.

After the meeting some of the prisoners were sold for sale carved coconuts, some quite handsome in design and lettering, all their own work.

By that time rain had commenced to fall pretty sharply: so I got over to the hotel as soon as possible, and rested for the remainder of the day. This morning we had anticipated going out on a three hours' drive to San Juan, but as to go and return was a whole day's task, and I hardly felt equal to it, I was really glad when we were unable to hire a car. Now I feel clear regarding that place, I incline to push on to San Juan. There it awaits me, if life and health permit. We are to stop at Arecibo one day en route.

First Month 26th.—This morning we met the children of the Presbyterian Mission school, about seventy-five in number; and had to work amongst them. Last night we had some of the teachers at the home of the sister, we also took dinner with his family.

We have this afternoon reached Arecibo, and in our room, whilst W. B. H. has gone away. I have been resting after the trip, but now a wild mob of boys is shouting and banging under my window, at 6 p. m.

W. B. H. has driven out with Judge Savidge and his wife. The latter is a Friend, and we dined over night at this town, especially to them. They have given us a warm welcome. They are living in the Hotel Italiana, a view from my room is across the street to the plaza, which latter is this time quite fresh and pretty, with a fine new railing about it. The beds of flowers, and cement walks; all around the plaza are shops. The Hotel and the view are in marked contrast to our recent experiences. Our room is clean and the house is palatial to us now.

We left Aguadilla at one o'clock on the U. S. mail automobile. It was a little over two hours run, a distance of twenty-seven miles to Mayaguez, where we exchanged for the train to Arecibo. The trip was quite beautiful and much more pleasant than any thing heretofore, because there were no horses to be cruelly beaten all the way.

First Month 27th.—We reached Arecibo about 4 p. m., and soon found Judge Savidge and wife, in their hotel, where we also stopped. They both, as I wrote, warmly welcomed us. In the evening we had a little meeting together in their parlor, which seemed to be greatly appreciated by them—They seldom see Friends. Altogether we felt well repaid for the extra effort involved in this stop at Arecibo, when we left there at 6.35 this A. M.—We reached San Juan towards noon; and here I pen these lines.

The boarding houses are full, so there was a long search for a place to lodge. Finally we settled on the only place we could find, the Hotel Inglessa, where we hope we can stay until Second Month 6th—when we expect to start south on Royal Mail steamer to Barbados. We have to pay two dollars per day here. All our previous experiences have involved board bills of one dollar and a half per day. But the expenses of traveling are heavy in this country, and made trying by the absolute unreliability of about every one we deal with. We have to struggle for our baggage at times. Thus when we get to a city our trunks are seized by a wild mob of boys and men, each wanting to take us to some hotel—and we have almost to force them off, to get possession. Then we get, say a man to each trunk, and he will take it over to a carriage; and when we pay a nickel or so to each man, a mob of maybe twenty, are dancing around to get the money. So it is practically impossible to get the cash to the real earner of it. The same scene is re-enacted when unloading at the hotel—meanwhile the hackmen will profess not to understand English, and try to charge us two or three times what is right. So it goes—no wonder we want quiet. The above is only a little sample of constant experience.

Seventh-day, First Month 28th.—We have been very busy on book work, and endeavoring to make an arrangement for work next week. To-morrow I have no engagement, so hope to rest. The past two days have been rainy most all the time. The last two weeks indeed, have developed more or less rain each day, except two days we had at Mayaguez.

A funeral just started from a house adjoining this hotel. First came a few boys holding a censer, tall candlesticks and candles, and a "silver cross" about ten feet high. Then some priests dressed up in black gowns, with gold bands on their jackets, or with white jackets. Then the hearse, with plumes about six feet high. Six broad black bands extended on sides of the hearse, the far end of each one being carried by men, who wore tall silk hats. In the rear of the hearse followed a gowned priest and three or four men. I suppose the body will be put into a rented vault, to stay there as long as rent is paid; afterwards cast out.

It is surprising how in a few weeks one becomes tender in the tropics. Thus when the thermometer goes down to seventy-six degrees we feel positively cold. The "goose flesh" runs up and down as it would on a sudden change forty degrees lower, at home. Up in the hills a few weeks ago, we had a temperature of near sixty-five degrees one morning, when neither of us could hardly eat our breakfast, with our teeth chattering so.

The oranges we have had the past weeks

have been delightful. Fortunately they do not fall on one, as fried chicken and eggs do. You can get two or three for one cent, each orange as large as fifty cents per dozen ones at home; they are juicy and heavy, and rich in flavor to a degree.

There are many other fruits, which one must acquire a taste for, to enjoy. Some are large in size, and I will never learn their names. Others are the size of pumpkins and grow on trees. Berries of all sorts also grow on trees. All these strange sights make the country scenes very interesting. We do this, however, occasionally—when thirsty we buy a cocoanut for one cent, and drink the water in it—or at least a part of it. The large nuts often hold more than a quart.

I have told little again of our work, in this letter; that part largely goes into my journal. But I may say, that the retrospect of our trip around Porto Rico affords satisfaction. Our visits to the missionaries have affected them deeply, in some places, as they have so much appreciated the love which has incited us to sympathize with them, and work amongst their people. Our other meetings in hall or theatres have been sources of blessing to many, who have not understood the Gospel, and that Christ was within them; their hope of glory. I hope some of them will be gathered into fellowship with their Protestant neighbors. Many conversations have I had with young men and women, about their temptations in this colony, and they have often thanked me for my words after I have courteously spoken to them of their soul's interests. So all this has been a reward for the physical trials, exercises of faith, and other besetments that have been our lot. A little over one week more of anticipated labor in San Juan awaits me, if health permits. I will then thankfully leave for other scenes, if so be the Divine will.

[NOTE.—A section of this correspondence, covering a time preceding the above, has reached us since, and is intended to be presented in next number.—Ed.]

(To be continued.)

BEING an acknowledged minister amongst Friends, and frequently engaged in Gospel labors for the good of others, Peter Yarnall found it needful to watch against his natural eloquence and the fervor of his own spirit in the Lord's cause.

Third Month 11th, 1850.—"There is need of more religious depth and feeling in many to qualify them for service in the church. . . . The present state of the Society calls for a more fervent travail on the part of those who are sensible of it, and a more united application to the Great Head of the Church for wisdom and strength to labor for reformation among us."—*Journal of William Evans.*

It is wonderful how easily luxuries, if possessed for awhile, grow into necessities; how easily benefits which at first awakened lively gratitude become mere rights for which no thanks are due. Perhaps there is no deterioration of character more subtle than the selfishness which grows and flourishes under love's own sunshine—receiving gifts and services without thought or acknowledgment simply because they have been so long and so lavishly bestowed.—*Forward.*

SHALL WE LOWER THE BARS?

"If any man love the world, the love of the Father is not in him" (1 John I: 15.)

Shall we lower the bars, and let them in?
The whirling dance, with its oft-time sin;
Could we ask our Lord to join us there,
Do you think He in the dance would share?

The card, with its fascinating charm,
Luring its victims on to harm;
Leading so oft to the gambling-den—
That trap of death to unwary men?

And the play-house, with its brazen glare—
Should we find our "Father's business" there?
Would our Master join the giddy throng,
With its vulgar jest, and its ribald song?

Would it speed the coming of our King,
Into the Church the world to bring?
For the Church He suffered, bled and died;
And He by the world was crucified.

The Church is His temple, so He said—
Should she drop the bars the world to wad?
"Unequally yoked" they would surely be,
For the Church and the world can not agree.

Nay, nay! We must never yield our stand,
Nor give to the world a welcome hand—
"Dead unto sin," in newness of life,
We must shun the paths where sin is rife.

Tis Satan's device to bring them in,
To lure the weak into ways of sin;
And with glowing tints he paints his lair—
Beware, O Christian! Beware! Beware!

The "road" for the Church of Christ is strait,
But ever leadeth to heaven's gate;
And pleasures the sweetest there abound;
No joys like these in the world are found.

Shall we lower the bars?

—Jennie Wilson Howell.

A Warning Unheeded.

A sorrowful account of several young men in America, who going on a party of pleasure on the water, after attending a Quarterly Meeting (or the meetings for worship), wherein they had been faithfully warned, yet persisting, were drowned; related by a friend belonging to said meeting, as follows:

At our last Quarterly Meeting, our beloved friend Thomas Scattergood, in the course of his public testimony, in moving language, warned the youth present to beware of wanton behaviour, dancing, frolicking, etc.; that he had known several instances of Divine displeasure, manifested to individuals who had attended such places as these, and directly after gone to horse races, etc. One instance he held up of a young man on his way home, falling in with a company that were collected on that occasion. They urged him to ride one of the horses. He at first refused, but being hard pressed by some of the company at length submitted, and in the race was thrown from the horse, which occasioned his death; and that it appeared to him his proper business to warn the youth present to beware of such conduct, lest some of them might be made like examples. "I do not say it will be the case, but I find it my duty thus to proclaim a solemn warning."

On Third day after meeting ended, twenty-seven, chiefly young people, embarked on board a boat bound for Sandyhook. But before they set off, it was observed several of them were discouraged and ready to give out; and on their way it was remarked, how dreadful it would be if an unfavorable accident should

happen, after being at meeting, and hearing the advice and caution there given. On Fourth day they arrived, and went to view a monument erected over the body of a person of distinction, who with twelve others perished there not long since, and were there all interested.—Fifth day they walked to the lighthouse, and on their return went on a narrow reef of sand that lay about twenty yards from the shore, which is bare at low water, and also the way to it, on this they spent some time in walking, bathing, etc., at length observing the tide rose fast, they were alarmed, and concluded to return, but alas! the sea had covered their path, and smoothed all their waymarks. However they made an attempt, and as they were pressing on, suddenly eleven of them stepped into the deep and were overwhelmed as in a moment, and seven of the number perished, the others by the assistance of some of the company that could swim, got to the shore, though almost spent; four of the corpses were found and brought up here on Sixth-day.

The next day was appointed for their interment. An extensive notice being given, a great concourse of people attended, after which a meeting was held on the solemn occasion, wherein our beloved friend Thos. Scattergood was enabled eminently to preach the Gospel, pertinently to exhort all present to profit by the pointed calamity, and feelingly to impart a portion of consolation to those who drank large draughts from sorrow's stream; and further our said friend T. S. was not free to return home after our Quarterly Meeting ended, nor to proceed in accomplishing any preceding prospects he might have had; but here he was waiting in great exercise of mind, and was heard to say, the day before the tidings came of this extraordinary event, that he was not able to discern the cause of his being thus detained. On Sixth-day evening he retired into a back room, and while sitting there under the pressure of exercise a messenger stepped in with the mournful tidings. Then he thought he could account for the trying dispensation he had passed through; which he related to the crowded audience, and also, that it might be said of him, as of Nehemiah, "Why art thou sad seeing thou art not sick?" "I was not sick (added he) but felt such a pressure of exercise that I had thoughts of taking to my bed."

The entrance from the sea up to New York is about thirty miles distant from Rahway in East Jersey, where the Quarterly Meeting was held.

LOOKING over a sketch of the life of Samuel Bonas, the following extract arrested my close attention. Those who read it carefully can make the application:

"In a district he afterwards visited, he felt an uncommon and weighty concern to ask for a meeting with the ministers, and in it he spoke seasonable words of caution, as some of their members were wont to go into extremes in preaching and vocal prayers without due regard to the needed anointing and guidance of the Holy Spirit, a mistake which they themselves admitted; and on revisiting these meetings the faithful preacher was much cheered at the satisfactory change in the ministry."

—*The Friend*, vol. lxviii: p. 71.

Elizabeth Haddon.

Although two hundred years have passed since Elizabeth Haddon came from England, take charge of her father's possessions in new America, the interest in her romantic story and useful life remains undiminished.

Hers was a strong and self-reliant nature guided by an unerring conscience, else it would hardly have had the courage to leave the wealthy, comfortable home of her parents at the youthful age of nineteen years, to live in the wilds of America. But she could not in the spirit of adventure alone, but believing that it was her appointed mission to be a friend and physician to the Lord's people in the New World. With this high and no purpose in view, she was enabled to surmount the many difficulties which surrounded her pathway, and to establish a home among scattered settlements of New Jersey, where the weary traveler was never known to rest in vain, a home whose influence for good was felt by all her neighbors. She left England early in the year 1701. Upon her arrival in America she spent some time among her friends in Philadelphia before taking up her abode at the New Jersey estate.

During this visit she met with John Estau, a former acquaintance and frequent visitor at her father's home in England. He was young man of great talent, and an accomplished minister in the Society of Friends, which had joined by conviction at an early age. This unexpected meeting of an old friend, a strange land must have been very pleasant to both travelers. John Estau had returned from North Carolina and Virginia, where he had been traveling in the ministry, and now felt it his duty to go again to Virginia, "not feeling his mind clear of its province." In the meantime Elizabeth Haddon continued her preparations to occupy her new home. She crossed the river at the ferry by Daniel Cooper, and made the remainder of the journey on horseback, a bridle-path being all that pierced the New Jersey forests, and led from one settlement to another.

The surroundings were all new and strange to her; the streets of the prospective town were defined only by marks upon the trees of the forest, and the few scattered houses, the curious appearance of the natives must have given a peculiar sense of loneliness to the young woman, fresh from the great city of London.

The house which was to be her home was situated on the brow of a hill overlooking Cooper's creek, and about two miles from the present village of Haddonfield. It is probable that she enlarged and improved the house according to her ideas of comfort and convenience, and that she might the better entertain her friends. It being a custom of the time to give a name to these settlements, her home was very appropriately called "Haddonfield."

This home soon became the centre of good works and deeds. So efficient was her power in the use of simple medicines, and so profound her sympathy, that for miles around, in case of illness, her neighbors were sure to send Elizabeth Haddon. She was kind and generous to the poor and the needy about her, ministering to their wants in a way most profitable and durable to them. The neighboring Indians, too, soon learned to love and trust her, and

always truthful, just and kind, and from him she learned much of the medicinal value of roots and herbs.

Friends passing to and from the meeting at Newton ever found a hearty welcome at her door and fireside, and among others John Estangh was a not infrequent guest. He and Elizabeth Haddon doubtless found much of interest to converse about, of their early life in friends in England, of the growing interest in the new country, and of the wonders to be seen around them. John Estangh may be found a plausible excuse for his frequent visits in the apparent need of the Newton meeting of someone to hand forth spiritual aid to the few attendants, and could not be deemed for accepting his friend's pressing invitation to go home and dine with her.

Lydia Maria Child, in her account of "The Faithful Emigrant," tells a pretty story of the courtship of John Estangh and Elizabeth Haddon, upon which the poet Longfellow evily bases his account. She says, "John Estangh, with a number of other Friends had been with Elizabeth Haddon, and in the evening they started on horseback to attend a Quarterly Meeting at Salem, wagons being unknown in New Jersey. John Estangh, says kindly in his impulses, busied himself helping a lame old woman, and left his steed to mount her horse as she could. Most young women would have felt slighted, but Elizabeth's noble soul the quiet, deep tide feeling rippled with an inward joy. 'He is as kind to the poor and the neglected,' thought she.

She was leaning over the side of her horse to adjust the buckle of the girth, when he leaped up on horseback and inquired if anything was out of order. With slight confusion and a voice less calm than her usual utterance, she replied, 'Nothing, friend John; I was merely looking to see if Joseph had buckled the girth securely.' They trotted along lightly behind the guests for some time, talking of the wonders of this new country, and the Lord had provided a home for his own people.

Presently the saddle girth began to slip, the saddle turned so much to one side that Elizabeth was obliged to dismount. It was some time to adjust it, and when they had started the company was out of sight. There was a brighter color than usual in maiden's cheek, and an unwonted radiance over mild blue eyes. After a short silence said, in a voice slightly tremulous, 'Friend John, I have a subject of deep importance on my mind, and one that deeply interests thee. I am strongly impressed that the Lord has called thee to me as a partner for life. I tell my impression frankly, but not without prayer and deep reflection, for matrimony is a sacred relation, and should be entered into with sobriety. Thou art to leave this part of the country to-morrow, and not knowing when I could see thee again, I felt to tell thee what upon my mind.'

John Estangh was taken by surprise, for though he had ever respected and esteemed friendship, this was a new thought to him, he felt best satisfied to let the matter rest until he should have discharged the duties of his mission upon which he was then engaged."

The veracity of this record is questioned, however, by the descendants of Elizabeth Haddon, by the probability that the trip to Salem was accomplished by water, as no extended journeys were attempted on horseback in those days, where the place to be reached was near a navigable stream.

This is further shown in the account of the funeral of Esther Spicer, a neighbor of Elizabeth Haddon's, who died in 1703. The company embarked in boats, going down Cooper's creek to the river, by the river to Newton creek, and up that stream to the Newton graveyard. Each boat carried a torch, presenting a weird and impressive sight as they passed silently along through the dark forests which came close down to the shores of the streams.

But, whether the journey was made by land or water, or whether Elizabeth Haddon took the initiative, certain it is, that John Estangh shortly returned, and he and Elizabeth Haddon were married on the first day of the Eighth Month, 1702. The wedding was a simple affair, occurring in Elizabeth's own house, in the presence of a committee appointed by Newton Meeting and a few invited guests. There were few marriages accomplished in public meetings in early times, the more select home wedding being generally preferred.

In 1713 John and Elizabeth Estangh built a new brick house a short distance from the present village of Haddonfield, on the site where the residence of Samuel Wood now stands. This house was substantially built of bricks brought from England, and bore the evidence of wealth and taste on the part of the owner. It was called "New Haddonfield," but the name was soon taken from both settlements, and given to the village which stands partly on the tract of land owned by Elizabeth Haddon.

It was a long journey from New Haddonfield to the meeting-house at Newton, which was situated where the railroad station at West Collingswood now stands, and the roads were often very bad. A small log meeting house was therefore built in the new settlement near the King's Highway about 1720 or earlier.

Scarcely more than a year later, a new brick meeting-house was built, on ground donated for the purpose by Elizabeth Estangh's father, John Haddon. This was until 1818 the only place of public worship in the village. Elizabeth Estangh was for fifty years clerk of the Monthly Meeting held there.

John Estangh died in Tortola, one of the West Indies, while on a religious visit in 1742. His wife survived him twenty years, being in the eightieth year of her age when she died. Her remains were interred in the graveyard at Haddonfield, but unfortunately no one now living knows just where. How thankful we are at the present day would be if some stone, however rough or rude, pointed out the exact spot where were laid the remains of one whose life and labors were so closely connected with the founding of our Haddonfield.

Elizabeth Estangh had no children of her own, so she adopted her nephew, Ebenezer Hopkins, the son of her sister Sarah. He came to this country to reside with his aunt, and was educated by her. To his children she willed her vast estates.

Many interesting relics are now in the pos-

session of the descendants and friends of Ebenezer Hopkins. Among these are the wedding certificate of John and Elizabeth Estangh; a silk cape worn by Elizabeth Estangh; a mirror, three tables, several napkins and spoons marked with her initials; numerous letters from John Haddon to his daughter; a mortar and pestle used by Elizabeth Estangh in the preparation of her medicines; a tall eight-day clock which is still a good time-keeper; John Estangh's Bible, printed in 1566; and other valuable books and papers.

The house which for so many years was the home of John and Elizabeth Estangh was destroyed by fire in 1842, but was soon replaced by another, built much on the same plan. This place has much that is attractive to the antiquarian, the present owners being careful to preserve everything that originated with Elizabeth Haddon. A distillery which was attached to the premises is still standing. This was used as a "medicine house," where were brewed the medicines for which she was famous.

A part of the original brick wall which enclosed the fine old garden still remains standing, and the front walk is made of square bricks from the old house. On the front door is the knocker, bearing the initials J. & E. E., and the date 1713.

The fine old yew trees, brought over from England and planted in the garden by Elizabeth Haddon, and which have bravely withstood the winds and storms of two centuries, are in themselves well worthy of a trip to historic Haddonfield. But the chief monument of her life and work is the town which bears her name, and where the influence of her unselfish life and religious teaching is still felt, after so many generations have passed away.

LYDIA E. KITE.

A PLAIN EXTERIOR.—To accuse any Monthly Meeting of frequently preferring individuals for service in the church, simply or chiefly for their exterior plain appearance, is very unjustifiable. We imagine no one can possibly suppose that a plain exterior is in itself, sufficient qualification (for service in the church); but other things being equal, there can be no question of its being a recommendation, if it does not qualify, neither of itself, does it disqualify. Whereas a fashionable exterior, with or without the requisite essentials, must be, in itself, a forbidden element in the character. —*British Friend*, vol. xxiv: p. 119.

You say that the absence of restfulness in modern life springs from the fiercer struggle for existence. But the Bible gives a good deal deeper than this: the want of rest is rooted in want of trust. Depend on it, he that believeth not is always in danger of feverish impatience. Depend upon it that, to the end of time he that believeth shall not make haste. Nothing is gained by hurry. Patiently wait for God's leading.—*Selected*.

CORRUPTING food! for any to feed upon the faults of others. These things stagnate the circulation of life in meetings, and may be compared to the foxes which spoil the precious vines."

The Testimony of Priscilla Cotton made to Friends on the Day She Died.

All my dear friends, who have found your Redeemer, oh! wait upon Him at all times, that you may stand continually in his presence where life is, that with the light you receive from Him, you may see your thoughts, and deny them, that in staydness you may be kept, when the hasty, forward spirit would arise, and keep it down. With the measure of God's spirit all may be weighed, the words to what they tend, that no lightness may appear in your words, nor unsavoriness, that no offence come, but edification by all you speak. Let the elders watch, that at no time the younger may see lightness, laughter, or words of offence, but that you may always keep down the evil in yourselves, and may minister grace to all you have to do with, that God's spirit be not grieved. So keep the field clean, that was once ploughed up and made green and beautiful, that no stones or hurtful weeds grow in it to oppress the seed.

Friends, the cross is the power of God; and when you flee the cross, you lose the power; that which pleaseth self, is above the cross, and that which pleaseth man, is above the cross; and that which shuns the cross, yields to the carnal part, and loses its dominion.

Though the cross seems foolishness, stand in it; though it seems weak, stand in it; though it be a stumbling block to the wise, stand in it; there the dominion, authority, and crown are received. This is not for you to be exercised in for a time only, as at your first conviction, but daily, even to the death, as long as a desire, will, or thought remaineth in you, contrary to God's pure light, and judge it by it; and as you wait in the light you will come to know a cross, in the use of meat, drink, and apparel, and keep to the cross when alone, or in company; what the pure mind of God stands against in you, that the cross is against.

So Friends, watch daily to keep Christ's command, Take up your daily cross; be not at liberty one day, but deny thy own will, thy own thoughts, and thy own self. Taking up the cross, you feel the power, the strength of the Lord God, which breaks down all, keeps in order, in safety, and in peace. This preserves from stubbornness, wilfulness, and headiness, and brings all to be subject, as dear children, unto God, and subject one unto another as brethren. In the light and in the cross, there are no evil thoughts, no hard speeches, no contention, no having pre-eminence; but as brethren and sisters, pitiful, tender-hearted, courteous, forgiving, forbearing, long-suffering, and supporting one another.

Here the power of the cross is known, which brings all God's praise, and to his honor and glory, and to his children's prosperity and peace: so let it be, Amen.

PRISCILLA COTTON.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 255.)

"It has ever been the care of this Committee to avoid interfering with their Government or taking side in their disputes; but to endeavor by a kind, conciliatory, and impartial course of conduct toward everyone, of whatever sentiment, to convince them that our motive was love to all the Indians, and our object the promotion of their welfare and improvement, without distinction of name or party. In the present unhappy controversy we feel it our duty to keep steadily to the same course, and as we trust that your views are in accordance with ours, we desire affectionately to strengthen your hands therein. It is the province of the Indians to settle among themselves the form of government under which they will live; our line of duty is to confine ourselves to the promotion of their religious, moral and social improvement, encouraging them to be united among themselves, and to join hands for the advancement of the general welfare.

"We feel for you, dear friends, in your remote and lonely situation, and in the arduous duties which devolve upon you, and desire to encourage you to look for wisdom and strength, as well as preservation, to Him whose tender mercy reaches the most solitary seeker, and who is the unfailing refuge and helper of all those who put their trust in Him. Desiring to hear often from you, we are your affectionate friends."

The subject of adopting an improved system of education for the benefit of the Indians had for some time been under consideration. The irregular attendance of the children at schools when they returned to their homes at night, had been found to be so great, that the establishment of a Boarding School had been seriously considered by the Committee prior to the Yearly Meeting of 1850, in which body a minute was made stating that "It appearing desirable that a more efficient system of education should be introduced at the Reservation, the Committee were desired to take the subject into their consideration, and if they see their way to propose any mode by which it may be accomplished, they are encouraged to present it to the Meeting next year."

In accordance with this minute a sub-committee was appointed by the Indian Committee to consider the matter more fully, who reported in the Tenth Month, 1850, proposing that about six boys and six girls should be taken into the family at Tunesassa, and instructed not only in school learning, but in agriculture, gardening, spinning, knitting, needlework and the various branches of house-wifery: and that the care-takers should endeavor as far as practicable to maintain toward them a tender parental watchfulness and care, and to inspire them with feelings of filial respect and affection so as to harmonize as one family.

The proposition contained in this report was approved by the Yearly Meeting in 1851, and the Committee soon took steps to carry it out, and thus was begun one of the agencies which has perhaps been the most successful in the fifty years which have since elapsed in improving the general character of this people, and assisting them in retaining possession of their land. At this time in addition to the

day school taught by Sarah Eastlack, a school at Horse Shoe Bend was more or less under the care of the Committee.

Solomon and Susan Lukens resigned the positions at Tunesassa in 1851, and we succeeded in the following year by John Wood and his wife Susanna L. Wood, members Birmingham Monthly Meeting, Pa. They were accompanied by Rebecca G. Cope, (afterward Rebecca G. Passmore) also a member of the Meeting, and arrived at Tunesassa in the Eleventh Month 1852.

A Committee consisting of Joseph Elkint, Joel Evans, and Thomas Wistar, Jr., visited Tunesassa at this time and introduced John and Susan L. Wood in a public council to the Indians. They also explained to them the plan which they had in view in reference to the Boarding School and desired their cooperation in selecting six girls from distant parts of the Reservation who should be received as boarders in the family. It was also understood that children residing in the neighborhood should be admitted as day scholars. These plans were the approval of the Indians. Previous opening of the school however, the building which Ebenezer Worth had erected near the river, the accommodation of the school was removed to a site adjoining the farm house, and so changes were made in the dwelling houses on the farm to accommodate the increased size of the family. The three members of the Committee above mentioned paid a visit to Cattaraugus Reservation at this time and held a council with the Indians in reference to pressing invitation which the Committee had received a few months previously to occupy the property there, which those who had separated from Friends in 1827 had abandoned and to open a Boarding School on it, for education of their children. The Indians were informed that their friends, the Quakers, were willing to assist them by paying the salary whole or in part, of a teacher who might instruct their children in a day school, to be conducted under their own control and responsibility, but that they did not feel prepared to go further at that time.

The Boarding School at Tunesassa was opened on the 23rd of Twelfth Month, 1852, and during the winter about thirty day scholars attended it, in addition to the six girls who had been taken as boarders. The attendance of those who lived in the neighborhood was however quite irregular, and the number of those present averaged about twenty. Susan Wood who was an experienced teacher, instructed the children herself.

The progress of the children in their studies under her care was quite satisfactory, and the Committee felt so much encouraged as to take steps to increase the number of children boarding at the school, to twelve.

(To be continued.)

WHAT a good Master do we serve that allows us time for sleep and furnishes us the convenience for it and makes it refreshing and reviving to us! By this it appears the Lord is for the body, and it is a reason why we should present our bodies to Him as living sacrifices and glorify Him in them.—Matthew Henry.

MEN who are not doing business on Christian principles do not want Christ's pres-

It is said of a certain author, that to him "there is no life to be compared with that of the student; he is perfectly happy among his books." This is a happy taste for a part of life, but not for the whole of it. The place of books is to fit for service. We read to learn the truth about man, that we may then go out among men and do the good we have dreamed.—Extrac.

AN HONEST PRAYER.

mighty Power, for such Thou surely art,
 a hold creation subject to Thy will;
 say Thee knowledge of Thyself impart,
 or bid my craving after Thee be still.

ly it is Thy will that I should know,
 why this hungry longing after Thee?
 I shouldst Thou have heeded the heavens so
 Thy intention were I should not see?

Thou art love, as some are wont to say,
 help me to understand this law of death;
 though doth of life make sport and with me play,
 though I fight against it at each breath.

not with lack of reverence for Thee,
 come with earnest questionings like these.
 because I faint the truth would see,
 how before Thee thus on bended knees.

my fault that centuries of lies
 have heaped themselves till truth is deeply hid?
 that I doubt the witness of my eyes,
 and find it hard myself of lies to rid?

on all around are those who claim to know,
 and show authority from Thee to speak,
 I to blame because my feet are slow
 or Thee of my unaided self to seek?

ty me, I pray, nor let me grope
 in blindness, for I seek the truth and Thee!
 k to my heart the words, if there be hope,
 that some day I the blessed truth shall see.

re the truth, 'e'en when its scourge I feel,
 seek the right, though oft from it I stray,
 rest in Thee and now before Thee kneel;
 teach me the truth and guide my steps, I pray.

—Thomas O. Clark.

LISTEN, youthful reader, to the voice that is
 triter than the noise of many waters. Art
 faithful in little things? or art thou seek-
 to do something great, and to accomplish
 in thy own way? Art thou willing to
 up thy cross daily in the paths of self,
 and follow a crucified Saviour whither-
 er He may lead? For He has cast up a holy
 for all his humble, faithful disciples to
 in. Art thou obedient like Moses, who
 the command was given, "put off thy
 shoes from off thy feet, for the place whereon
 I stand is holy ground," obeyed the
 of the Lord. There may be a covering
 of mind, not acceptable in the Divine sight,
 the command to thee may be to put it off
 to thee. My youthful reader! remember,
 obedience is better than sacrifice, and to
 listen to the voice of the Lord, than to the fat-
 ums."—Q. U.

Items Concerning the Society.

ICE VICE CRUSADE.—A minute of Germantown
 arative Meeting has been published, deploring
 conditions of vice as practically winked at by
 city government, and invoking a religious con-
 for the delivery of the city from the bondage
 of vice.

le first starting of the present remarkable
 of protest against the tolerance of the "White
 " and kindred traffic, has been traced to the
 fulness of conferences of women Friends in
 city, in first petitioning the authorities. The
 man of the recent remarkable presentment of
 Grand Jury, as well as the president and some
 bers of the Committee of Seventy, are also in
 bership with Friends, two of whom also serve
 the Committee of Seven appointed by the recent
 ters and Business Men's Convention to keep
 reform active and spreading.

ene Friends having served as a quiet vanguard
 in this crusade, are not without a reserve rear-
 waiting on the Lord for the right place for

them especially to step into. After the whirlwind,
 may there be heard "the still, small voice."

Abram Fisher writes from Tampa, Florida, that
 he has been on a visit to Cuba. He traveled over
 the island by rail, horseback, and on foot, attended
 several meetings, visited the prisoners in the large
 jail at Matanzas. The inmates crowded around as
 if not to lose one word when mention was made of
 the grace of God which brings salvation and has
 appeared to all men. After a large meeting in a
 small town people said that they had learned not-
 thing from the priests, who had kept them in dark-
 ness, but "now we are left without excuse, being
 informed by the full and free salvation that comes
 by Jesus Christ." In an interview held a priest said
 there was nothing in water baptism, as at the best
 it could not go further than the body, but that true
 baptism reached to the spiritual life. A railroad
 conductor being offered a tract said he was a Roman.
 He was asked whether he went to confession, which
 he spurned from him, and said no. Then he was
 told that he was no Roman, at which his counten-
 ance brightened up and he took some tracts and
 put them carefully away for perusal. "Some of
 those who come to meetings held after the manner
 of Friends are very poor, and I think that if some
 of the more favored Philadelphia Friends knew of
 it they would be glad to help them. . . The Lord
 has a great work on hand and to do in places where
 heretofore there has seemed almost total darkness.
 To a Southern general and other listeners at a hotel
 the teaching of Christ whose kingdom is not of this
 world, and as to Peace, appeared new. . . As I
 read to a full cabin of passengers the testimony of
 early Christians against war, they would hardly
 believe it."

Notes in General.

The Young Men's Christian Association of Phila-
 delphia has celebrated its fiftieth anniversary.
 A million men a year are said to enter the doors
 of its various branches.

The latest authentic figures it is said give the
 number of Catholics in the world as 230,000,000;
 of Protestants of all denominations, 140,000,000,
 and Greek or Russian Catholics, 100,000,000.

Samuel A. Eliot says: "May we not cherish the
 reasonable hope that with little or no diminution
 in the number of the sects we may come into an
 ever-larger sympathy, each cultivating his own
 garden with assiduous care, but each rejoicing
 in the other flowers and fruit, not always harping
 on the weeds."

The pastor of the Broadway Tabernacle, N. Y.,
 says: "All deep-eyed men are seeing with increas-
 ing clearness that it is not by ecclesiastical might
 or by political power, but by the spirit of Jehovah,
 that the mountains of iniquity are to be levelled
 and the rough places made smooth. The evan-
 gelism of the coming days will begin with God."

An article on "The Great Religious Revival in
 Wales," in *The Independent*, states that "the move-
 ment is killing sectarianism, which has been the
 bane of Welsh Protestantism in the past, and all
 the churches are holding union meetings where
 necessary." An addition of thirty-five thousand
 members has been made, it is said, to the churches.

The Cathedral in the City of Mexico, which stands
 upon the site of the famous Aztec Temple, is one
 of the largest and most elaborate cathedrals in
 America. The cost of the exterior was about
 \$2,000,000, while the decorations of the choir alone
 cost \$1,500,000, its wonderful railings having been
 made in Macao. The Cathedral was built under
 the auspices of Charles V. and Pope Clement VII.

Over fifty-two thousand wretched men sought

shelter, food and help at the old Jerry McAuley
 Mission, in New York, last year. Forty thousand
 nights' lodgings and fifty thousand meals were
 given. It is said that about ninety per cent. of
 the applicants were once Sunday-school scholars,
 and in one group of forty-six, twelve were college
 graduates. The mission is almost directly under
 the end of Brooklyn Bridge, and is open from early
 morning till late at night.

It required fifty years for the King James ver-
 sion of the Bible to come into common use in place
 of previous translations. The American Standard
 Revision has grown very rapidly in popularity.
 The demand for it is now four times as great as
 when it was first published by Nelson & Sons in
 1901. Thirteen styles of it have appeared, the
 latest being a large quarto pulpit edition. The
London Quarterly Review says of the American
 Standard Revision, "It is a noble work, destined
 to become the accepted Bible of the majority of
 the Anglo-Saxon race."

OUR TANDEM POLYGRAMS.—The *Providence*
Journal calls it very poor logic to say that if
 clergymen refuse to marry divorced persons and
 these are driven to the purely civil ceremony, the
 sacred aspect of the institution of matrimony will
 be injured. What sacredness can it possibly have
 to the tandem polygamists who change partners
 whenever the fancy strikes them? Certainly no
 religious body that uses the impressive words of
 the Prayer Book can consider the union of men
 and women who have living wives or husbands as
 in any sense "sacred."

A Brockton High School boy, having had a dif-
 ficulty with the military instructor, wrote and
 published a pamphlet of sixteen pages, which he
 called "Frenzied Militarism," and of which he sent
 copies to President Roosevelt, Governor Douglas
 and the Brockton Library. This is distinctly a
 childish performance, though grown men have not
 infrequently been guilty of something very like it.
 What the president and Governor have done
 the gift is not stated. Most likely they, or their
 secretaries for them, have forwarded handsomely
 and vaguely worded letters of thanks and accept-
 ance. The librarian of Brockton, has, however, de-
 clined to receive the pamphlet, thereby exposing
 himself to the suspicion of not quite knowing his
 business, says the *New Bedford Standard*.

MODERN METHODS IN A CHINESE CITY.—The
 Chinese have the reputation of being still wedded
 to the things of the past, and to be suspicious of
 everything that savors of Western civilization
 and progress. But this does not apply to all, even
 to Chinese officials. Governor Chou Fu, who was
 recently promoted to the Liangjiang viceroyalty,
 had been in Chinanfu, the capital of the Shantung
 province, since 1902, and the progress of city and
 province had been remarkable. This model gov-
 ernor had been friendly with all foreigners; had
 exercised a fostering care of the institutions he
 found when placed in charge, and had himself
 created a model police system, a hospital run ac-
 cording to Western methods, a mint, and other
 modern institutions. The people of the city are
 very sorry to lose him, and feel that the heavier
 responsibilities of the viceroyalty may be too great
 a burden for his seventy years, for he is not a
 man of robust health.

THE MISSION OF PEACE.—The time has come for
 a persistent effort in behalf of a peace sentiment
 that shall effect something in the world. Nearly
 a century and a half ago the historian Gibbon
 wrote:

"So long as mankind shall continue to bestow
 more liberal applause on their destroyers than
 on their benefactors, the thirst of military glory will
 ever be the vice of the more exalted characters."

And even now in the dawning of the twentieth

century we continue to place special emphasis on the world's soldiers rather than upon her civilians. Are Grant, Sherman and Sheridan American idols because of the slaughter of the Wilderness, the march to the sea, and the famous ride in the Shenandoah? Of the Civil War we continue to teach the record of the campaigns and the graphic accounts of the battles.

It is time to be heroic, to eliminate the French and Indian wars, the battles of the Revolution, and the campaigns of the Civil War. It is enough to know that our forefathers suffered at the hands of the Indians for a century and more, that our fathers were able to wrest victory from a powerful mother country, and that after four years of struggle the South yielded to the superior force and better conditions of the Union army.

It ought to be considered a crime against humanity to have one question in any school or teachers' examination papers referring to military campaigns and battles, and then the teachers who dwell upon these phases of history would be forced to confess that they teach these things from blood-thirsty instincts.—A. E. Winship.

FOOTBALL MORALITY.—The *Springfield Republican* says: "In the matter of excuses for absences," writes the dean of Harvard College in his annual report, "the standard of honor among a considerable body of our students, generous and in other affairs highly minded, of whom the college may otherwise be proud, is deplorably low." The criticism of college football as morally degenerate serves to fix attention upon what President Eliot calls the practice of malingering. That is, to put it bluntly, plain lying to the college authorities to escape the duties of the hour; that it is very prevalent among college students is the testimony of responsible witnesses. The low football morality complained of may not be due to the inherent character of that game so much as to the generally low moral atmosphere of life in general and college life in particular in our time.

The dean of Harvard College speaks of the "deplorably low" standard of honor among students in lines far removed from the football field. It is certain that football is not the cause of college malingering; something else causes this widespread lying and deceit. What is it? Cannot the college authorities fasten upon it and extirpate it? They would abolish football—some of them—in order to eradicate the immorality lurking in it. What should be destroyed in order to eradicate the chronic malingering of a thousand students?

There is no extravagance in the opinion that the moral evils of football to a large degree have their roots in the civilization in which our young men are reared, be they enter college, and into which they plunge again after leaving college. The question of the *Wall Street Journal* was rather droll. "The bulk of the young men graduating from American colleges to-day," it said, "go into business and professional life. Are they carrying into the field of business the same principles which have governed them in the conduct of the great intercollegiate game? That is indeed a very serious thing to contemplate." There is not a little of the comic in the idea that Wall Street ethics are being polluted by the football ethics taken into business and professional life by a few college graduates. The truth is that the almost universal spirit of "success," which so rots the morality of business life and judges all things according to the standard of "anything to win," does not originate in the sports of college students. The ethics of practical life have made no inroads doubtless upon football, but that should not blind one to the fact that the source of demoralization is deep in the people's life.

SUMMARY OF EVENTS.

UNITED STATES.—The President sent a new treaty with San Domingo and a message to the Senate on the 15th instant. In the latter he states that to maintain

the Monroe doctrine it was necessary for the United States to see that just claims contracted by South and Central American republics and those of the West Indies should be paid, and that, therefore, it was in the interest of peace for this Government to take over the control of the revenues in San Domingo. The Monroe doctrine is discussed at some length, especially as regards the relations of the United States to the republics of the South. In protecting these republics and guaranteeing their territorial integrity, the United States is in the interest of peace for this Government to take over the control of the revenues in San Domingo. The Monroe doctrine is discussed at some length, especially as regards the relations of the United States to the republics of the South. In protecting these republics and guaranteeing their territorial integrity, the United States is in the interest of peace for this Government to take over the control of the revenues in San Domingo.

The new treaty provides that the United States shall collect the customs revenues of San Domingo and turn over to the President Morales Government a specified per cent of the same to meet the expenses of administration and disburse the remainder among foreign claimants. The United States undertakes to respect the integrity of San Domingo, and the protocol or treaty must be approved by the United States Senate and the Dominican Congress.

It also provides that "the Government of the United States, at the request of the Dominican Republic, shall grant the latter such other assistance as the former shall deem proper to restore the credit, preserve order, increase the efficiency of the civil administration and advance the material progress and welfare of the Dominican Republic."

Should this treaty be ratified the Dominican Republic will be under the direct control of the United States and a precedent be established in regard to the application of the Monroe doctrine, which may cause grave apprehensions in view of the financial condition of other countries in Central and South America.

Director Martin, of Philadelphia, says that all buildings in which a case of pneumonia is discovered should be disinfected. He regards the disease as contagious, and advocates that physicians take precautions to prevent it spreading.

The recent cold weather and heavy snows have greatly increased the business of the railroads. It has been estimated by traffic officers of the Pennsylvania that there have been 5000 cars of delayed freight in and around Harrisburg, 5000 cars in and around Pittsburgh, 5000 cars around this city and Jersey City, and 5000 are among the yards at Baltimore, Sunbury, Buffalo, Altoona and Pitsaia. More than ten per cent. are loaded with coal, destined for Eastern markets.

A despatch from Washington of the 17th says: After many years of negotiations, a parcels post treaty between the United States and Great Britain was to-day signed by President Roosevelt, Secretary Hay and Postmaster General Wynne. It has already been signed by the corresponding British officials. The maximum weight allowed is four pounds six ounces. The rate fixed is twelve cents a pound or fraction of a pound in this country, and two shillings per parcel in England. All packages sent under this arrangement are limited in value to \$50.

The recent development of the oil fields in Kansas has made the oil business one of the State's most important industries. Much feeling has been aroused in that State against the Standard Oil Company, which it is alleged has unjustly discriminated against the producers of oil in Kansas. In compliance with a resolution adopted by the House of Representatives, President Roosevelt has directed the Committee of Corporate Affairs to make an investigation of the operations of the Standard Oil Co. in that State. Requests have been received by the Government, that the inquiry should be extended into the operations of the Standard Oil Company in other localities. It is stated that a bill providing for the establishment of a State oil refinery passed the Kansas House of Representatives by a vote of 91 to 30. The bill had previously passed the Senate.

Members of the Legislature believe Kansas is to receive material aid from Iowa, Missouri and Arkansas, and probably other States, in its contention with the oil trust.

A despatch from Dallas, Texas, says: The oil issue is becoming an acute one in the Texas Legislature. The independent companies have been clamoring for legislation to protect them from extortion and business conspiracy. In which they claim to be victims of representatives of the Standard Oil Company, which it is alleged, controls the pipeline from Texas to the coast.

FOREIGN.—The British Parliament was opened on the 11th inst. King Edward read a speech to the members assembled in the House of Lords. In the discussions which followed, Foreign Secretary Lansdowne expressed his sorrow and concern at the continuance of the war, and said that should an opportunity for bringing it to a close present itself, the Government would avail itself

thereof with alacrity, but an attempt at intervention now would mean retarding the very object desired. Tossing upon the Tibet question, he said that the attitude of the Government toward Tibet had been absolutely consistent. Colonel Younghusband, the British political agent who headed the mission, had transgressed his instructions when he arranged for British forces to remain in the Chumbi district for seventy-five years, and this action had been repudiated by the Government.

It is said to be necessary to remove the Russian uncle of the Czar, was killed by a bomb thrown under carriage in which he was riding. The assassin was arrested in Moscow. This murder is believed to have been instigated by the Socialistic revolutionary party, by which he was considered a largely responsible for the late Russian measures of the Government.

A despatch of the 18th says: The murder of Grand Duke Sergius just at the time when the forces of liberalism were again in the supremacy and when the summing of the Zemsky Sobor was actually assured meets universal repudiation, even by extreme social democrats who denounce the crime as strongly as do the liberal and conservatives.

A despatch of the 19th says: The assassination of Grand Duke Sergius has struck terror to the hearts of Russia's imperial family and to every official class have incurred the enmity of radical organizations. Regard for the personal safety of the sovereign led to the death of the war hero before between 122,000 and 125,000 that the Emperor shall not go to Moscow to attend funeral.

A despatch from St. Petersburg of the 14th says: Estimates, based on official figures, show that Russia's loss in men killed, incapacitated, invalided and rendered ineffective through capture at Fort Artyur for the defense of the war were between 122,000 and 125,000. About 63,000 men have been killed or died of wounds disease.

A despatch from St. Petersburg of the 17th says: Empress of Russia has received from the women of Moscow an address piteously appealing to her, as a woman and a mother, to see her people with the Emperor, "believe your mother's heart feels all the horrors of war as we do. Peace is violated not only beyond the front but even in the heart of the Fatherland. We see in our cent troubles the beginning of calamities that may or all Russia if the Emperor does not seek to avert it. All our generation are trembling. Mothers who have to bring the young generation are saddened by seeing that it is impossible to train up children on the basis of truth, and duty when the social life of the country does not threaten. Our best forces are perishing. Mothers who hearts are breaking cannot remain silent."

Belonging to the neighborhood of the Shabke River Manchuria continues.

NOTICES.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M., 2.45 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; to the school, twenty cents. For full particulars apply to the School by telegraph, or West Chester, Phone 1144. EDWARD G. SNEYLEY, S. West Chester.

Friends' Library, 142 N. Sixteenth St., Ph.

—Open on week-days from 9 A. M. to 1 P. M. and free

P. M. to 9 P. M. Address to the Library are:

BARTON, G. A. Y.—Wanderings in Bible Lands.

BLANDFIELD, E. H.—Italian Cities, (2 volumes).

BURROUGHS, John—Fare and Near.

CARTER, M. E.—Home and Home.

ELSON, E. W.—History of the United States of America.

FOSTER, J. W.—A History of the Hague Court.

SHARP, D. L.—True Henry Clay.

SHARP, D. L.—Watcher in the Woods.

WILLIAMS, Archibald—Romance of Modern Exploration.

YOUNGHUSBAND, P. E.—Heart of a Continent, (Am.)

Friends' Freedmen's Association of Philadelphia

is preparing to send contributions of clothing,

to Christiansburg Industrial Institute. Any new

repairs will be made in the Sewing School and all

materials used to good advantage. Either winter clothing

present use or summer clothing to prepare for the

spring season will be welcome. Shoes are always

needed and magazines will be put to good use.

The Sewing School is in need of an additional

machine and the gift of one, even though partly

will be greatly appreciated.

All contributions should be at Friends' Institute,

Twelfth Street, Philadelphia by the 25th inst., per

marked for Christiansburg Industrial Institute.

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"Purga Urbem."

For the suppression of vice let us not forget the police force, or look too earnestly on the mayor's policemen, as if by their own or holiness they could cause vice to be repressed. Vice in its myriad forms is but expression of sin in the human heart, and true crusaders of the crusade that eliminates it must be men of the true Cross. Vibration of outward heads of government influence some votes, but when the votes cast it is but the finish of a day, while spiritual voting days of the year are a hundred and sixty-five in number. In continuing days now our true work for reformation lies. For the fifty or perhaps for the righteous may the Sodom be saved. The of the soldiers of the Cross must be according to the old Roman meaning, as lions. The closet is the voting-booth, every equal exercise co-operative with Christ righteousness is a vote of power, and the of faith within many of the darkness can light them up, and no political could resist a cleansing baptism of the and of fire in the dens of pollution. Nationalism on the part of religious representatives will be as unproductive in as it has been in voters; but may stirring up be overruled as a preliminary still, small voice of effective, inworking. Through God's emissaries, visible and able, a work of cleansing can go forth; He asserts his need of policemen and policemen of his own choosing, whether cure or in open exercise of spirit and holiness, may that purging of a city go on only a baptism of the river of the water can make.

TRUE MASTER OF STYLE.—According to *British Friend*, Professor Morris Jones, of the North Wales University College, an

observer of the Welsh Revival, says that in Anglesey he has heard farm servants, common plowboys, practically unlettered, burst out into spontaneous prayer and a flow of the most chaste and classic Welsh. "Their diction," he says, "is frequently more chaste and beautiful than anything I can hope to attain to. You cannot possibly explain it by any ordinary human standards. It must be inspiration."

SHALL PRAYERS BE UP TO DATE, OR UP TO HEAVEN?—A Mothers' Council has been declaring the well known verse-form of prayer for children, "Now I lay me down to sleep," etc., to be "out of date," without indicating any reference to the one Authority for true prayer, as to whether the acceptableness to Him of that language has ceased. Indeed this, as every other form of prayer, is always out of date when out of the Spirit of grace and supplication in the user of it; and the only up-to-date prayer is that which, whether voiced or unvoiced, is for the time being prayed "with the Spirit and with the understanding also."

The same principle applies to the proposed substitutes, which may be repeated thousands of times without praying once. "Beautiful," was truly said of one of them, "So tranquilizing!"—a criterion which forgets God, and judges of a prayer by its pleasing auditory effect on man. "I could not hear thy prayer, thou spoke so low," complained one after a meeting for worship. "It was not addressed to thee," was the sound answer. What regard has our Heavenly Father for prayers aimed along the earth's level, and placed as church or as bed-room furniture for human effect? He will leave their answers to those to whose ear the prayers were directed. Such expressions as "he made us a beautiful prayer," illustrate the lowered conception of public prayer which a stated praying to audiences has been teaching. Let words of our mouth and of the child's mouth be heart-prayers before they are word-prayers, then God is not mocked, and no suitable form of the heart's living utterance is out of date to Him.

QUENCH not the good in any, but cherish it and nourish it: the husbandman is tender of his cornfield, and so is the Lord of his seed, which He has sown in the fields, which is the hearts of people, that it may grow up in the patience."—George Fox.

Worship Prearranged Out.

The following is an extract given in the *British Friend*, from a private letter written by an English woman who joined the Society of Friends some years ago, and is now residing in one of the Western States, where "pastoral" methods prevail.

It is a very difficult question, that of the method of conducting our Meetings. Of course, if all the units would live up to the true Quaker ideal, there would be no possible lack of interest and life in any meeting; but alas! a large proportion of those who attend go with vacant minds, some even lacking any active desire to be fed—just going from sheer force of habit or attention to the proprieties; and then what wonder they find everything stale and unprofitable! Nevertheless, it does seem to me that we shall be wiser to keep the way open for the fulfilling of our ideals, rather than fill up the lack by "arranging" our meetings. I have felt this strongly since coming to this place; for what is the distinction here between Friends and others? Nothing beyond the dropping of Baptism and the Lord's Supper, and the use of an occasional "thee." With the Pastor preaching a regular sermon of about forty minutes, and a choir on the platform to lead and do most of the singing, there is no possibility for any "leading of the Spirit,"—no time, not a minute even, given to silent worship. And also at the commencement of "service," the Pastor announces "Let us have a season of prayer," it is all done on the talk basis, one and another making the usual prayer-meeting petitions. Directly the constant flow of words ceases for a minute, the Pastor gives out a hymn; and so we keep busy till the end, and the restful, solemn quiet of spiritual waiting upon and worship of God is crowded out,—arranged out, as obsolete, unworkable. Words will not tell you how keenly I hope that English Friends will not give up this, their birthright message and testimony to the reality of the leadership of the Spirit, and to the deep spiritual worship of the soul before God in silence.

Pastors, choir-singing and forty minute sermons can be got in better shape at other convocations, but this niche of silence and Spirit-led utterance will be unoccupied in the Temple of Worship when English Friends rule it out of date. I had a chat about it with the Pastor at —, and he remarked in a condescending way that of course English Friends were conservative,—it would be useless to try to force their hands,—they were not ready for American methods yet! Mentally I said "Thank God!" It was useless to discuss it with one so thoroughly self-satisfied.

"TRUE religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs."

For "THE FRIEND."

Selections from Charles Rhoads' Journal.

(Continued from page 263.)

Some notes concerning two visits to Washington in company with other Friends appointed by the Meeting for Sufferings, show the attitude of two of our Presidents toward Friends, and their views in regard to war.

"In 1890 a committee was appointed, to prepare and present a memorial to the President, Benjamin Harrison, and other officers of the United States government, respecting the disturbed condition of the Sioux Indians in the Dakota States, and commending a policy of justice and conciliation toward them, instead of using the army and forcible measures, to keep them under control. We had an interview with the President, who received us respectfully, (but standing);—he was handed a copy of the printed Memorial, which we offered to read to him, but he preferred to do so at leisure. We gave a few words of explanation, and reference was made to the sad news just received that morning of a conflict between the troops and the Indians, in the effort of the former to disarm the latter.

The President expressed his determination to carry out the process of disarmament, at all hazards, and occupied so much of the interval allowed us, in vindicating his own plans, as to foreclose, very much, any remarks on our part.

I suggested to him the Scripture policy of overcoming evil with good, which induced the rejoinder, that soldiers and Indians were both rather strangers to such a rule of conduct. To this I replied that I understood our President was a professing Christian, and hoped he would endeavor to carry its principles into practice, in the administration of the government."

We then proceeded to the office of the Commissioner of Indian affairs, who gave us a quiet and satisfactory hearing, for a half hour or more. We thought him a fair minded man, who honestly desired to act justly toward the Indians, as far as his authority extended.

Third Month 29th, 1898—"On the twenty-fifth inst. the Meeting for Sufferings met in Philadelphia, on account of the critical state of public affairs between the United States and Spain, in regard to the insurrection in Cuba, it being felt by many members of the Yearly Meeting we should address the Administration and United States Congress in favor of a peaceful settlement of the differences now existing between the two countries."

A memorial was prepared and delegates appointed to present it to President McKinley.

"We obtained an interview with the President, who greeted us politely, requested us to be seated, and expressed his desire to prevent war, and maintain peaceful counsels in dealing with Spain. He thought the proposal he had made, in the early part of this year, to the citizens of the United States, to contribute to a fund of money and provisions to relieve the starving inhabitants of Cuba, would, if liberally responded to, have a conciliatory effect on the Spanish Government. We assured him of the sympathy of our Society in his trying position, and that our prayers were put up to our Father in Heaven for his guidance and help. He expressed himself gratified with our visit, and we left him with feelings of comfort, and an impression that he is sincerely desirous of doing all in his power, under the present pub-

lic feeling of animosity against Spain for her cruel treatment of the insurgents in Cuba, to avert the breaking out of hostilities. We also saw John Sherman, Secretary of State, who received us kindly, and conversed freely. Copies of the Memorial were given to all the members of the Cabinet."

Fifth Month 14th, 1891—"For the past six months a race-course has been established in the vicinity of Gloucester City, in Camden County, N. J., which has greatly demoralized many of the people of this county, while thousands of people have gone daily, through the past winter, from Philadelphia and Camden to participate in the scenes of racing, gambling and drunkenness. The daily newspapers published the betting and results of races, and finally an effort was made to have a law enacted by the Legislature, repealing the long-standing statutes of New Jersey, prohibiting horse-racing, betting, etc. This seemed to rouse the dormant opposition of the Christian people, and remonstrances were so largely signed and sent to the Assembly, that the committee who had charge of the obnoxious bills did not report them to the House. I felt it my duty to call the Committee of the Meeting for Sufferings together in reference to this subject, and prepared a Remonstrance to the Legislature of New Jersey, which was adopted, and a delegation of members from New Jersey were sent to Trenton with it, who appeared before the House Committee and read and commented on it.

Feeling my mind much exercised at the thought of the enormous evils going on in our community by the racing, &c., at Gloucester, contrary to law, and the supineness of all the legal officials, who should stop such proceedings, I have, under a sense of duty to the cause of Truth and righteousness, exerted myself to confer with and stir up the clergymen, and other good citizens in Camden, to take public action on the subject. For this end I visited the weekly conference of the Methodist Ministers in Camden, and laid the subject before them. They responded by referring it to a special committee, who subsequently invited a conference of other ministers of different denominations, when it was resolved to hold a public meeting, in the court house in Camden.

This was done, and a large and enthusiastic body of citizens assembled, who heartily endorsed the resolutions to form a law and order Society, to combat this and other infractions of the law, especially in reference to illegal liquor-selling.

We have organized, and are now engaged in trying to procure indictments before the grand jury against law-breakers."

(These measures proved successful in abolishing the race-course in Gloucester).

1893—"Of late years in considering the disabilities, under which the colored population of Camden County, labor, in regard to conducting business, in comparison with their white fellow-citizens, arising largely from the prejudice of race and color, and also from the centuries of slavery to which their ancestors have been subjected, I have thought we who are of the more favored class should study to do all in our power, to help them rise above this low condition, and fulfil the second commandment of Christ toward them, viz: to love our neighbors as ourselves.

The public schools here, whilst by law open to the African race, do not receive it graciously. Their children cannot fraternize on terms of equality with white children, are liable to imposition from the latter, hence separate schools for the colored pup are instituted, where their numbers will warrant it. I have noticed that in a colored settlement at Sadlertown, in Haddon Township, and west of it, their children were obliged to walk a long distance to the colored school in Haddonfield; and these families have no power of worship within reach of their homes, so some of them seem to live in ignorance and destitution of all Christian instruction. These considerations have induced me to build a storied house at Sadlertown, of which the upper room has been fitted up for meetings and a school, and the lower for a day school, for colored people of that vicinity.

Sixth Month 17th, 1894—"At our Monthly Meeting in the Fifth Month last I laid before joint session of men and women, a sensible religious duty that has been on my mind a year past, to hold some public meeting in Camden County. It was fully united with.

Pursuant to this apprehended duty, I held a meeting at Hammononton on the thirteenth of Fifth Month, in a public hall. There were probably two hundred and fifty persons present, and they were very attentive. I felt openness in proclaiming the doctrines of the gospel, and exhorting on the great importance of those relating to the Atonement and redemption of the Redeemer, as well as His inward work, by the Holy Spirit in the heart, and the two are inseparable in the conversion and redemption of mankind. There were said to be many persons professing Spiritualism residing in Hammononton, and I suppose some of them were at the meeting. They reject the doctrine of the Atonement, by the outward sacrifice of Christ, as one of them told me there, although they had got beyond that idea. I felt concerned that this class should give up their reasonings on this subject, and accept Christ as little children, seeing He said to the Jews, 'If ye believe not that I am He (the Messiah) ye shall die in your sins, and whither I go ye cannot come.' Fifth Month 27th, I met the colored people of Haddonfield in a Meeting-house (Baptist), and was exercising the subject of baptism, showing the spiritual nature of saving baptism, agreeably to the Baptist's definition in his conversion with those who came to him for the ordinance, 'I indeed baptize you with water unto repentance, but there cometh One after me, He shall baptize you with the Holy Ghost and with fire.'

How grateful to Him, who is Omnipotent should I be, for His condescending goodness to such an unworthy creature, (as I feel myself) in guiding and upholding me in these services, so that I have the reward of peace and can say in truth, 'bless the Lord our soul, and all that is within me, bless His holy name.' "

CORRECTION.—The last clause of the paragraph in these Selections under date of Mo. 1st, 1888, should read: "To their tabernacle of God shall be with men, a shall dwell with them and be their God.

(To be concluded.

A CHRISTIAN'S SUNSET.

fair and lovely it is to behold
the sun in its splendor approaching the west,
race is near run, and refulgent as gold
glides through the ether as hastening to rest.

inks, and in sinking 'tis only to rise,
its splendor and glory afresh to display;
sets—but in other and far distant skies,
rises and reigns with the brightness of day.

far more resplendent than this is the scene
of the good man approaching the confines of time;
loving, all peaceful, all calm and serene,
he passes away with a brightness sublime.

ties—but no pencil can ever display
his splendor and glory that bursts on his sight,
guided by angels he speeds on his way,
through the portals of praise to the temple of
light.

mas Story, at a meeting in Virginia, where
he had been challenged to a dispute by a clergy-
man of the district, was led into the following
careful analysis of the Lord's Prayer.

The introduction, or address of that prayer
prayers, is to the Almighty, as He is the
father of all—with acknowledgment that his
station is in Heaven, above all. And the
petition is that his name, or by what word
the Divine Being is meant, expressed,
designed, may be mentioned with reverence
awe, as the most holy thing and not blas-
phemed, lightly used, profaned, or taken in
vain. And the second petition is that his
kingdom, rule, dominion and government, may
be made manifest and established over
the earth and every soul therein, through-
all generations, as explained by the next
words therein, that is to say, 'Thy will be
done in earth as it is in Heaven,' which im-
plies the highest degree of perfection and ex-
tension human nature is capable of in this
world.

For, if the will or law of God is to be
done in earth as in Heaven, then there can
be no possibility of sin, unrighteousness,
evil among the children of men, to the end
of the world; for the expression is unlimited,
including all persons, ages and times. And
the holy angels of God in Heaven, and the
saints of the just made perfect continually
forever do the will of God to all perfec-
tion, in which also standeth their life eternal.
We are here taught to pray that it may
be the same here on earth. And the
petition in this Divine and most perfect
prayer regardeth ourselves, with respect to
present personal Divine nourishment and
enjoyment while here on earth and forever,
that is, 'Give us this day our daily bread,'
the true bread which the Father giveth
in Heaven, the bread of life, which giveth
unto the world, of which mankind may eat
and not die,—the living bread which comes
down from Heaven, of which whoever shall
eat shall live forever, which is likewise
the flesh which Christ giveth for the life of
the world, and unto Him whosoever shall come
shall not hunger or thirst any more. This is
the ever-living and heavenly bread which
giveth life unto the world. This is the hidden
manna, more excellent than that in the wilder-
ness—the tree of life, which is in the midst of
the Paradise of God. By the breaking of this
bread the Son of God made manifest unto
the world, to be that meat which

endureth unto everlasting life. This is the
same heavenly bread which the apostles and
primitives loved, desired and prayed for, that
they might be continual partakers of it, and
which we also have prayed for, do pray for,
and are mercifully and graciously heard of
the Holy One unto whom we do pray. By this
bread we grow and increase from stature to
stature, and from strength to strength, unto
eternal life and everlasting establishment and
perfection in glory, in and with Him who liveth
and reigneth over all, and in all, and is worthy
forevermore.

"The next petition is, 'Forgive our tres-
passes as we forgive them who trespass against
us.' This petition also is suited to general
or universal communion. For, as all have
sinned and come short of the glory of God, all
and every one ought, being convinced of sin
by the Holy Spirit, to confess their sins unto
Him who convinceth them, and to desire for-
giveness,—whether of God, for sins committed
against Him, or for trespasses done, one
against another. In both cases confession is
to be made to the offended, and forgiveness
requested, before we can reasonably expect it,
whether of God or man. For as to our sins
against God, it is said, 'If we confess our sins
He is faithful and just to forgive us our sins,
and to cleanse us from all unrighteousness
and sin.' And as to our trespasses one against
another, it is said, 'If thy brother shall tres-
pass against thee, go and tell him his fault
between thee and him alone; if he shall hear
thee, thou hast gained thy brother,' etc. Or
again, 'If thy brother trespass against thee
rebuke him, and if he repent, forgive him.'
And as God is merciful unto all, so He would
have us all be merciful one to another, and
therefore Christ the Lord commandeth upon
this petition in an especial manner, saying,
'If ye forgive men their trespasses, your
Heavenly Father will also forgive you, but if
ye forgive not men their trespasses neither
will your Heavenly Father forgive your tres-
passes.' In all which the Lord teacheth us to
be like himself, full of goodness, mercy, and
social virtue, doing the will of the Father on
earth as it is done in Heaven, in a state of
restoration, redemption, righteousness and
true holiness, the end whereof is life eternal,
which is opposite to a state of sin, in the na-
ture of things, and (is) the end of the coming
and manifestation of the Son of God.

The last and concluding part is a just and
sincere acknowledgment unto the Father that
we can do nothing without Him, but by Him;
'For his is the kingdom and the power to
enter therein by which alone we can do all
these things, and our whole duty unto his holy
requirements, whether with respect unto the
Lord himself or one toward another as we
ought. And therefore, as we have no power
or sufficiency of our own, no glory or praise
belongeth unto us for the work required and
wrought, either during our conduct and abode
in this world, or in the world to come. And
so this matter rested without reply."

"ONE of the first steps to ruin is keeping
bad company."

"STAND in awe and sin not; commune with
your own heart upon your bed and be still."

FOR "THE FRIEND."

A Word from Pasadena.

(On the Russian "Quakers.")

It being reported that there was a colony
of Russian Quakers lately come to Los Angeles,
Cal., several Friends of Pasadena felt inclined
to visit them and ascertain what sort of people
they were, but on going had some difficulty in
ascertaining where they were located, but by
persevering inquiry at different places they
at length found an educated Russian teacher
in a school building in the suburbs of the city,
who seemed very glad that any should feel
so much interest in his countrymen, who, he
signified, had fled for their lives from a land
of oppression. He could only leave his duties
in the school for a brief interview, but he
informed them that about twenty-five families
had come and more were on the way. He
said the men were away to work through the
week, and it was only on First-days that he
had the opportunity to teach them the English
language, but if Friends would fix the time to
come on the afternoon of that day of the week
they could see the strangers and he would then
be at liberty to answer their questions and
interpret for them if they wished. An ar-
rangement was made accordingly to meet him
on the fifth of the present month.

A number of Friends fully intended to go,
but the extraordinary storm and great fall of
water about that time discouraged them from
going, and the visit was deferred for one week,
when a company of eleven went by trolley and
spent perhaps two hours with a collection of
these people, much of which time was occupied
with their worship, which mostly consisted of
Scripture reading, singing and praying, and
was performed with the appearance of great
sincerity and tenderness of heart. A part of
their intercessions may have been for those
they left behind, as they are very warmly at-
tached to each other. A young man who hap-
pened to be present at the time of a fresh
arrival, says it was the most joyful meeting
he ever witnessed.

It not being the day first arranged for
may have been the reason that the teacher
before met with was not there, and the per-
son who officiated as interpreter not being
very well qualified made it difficult to obtain
all the information desired—the time too,
being short after their meeting was over.

Their home in Russia was in the Caucasus
country, and the occasion of their fleeing just
now was on account of the war, expecting
they would be pressed into the army, and
knowing the sufferings of their ancestors who
refused to comply with military requirements
and were most cruelly put to death. Their
pence principles, and not thinking it right to
resent injuries under any circumstances are
the principal features of their religion peculiar
to Friends, so far as we know. They think
if the Almighty wanted to destroy any people
He was able to do it himself, and instanced the
flood in ancient time and the destruction of
Herculeanum and Pompeii as well as earth-
quakes that have been. They asked whether
we believed all that is recorded in the Scrip-
tures concerning Jesus Christ, and said that
they believed it.

We noticed that the simple dress of our
friends and their not wearing jewelry and even
the plain arrangement of their hair attracted

their attention, and they expressed their gladness to meet with a people who felt about such things. When asked about the Doukhobors, they seemed to be strangers to them, and said they were another people.

While writing this little account and considering how very unacquainted these people are with our principles, it has seemed to the writer very desirable to have some tracts in Russian language to offer them, particularly something concerning Divine revelation.

MARTHA C. WOOD.

Second Month 16th, 1905.

FOR "THE FRIEND."

THE PILGRIM'S WANTS.

I want that adorning divine,

Thou only, my God, canst bestow;

I want those beautiful garments to shine,
Which distinguish thy household below.

Col. iii: 12-14. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing and forgiving one another, even as Christ forgave you.

And above all these things so also do ye put on charity, which is the bond of perfectness.

I want, Oh I want to attain

Some likeness, my Saviour, to thee;

That longed-for resemblance once more to regain
Thy comeliness put upon me.

1 John iii: 2. Beloved, now are ye the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.

I want to be marked for thine own,

Thy seal on my forehead to wear;

To receive that new name on the mystic white stone,
Which only thyself canst declare.

Rev. ii: 17. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

I want every moment to feel

That the spirit does dwell in my heart;

That his power is present to cleanse and to heal,
And newness of life to impart.

Romans viii: 11. But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

I want so in Thee to abide,

As to bring forth some fruit to Thy praise,
The branch which Thou prunest, tho' feeble and dried,

May languish, but never decay.

St. John xiv: 2-5. Every branch in me that beareth fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

I want mine own hand to unbind

Each tie to terrestrial things

Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

1 John ii: 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is in him.

I want by my aspect serene,

My actions and words to declare,

That my treasure is placed in a country unseen,
That my heart and affections are there.

Matt. vi: 19. Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

For where your treasure is there will your heart be also.

I want as a traveler to haste

Straight forward, nor pause by the way,

No forethought nor anxious contrivance to waste

On the tent only fixed for the day.

Heb. xiii: 5. Let your conversation be without covetousness; and be ye content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.

I want; and this sums up my prayer,

To glorify thee till I die,

Then calmly to yield up my soul to thy care,

And breathe out in prayer my last sigh.

Phil. iii: 8, 9. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 262.)

In their report to the Yearly Meeting 1853, they thus mention another subject affecting the welfare of the Indians.

"Another railroad (the Atlantic and Great Western) is now being made through the Allegheny Reservation with two depots on the Indians' land. The effects of these changes are unfavorable to the improvement of the native character. They bring among them a description of white people whose morals are depraved, and whose habits and influence tend to spread the corruption with which they themselves are tainted; and thus counteract the labors of Friends for meliorating the condition and elevating the moral standing of the Indians. In whatever aspect we view the condition of these oppressed and injured people, it is calculated to awaken feelings of deep sympathy and commiseration, and calls for the continued efficient aid of Friends, in shielding them from the evils with which they are threatened, and affording them that disinterested assistance and counsel which so few are willing to accord; and above all, in endeavoring to impart to them a knowledge of those Christian principles which form the basis of all moral excellence, as well as of solid comfort in this life; and open to the mind the animating hope of a state of unalloyed felicity in the world to come."

During the Autumn of 1853 the neighborhood of Tunesassa, was visited by a serious sickness, in the course of which a considerable number of the Indians died. On the 15th of Eleventh Month 1853, Susan L. Wood was also removed by death. In consequence of this event the school was discontinued, and the children were returned to their parents. In their report to the Yearly Meeting in 1854 the Committee remark in reference to the loss thus sustained "she was a faithful and efficient helper in the important service entrusted to us by the Yearly Meeting, and while we deeply feel her loss we are comforted in believing that having been earnestly engaged in doing her work in the daytime, she has been mercifully gathered among those who rest from their labors, and whose works do follow them." They add, "Our friend Mary Elkinton, whose continued interest in the cause, which has so long en-

gaged her attention, and whose experience well qualified her for the service, having offered her assistance in preparing for a crease of boarders, was there at this time was attacked with the prevailing fever.

several weeks illness, she so far recovered to be removed to her own home, and the school of the neighborhood being restored, at a able time the school was again opened under the care of a Friend, who offered to take of it temporarily, which was very acceptable to the Committee. The Friend here also, Sarah Elkinton, (afterwards Sarah E. S.) remained at Tunesassa for several months.

In the Sixth Month, 1854, John Wood pressed his desire to withdraw from the school of the concern at Tunesassa, at the close of the school term, and in the Ninth Month of the year, the services of Samuel and Rachel son, members of Sadsbury Monthly Meeting, which they had offered to the Committee, were accepted. These Friends accompanied some of their daughters, arrived at Tunesassa the 5th of Tenth Month, 1854. Joel and Ebenezer Worth visited the Reservation at this time, and introduced them to the Reservation.

In the Third Month, 1855, Sarah Elkinton returned to Tunesassa, and took charge of the school. At this time the number of children taken as boarders had increased, and the taken to the Yearly Meeting this year that as many as seventeen boarders, and of twenty-eight or thirty children had been attending the school more or less regularly, and that "they all seem to be as happy and readily controlled as the children of white men when separated from their parents."

They also say "one of the Committee spent several weeks at the settlement during the past winter and spring, remarks in a letter that "I have been comforted and encouraged in my believing, that our small, silent meetings have been owned by the Great Head of the Church, and that the countenances of the little ones, at times give evidence that they are ready to feel something of it." This report contains the following paragraph "From the opportunity afforded for judging of the condition of the Boarding School, we are of the judgment, that if it can be properly supported, suitable caretakers and teachers, it promises to be of more permanent benefit to the children than any other plan which has been tried. It is chiefly upon the youthfulness of the children that we can hope to make a profitable and lasting impression; and this is much more readily to be accomplished when the children are withdrawn from the improper and hurtful influences to which they are exposed among their own people. Many of the Indians are now appreciating the advantages their children receive under the care of Friends, and are anxious to have them placed at the school; so that the means and sufficient help, and the number of pupils might be much increased."

In the Third Month, 1856, Thomas McIntire, and Caroline Hogeland went to Tunesassa, to assist in carrying out the work of the Friends there, and the labors of the two were afterwards extended towards the women on the Reservation generally, in order to encourage and instruct them in the habits of housekeeping, and the care of their families. In the prosecution of her ser-

A Visit to Porto Rico.

(Continued from page 259.)

Mayaguez, First Month 17th, 1905.—One becomes accustomed to things in this country which would seem almost impossible; for instance, as I sit here in my room by my pressing stand I have as spectator a lizard, with head erect, less than three feet from my head, hanging to the curtain, and it does not seem to budge. We are feeling more at home now and are making comfortable acquaintances and seem to be making progress.

We are in the very strongholds of "spiritualism," as professed by an intelligent class of people. Dr. Matiero Cuitron, of Ponce, of whom I have written, we learn since coming here, has published an article since the Ponce meeting, which we hope to secure, admitting truths which have caused his fellow-laborers to become reactive; this Dr. M.—is their leader, in fact, so far as we can learn, about the head man of the island. W. C. A. seems particularly led towards them; last evening, at appointment, we went to their place of worship, in the rear of the residence of their pastor, and we had a talk with three or four of the prominent people of their society; they pressed themselves as fully uniting with our booklet giving briefly some of Friends' views, though later spoke regarding some of their own peculiarities, mediums, seances and at spirits did not suffer eternally, that there is a steady progression or professing to live by the Bible, though it was not difficult to compound questions which they could not answer. They seem to want to be rightly led, at least were eager to learn our views on worship, and admired the lack of form and plain manners. We both earnestly crave at some good at least may result from this visit. We may have a meeting with them in a few days.

This forenoon we have visited the Industrial school. It is to be moved to the military barracks which have been vacated, and which rely will be better used to train the minds and muscles of the Borinquins (Porto Ricans), and to harbor the bearers of the sword.

The military strength of the island has been much reduced; the people are rather an offensive class, as might be supposed when twenty-five per cent. of them are said to beemic. I think it is thymol that kills the parasite which causes the trouble, and if people live more careful lives, there should be a wonderful improvement in the health of the islanders.

We looked in yesterday afternoon upon a coccolate mill, a small affair, which appears to be about the only manufacturing concern in the city. So the commerce here is slight coffee is the important crop, and since the American occupation, the prices have fallen very much. Consequently there is a great deal of poverty, both in city and country, even though there are so many fruits and vegetables hanging and growing on all sides in great profusion. The better class need to learn at labor is ennobling and not degrading; the women live such an idle, listless sort of life, and the peons are apt to give up a chance of regular employment if they receive their weekly wage in a lump—they don't seem able to bear prosperity.

First-day had been pretty full, with two meetings, so yesterday afternoon we went down to the seaside and took a few hours of leisure. Our pictures of "a study in bronze" and the "one mule tram car" should show something unique; also hauling in the net by fishermen. We arranged this morning with the "Alcalde" (mayor) for the theatre on First-day next at 8 p. m. It is the place in this country where rich and poor will congregate. The color lines do not seem to figure greatly down here, though within the last few years people are giving more attention to them. Imagine the feelings of two refined American girls going out into a country school district and find their principal a big black man. Indeed the self-sacrifice of some of our people is striking; with the young woman teachers there is doubtless in many a desire for adventure and travel; with the wives of missionaries in isolated fields, surrounded by people speaking another tongue, and their husbands much of the time in their saddles, there is place for much sympathy. All these people seem glad to see us, and many of them are so helpful in assisting us in our work, though not a few natives are very responsive.

Sixth-day, p. m.—I guess our blood is thinning, and we are falling into line with southern ways; it is almost necessary to take a nooning, even then we are tired enough by night.

Things are so very different down here from home, that we sometimes wonder that progress is being made with even any rate; in the matter of interpreters we have had a great problem, particularly here, as I mentioned in my last, so many things to consider on both sides—religion, politics, society, and on the other side, I need not state our view-points. Carlos Llaugher, seems finally, after days of work, to be our man, and we feel comfortable in it.

Fourth-day morning we walked out to the Experiment Station, which is under our National Department of Agriculture; it receives the usual fifteen thousand dollars yearly national grant, has intelligent Americans at the head, and interesting experiments are being carried on with oranges, pineapples, cotton, tea, root and fibre crops, &c., different kinds of cultivation, fertilization, and such other work as might be expected at a place of this kind. I was interested in the "green" house, so called—slat sides and slat roofs, but the latter were covered with brick, admitting no light, of course—glass too costly; results apparently very poor. Bamboos cut in sections were used as pots. They have gotten some Hereford stock lately. Work cattle and beef seem to be what these people are after at present, though the men at the station admitted that dairy cattle were needed, but funds were not sufficient.

We have been among the schools this week, though no religious teaching is allowed therein—I. e., the public schools. In the Presbyterian mission school, visited this morning, they do have it, and seemed to appreciate the visit, and W. C. A. had considerable for the encouragement of the children, which are from the best families of the city. It is a pay school, about eighty children, and they do not begin to be able to take all who apply.

We have learned of some of the old Spanish customs in teaching; there is surely a great

change which has resulted in the present efficient system now prevailing in the schools in general, though there are difficulties to be met, as might be expected; the natives don't like so many new notions. The school directors, three in a district, are political appointments, and the incumbents as a rule do not know any too much about what is needed in teachers whose politics have much to do with appointment.

Yesterday morning we attended the clinic at the Presbyterian mission hospital. The poor people come in to be healed of their varied maladies by the mission doctor, and religious exercises are conducted while they are there. The father of the doctor fills the prescriptions; he is a godly man, a sort of missionary, and with the medicines gives out tracts, testaments, &c. We left him quite a package. The doctor has other points where he visits, and is a good, conscientious, hard-worked man, and his services are greatly appreciated by peons particularly, who if able, pay perhaps ten cents for the medicine. Anemia is the most prevalent disease. Thymol in heroic doses is given to kill the parasites, which lodge in the intestines. How grateful are the people when cured! and all the more ready to receive the gospel. In San German, the priests have opposed the doctor, which has resulted in greatly increasing the number of patients when on that round.

Conditions here are enough to make one of a sympathizing nature heartsick, though I don't want to be a pessimist. We have seen enough of the island to form some ideas for ourselves, though I cannot undertake to dilate here. Not a few people here and near here are paying the extortioners thirty per cent. on mortgages, and if they cannot pay up by a given time, the holders of the mortgage take the property—this on what we would consider good security. A sad case in point was narrated yesterday by Chief Missionary Caldwell. Many coffee groves are not worked at all, and as this is the chief industry here and hereabouts, the degree of poverty is something awful. Our poor people are rich in comparison. It is a life and death struggle for existence with many for nine months of the year. What is needed is encouragement of thrifty foreigners to come here to show the natives some modern ideas, as the American occupation found things hundreds of years behind time. Politicians seem to rule, and laws do not seem to favor foreign capital to find investment. People having in them the love of Christ and the gospel have a wonderful field if they come rightly qualified, but northerners have much to consider before investing here.

Yesterday afternoon we went by coach to San German, about sixteen miles distant; we made it in an hour and twenty minutes—the drivers are so cruel. Arrived there, I went to Supt. Foucard, whom we met at the conference of school superintendents in Ponce; we recognized each other, and he assisted us all that he could. The Van Dykes, (the wife was a "Coamo") were very helpful. We had seen the missionary James R. Woods in San Juan and had a letter from him to his wife granting the building. So advertising was promptly under way; notice given vocally in places. Had our own difficulties about translation, and a

meeting shortly after seven — about one hundred and fifty perhaps, near half of whom were outside. The interpreter for W. C. A. was an American, who is a good-hearted fellow, and I think the service was largely for him and the English people there. His wife told me after meeting, that if we would come more, she thought her husband would learn to pray. It was exercising for him to interpret a supplication to the throne of grace.

We started home about 8.30. Our driver almost seemed "possessed," though not with wine, lashing the poor brutes, who had to go at their very top speed. I stood it as long as I could, then grabbed his hand and arm, and we understood each other. He put up his whip awhile, but after while was at it as bad as ever, up and down hill. We were favored to reach here with no bones broken; one horse had fallen prostrate on some freshly dumped stones, but had to go on. It was a beautiful night, cool and pleasant. The moon almost directly overhead shone in grandeur on this tropical country, the harsh lines of poverty being mellowed by its kindly rays; and were it not for our fierce driving and cruelty, one would have enjoyed the ride greatly.

We had arranged to have our mail delivered here, and by the time it was read it was rather late; and when I went to my room my menagerie was in full swing. In addition to the other specimens formerly observed, though more numerous, I had a huge spider. I do not remember ever having seen one so large.

We (he and I) had a slipper battle; the last I saw of him, I didn't see him, for he had taken refuge under one of my coats. His longest spread was, I judge, three and a half inches. I hope to be asleep to-night before he makes appearance. We have been cared for thus far, and have no cause to fear if we strive to keep in our right places. Now for the afternoon and evening labors, not a little of which is in an individual nature. William Allen's kindly talks seem often like sermons, and the effect, we can but trust, will be for their up-building.

Seventh-day, 1.05 p.m. — Just through breakfast, I will chat a little more while resting, or, in other words, keeping away from the broiling sun. It is only 81° in my room. If a body could only take off coat and roll up sleeves there would be real comfort. I think I could endure it, sun and all, but much depends on keeping our bodies in fair trim, and we do try to be careful.

We had an interesting interview last evening, through an interpreter, with the man who has charge of the municipal library. It did us good to observe the interest taken when the kind of literature we had was explained. The children are more and more understanding English, and there are very few English books. So, with the interest shown, high character (comparatively speaking) of librarianship, it is perhaps the best place we have found for planting a goodly number of books. We could dispose of hundreds of Dymond's Essays. One school superintendent wanted sixty. There is something about Friends' simple ways and manner of worship which seems to appeal to these people, and we are surely treated with the most kindness by the people with whom we become acquainted.

This morning we dropped into the market

for a little while. Oranges are delicious. We have them twice a day, four to eight for one cent, etc. Plantains and bananas are very cheap. It might be thought that the people could live all right with things so cheap, but with large families and the very few cents in their possession, not much can be bought, and with a fruit diet so much must be eaten to sustain life. The children are very apt to have protruding or "banana" stomachs, caused by eating so much that lacks real nutrition.

This afternoon is rather a time of waiting (though meetings have averaged just about one every other day, a little more, besides much other work since landing), and we propose hiring two bicycles and taking a run out into the country, largely for needed active, physical exercise. Prior to this I must go down to Plaza (seaside) and see about lamps for the theatre building for to-morrow night. The electric light company's agent wants \$6. for lights alone (one and a half hours), because we are foreigners, and possibly because not Catholics, and we hope to cope with him.

Second-day morning, First Month 23rd. — Well, the lamps were secured, and we have not felt badly in getting ahead of the people who manufacture light currents. We had arranged to go down to the Presbyterian Mission Sabbath-school, near the Plaza, at 9.30. I went myself and talked somewhat to the children. Between sixty and seventy of them are said to be the worst boys in the city. My friend was rested by evening and able to go to the theatre. It was raining hard part of the time, and these people seem afraid of getting wet, so that there were probably not over one hundred and fifty people, all told, in the house. The silence, both here and at the Ponce theatre, was impressive, the people being asked to spend some time in silent prayer. In the meeting last evening W. C. A. directed the people to the Saviour, dwelt on the advantages of Christian living, the offices of our Saviour, the need of prayer and individual saving knowledge of Christ. Our interpreter was satisfactory, and the people at least for the most part seemed satisfied. Some think it so strange that we have no music.

I thought, perhaps, the most important part of the service was after the regular meeting was dismissed. A group of Spiritualists, apparently the leaders, stood waiting to object to some parts of the sermon, regarding Christ as son of a man, and that we are all sons of God, etc., and seeming to be in a mood for disputing. Here was philosophy and intelligence, and William Allen was wonderfully favored powerfully to answer their objections and arguments so that they could answer not a word. It was, indeed, striking. I trust we are duly thankful for the favor. These people had asked for a meeting in their "temple" (though a plain affair). We expect to know soon whether after last night's experience they still want it. W. C. A. feels willing now to look towards no more meetings here, though would meet this special class again if they ask it.

More than the rain militated against a large attendance last night. There was a ball in the Spanish Casino, also one in the Porto Rican Casino, in honor of the King of Spain's birthday, which occurs to-day. Then, too, the carnival season is commencing. Yesterday was

the first I saw of it, something about celebrating in honor of the patron saint of the city. I was told yesterday that the superstitious people thought that the typhoid epidemic last year was caused by their not celebrating sufficiently, and that they hope the Virgin will treat them better this time by their making much of the event. Sad, is it not? Yes, day people were on the streets, plaza, dressed as clowns and making ridiculous faces and gestures, and this morning early we were awakened by a troupe of musicians on our street. I must admit this was beautiful music, Spanish, I suppose. It is now our prospect to-morrow to Aquadilla, and on Fourth to San Sebastian, Fifth-day Arecibo, reach Juan by Sixth-day evening or Seventh-day, want considerable time there before embarking for Barbados.

P. M. — We will probably go down to Carle Etlan's this evening, a Spiritualist, though do not expect to have an appointed meeting. Our interpreter is to dine with us here. I now seem short here, and we are finishing writing ready to mail this evening so we get off comfortably in the morning.

W. T. I

(To be continued.)

SHALL not we who are parents, endeavor to see in the light which deceiveth not, how in our own families, as well as in the church? And is it not for us to labor with our children, to bring them to a just sense of the necessity of taking up their daily crosses, they would have a crown of everlasting righteousness and joy; and if indeed they were owned by the Saviour upon earth, as his people? I often fear lest I should not say, in the language of example, "Follow ye me, I will follow Christ;" yet it is my earnest desire, about in this body the dying of the old Jesus, that his blessed life may also be manifested in my mortal flesh. Nothing worth after all our speculations, but a dying to death and living that life, of which an eminent Christian speaks, "I live; yet not I, but Christ liveth in me." If we are without this knowledge of the great work of regeneration, it will nevertheless manifest itself through other, the true church must take the place of old Babel, and all that appertains to "My Babylon" must fall as certainly as God is righteous, and just. My heart feels interested in those I have long loved, that they may be found walking worthy of the high vocation wherewith we are called." — S. L. Grubb

The classics are found on forgotten shelves. Homer is no longer sung in the streets. Aristotle and Plato, Seneca and Bacon are known only to the student. But more and more does the Bible enter into the life of our race. Its copies are multiplied. Its power over man increases. The world is being subdued by its message. Humanity finds alone that which satisfies every need. Old and old age alike find comfort in its precepts. It is of the great uplifting force of the world. It is of the everlasting voice of God upon earth. — Justice David J. Brewer.

So that man may be blest,
That he may be blest,
Rather to reach than to preach,
Rather to touch than to teach.

d labors in this direction, continued at rvals for many years, Thomazine Valentine use widely known throughout the Reserva- and her influence which is known to have a very useful, was much appreciated by the umittee.

In the report to the Yearly Meeting in 1856, Committee introduced a portion of a let- which they had received from some of the cipal Indians on the Allegheny Reserva- s, as follows:—"We are glad that we are nitted to meet together to-day. We wish peak a few words to our old friends the kers. Many years ago some of our old fa, Complanter and others visited President hington. After some conversation they ired of him whether he had any good hon- people whom he could recommend as being ble to help and instruct the Indians. He e had, that he could recommend the kers. Since that day the Quakers have e friends to the Indians. They have always us good advice and done much to help

We wish you may not get discouraged, continue to assist us and advise our people. We feel thankful for your advice and wish eak it. We desire to do what we can to ourage our young people to habits of in- rry; to clear up their land and farm it, and discourage all habits of immorality, which elieve would be a disadvantage to our le. We often speak to our people on the ct of intemperance, and discourage the e of intoxicating drink amongst them and e been trying to keep the article from our ervation."

The Committee also referred in this report e drain upon their resources caused by taining the Boarding School, and sugges- the propriety of opening voluntary sub- tions among our members in aid of this volent object. This was approved by the rly Meeting and the report of the Com- ee and the minute of the Yearly Meeting he subject were printed and circulated: early four thousand dollars were received e Committee in response to this appeal. 1856 Henry Battin, Jr., spent some months unessassa as helper on this farm, and during same year Rebecca Conard, of Chester ty, succeeded Sarah Elkinton in the care e children. In the early part of 1857 H. Blackburn offered his services to the mitter, which were accepted, and after a e of few months he was left in principal e of the Institution by the return of el and Rachel Whitson to their homes e the 1st of Eleventh Month, 1857.

Robert Scotten spent several months with Friends at Tunesassa, during this autumn e the winter of 1857 and 1858, assisting in management of the mill and in the general ern for the welfare of the Indians.

In the Fifth Month, 1858 Reuben Battin and wife, members of Muncy Monthly Meeting, ding at Elklands, whose services had been e to the Committee, arrived at Tunesassa, e took charge of the farm and household e, the school at this time having been orarily suspended.

(To be continued.)

It will starve any poor soul to death to upon the faults of others."—Jared Pat- n.

REAL LIFE.—If thou wouldst have an unction from the Holy One,—Sink to the level of a babe in wisdom.

If thou wouldst have him work mightily in thee,—Cease from thine own doings.

If thou wouldst hear him speak to thee—Be silent.

If thou wouldst have him lead thee—Forsake thine own desires.

If thou wouldst have him control thee—Be slow to speak.

If thou wouldst catch his whispers—Shut thine ears to other sounds.

If thou wouldst have him change thee in to his likeness—Hold thyself at all times peacefully in his presence.

If thou wouldst have him be all to thee—Sink into nothingness before him.

In short:—If thou wouldst have the inner temple of thy being filled with God—Go out of it thyself, and abandon it to him.—*South African Pioneer.*

Items Concerning the Society.

Recent letters describe the voyage of Wm. C. Allen and Wm. B. Harvey from Porto Rico to the island of Barbados, where they are probably still laboring.

Haverford Monthly Meeting at its last session adopted a minute on the conditions of vice and corruption in the city of Philadelphia. It appealed to the mayor to use all his power to rescue the city from the evils which now prevail in it and which have given it an unenviable reputation.

On account of the reported conditions of vice in portions of the city, a special session of the Philadelphia Meeting for Sufferings was held on last Seventh-day, Second Month 25th. A feeling spread over the meeting that there was a distinct service for Friends towards the Mayor in this matter, a service which had not been occupied by representatives of religious bodies.

Four members were deputed to address the Mayor in such mode as might seem best open to them for his encouragement to discharge the solemn responsibilities resting upon him, and for his strengthening unto a holy purpose to suppress vice and corruption.

It seemed best to the committee, on conferring together, to proceed immediately to the City Hall and ascertain when an interview would be acceptable to him. The time proved opportune. The Mayor was free at once to grant to representatives of Friends an interview, during the course of which they felt fully cleared of the service resting upon them at the time, but the details thereof are properly not for publicity. They received from him assurances of the uplifting effect of their spiritual engagement for and with him, and an acknowledgment that if other representatives of religion had met him in the spirit manifested by the Friends, his heart would have been better strengthened for such cooperation as lay within his power.

Notes in General.

Bunkio Matsuki, in an address said, a better understanding by the respective peoples of both Shintoism and Christianity would result in mutual advantage.

"O," said a godly man almost in despair, "how little can a church do when a bronze or marble statue is in the pulpit, even though its phonograph attachment is the best in the city!"

"We have the finest set of laws to punish crime in the world, but they are not observed. If public opinion does not support the punishment, the only way to remedy affairs is to prevent crime," said Mackay Smith last week.

The Sultan of Turkey, under pressure, has renewed his permission of Bible colporter work, but has forbidden such labors in the European provinces and Anatolia, the very places in which the colporters have been chiefly engaged.

Among the quotations from *The Heart of Asbury's Journal* is the following: "I have served the Church upward of twenty-five years in Europe and America. All the property I have gained is two old horses, the constant companions of my toil, six if not seven thousand miles every year."

"Not until the Church," says the *Churchman*, but we would say, not until the Spirit of Christ "shapes the ideals of men in society, in the nation and the world, will it be possible for her to impart the controlling principle of the gospel—the love that binds men in the corporate life of the family of God.

THE WOMEN'S MEETING.—The Episcopal Convention of California has adopted a canon creating a House of Churchwomen, whose duties and powers are "to legislate for the conduct of woman's work in the Church." This is the first diocese in the United States to create a woman's convention, and the experiment will be observed by the Anglican communion with great interest.

The *Record* (London), says: "Public feeling against the retention of Episcopal houses superfluous in size and ostentatious in title grows stronger." Much regret is felt at the decision of the bishop-designate of Worcester to live at Hartlebury Castle after Bishop Gore prepared the way for a break with the past, by resolutely refusing to live there.

Esther Malthie, for many years the head of the girls' boarding school at Samokov, in Bulgaria, is now in this country. In speaking of the people of Bulgaria, she says that if they were truly Christianized it would be a help to all southeastern Europe. These people listen in large numbers to simple gospel preaching. Esther Malthie considers the people of Bulgaria much superior to their neighbors in ability and strength of character.

Nehemiah Boynton and Professor Day of Andover have just completed a visitation to the colleges and universities in Illinois, in which they have laid before the students the claims of the ministry. The audiences aggregated over 4000 students, who gave careful attention to the speakers as they magnified the ministry as "the unappreciated, the unequaled, the indispensable profession."

In Speaking of the great Welsh revival, G. Campbell Morgan asks: "What shall we do in the presence of this great movement? Imitate it?" And his reply is, "Imitation will be fatal. Let no man come back and attempt to start anywhere in London meetings on the lines of those held in Wales, and for this simple reason, that no man started them there. If somewhere here there should break out some great manifestation such as this, then God grant we be ready to fall in line. You cannot imitate this kind of thing. What shall we do? If we cannot imitate, we can discover the principles. What are they? Let us listen for the Spirit, confess Christ, be absolutely at his disposal."

"Let the Spirit control us," adds another, "act on his promptings, and the revival is begun."

At one of the meetings which he attended at Cardiff G. Campbell Morgan stood for three solid hours wedged so that he could not lift his hands. He says, "It was a wonderful sight, utterly without order, characterized from first to last by the orderliness of the Spirit of God." "I do not reconcile these things." "They are both there." "I

have never seen any thing like it in my life." "There was no human leader."

THE CHINESE ALPHABET AND JAPAN.—A Catholic missionary in Japan, who has lately written in the Illustrated Catholic Missions a series of articles on Osaka, refers thus to the written characters whose use there is a tendency at present to discontinue:

"A great difficulty to be met in Japanese education is the employment of Chinese characters; it is one which the student finds hard to overcome. It takes ten years of study with four or five hours of work a day to learn the characters which are in common use in daily life. This fact places the Japanese student far behind the young college man of the West.

"A university course in Japan can scarcely be completed before the age of thirty. It is useless to give way to these regrets, however. Owing to Buddhism, Chinese characters have become an integral part of the Japanese literary language. And, indeed they render a certain service which may explain the fondness of the nation for them. They have given to the language a precision which is lacking in Europe. As years are devoted to committing them to memory, the faculty is developed to a marvellous degree. The study of them constitutes an excellent mental gymnastic for the finding of different ways to express the same idea; it is a good training for oratory, and in this department the Japanese show themselves the equal of the people of the West. If they do not excel in depth of thought, they are more proficient in the use of words.

"Finally the Chinese characters have contributed not a little to give the Japanese that finesse in little things which they possess, that quickness in grasping all sides of a question as soon as presented, keenness in detecting the slightest flaw in an argument, as well as their marvellous ability to observe the smallest details of an object, an ability which has enabled them to put forth masterpieces of miniature art.

However, let it be understood, it is not necessary to know the Chinese characters in order to live in Japan. They are written only, and not spoken. The spoken language, the language of the people, is easily learned, very sonorous and harmonious. In fact, after a year's residence missionaries speak, preach and hear confessions in Japanese."

SUMMARY OF EVENTS.

UNITED STATES—Fire involving a loss estimated at five millions of dollars and a serious blow at the immense export trade of New Orleans, has occurred in that city and destroyed the vast freight terminals of the Illinois Central, known as the Stuyvesant Docks. Nearly a dozen cargoes of modern wharves and freight sheds, two grain elevators, hundreds of loaded cars and vast quantities of freight, including 20,000 bales of cotton, were destroyed, together with a large number of small residences.

In a recent address in Philadelphia President Roosevelt strongly advocated a powerful navy, basing his appeal on the possession of the Philippines by the United States, the building of the Isthmian Canal, and the maintenance of the Monroe doctrine. Ex-Secretary Long, at one time chief of the Navy Department, has questioned the wisdom of this course, stating that "by that very fact we shall seek complications with foreign Powers which we should not seek if we did not have a large navy," and also: "We have something like fourteen very good battleships and cruisers. There are also under construction twenty-four battleships and armored cruisers, which will be built in the next few years. We shall then have thirty-eight battleships and cruisers, and we have not to-day men and officers enough to man these ships."

A despatch from Washington of the 23rd ult. says: Paper money will carry disease germs for one month, much money will carry such germs only twenty-four hours, according to the conclusion of Dr. Thomas Darlington, president of the New York City Board of Health, who has been experimenting with bacteria on money, and who presented the result to-day to the House Committee on Banking and Currency. The germs of only two

diseases have been experimented with—consumption and diphtheria—and both of these may be communicated from one person to another on money. Dr. Darlington presented the conclusions of the Advisory Committee of the New York City Board of Health "that it is desirable in the interest of public health that soiled bills be withdrawn from circulation as soon as practicable."

A recent election for magistrates and other city officials in Philadelphia resulted in the election of Republican candidates by majorities ranging from 25,000 to 150,000. Charges are made that probably 40,000 votes were fraudulent.

A recovery from lockjaw by the use of an antitoxin serum in a case treated in a hospital in Bridgeton, N. J., is reported as giving interesting medical men in that neighborhood.

By a recent caving-in of timbers in the Virginia mines located near Birmingham, Ala., over one hundred men are reported to have been entombed, and one hundred families and three hundred children left destitute.

It is reported that 4,000 laborers are now at work in different parts of the proposed canal across the isthmus of Panama, and that substantial progress has been made. The canal, which is being constructed by the Panama Canal Company, is to be a sea-level canal, with a width at the bottom of 150 feet, and a minimum depth of water of 35 feet. The total estimated cost is \$280,500,000, and the length of time required to complete it from ten to twelve years.

It is reported that studies conducted at the Gratiwick Pathological Laboratory of the University of Buffalo, under the patronage of the State of New York, have proved cancer to be a parasitic disease, infectious in type; that it has been transplanted and reproduced in perfectly healthy animals; that the reproduction has been true cancer as it exists in the human, and that the disease in animals has been cured by the administration of a serum which is prepared in the Buffalo laboratory.

An apparatus is said to have been perfected by Jacob Reese, of Sharon Hill, Pa., by which the deaf and dumb can communicate by the aid of electrical currents. Such persons are to put on their thumbs and forefingers thin tubes, such as are ordinarily used for electric bells. These tubes are connected with positive and negative wires to a battery, and by using the Morse code in striking the fingers together they can talk together as rapidly, distinctly and accurately as they could telegraph a message.

FOREIGN.—A despatch from St. Petersburg of the 24th says: There is a partial suspension of railway traffic between the Baltic and the Black seas, and the situation is a reign of terror at Batumi and Poti, there is a recurrence of the strikes in south Russia and Poland, and there is a renewed strike of 40,000 workmen in St. Petersburg, mostly belonging to well-paid Government establishments. The situation generally in the south of Russia is becoming worse instead of better, and contains many factors which are causing the authorities the greatest alarm. Another factor that is causing grave concern is the actual difficulty of transporting enough commissary supplies for feeding the army at the front.

Another account says: Telegrams, from almost every part of Russia, tend to show that the labor movement and the political disturbances have become epidemic throughout the empire.

The country between the Black Sea and the Caspian is reported to be in open revolt. Desperate fighting has been reported from Manchuria.

A decision in the controversy between Great Britain and Russia, arising from the firing on the fishing fleet in the Adriatic, was given on the 21-22 by the British and Russian Squadrons, commanded by Vice Admiral Rejznevsky, has been officially announced by the International Commission of Inquiry, which sat at Paris. The commissioners found that the fishing fleet made no hostile demonstration, and a majority of them that there were no reports of any hostile action on the part of the Russian fleet. The opening of fire by Rejznevsky was not justified. The British press welcomes the report of the International Commission of Inquiry with almost unqualified satisfaction.

It is stated that a telegram by the wireless method was transmitted recently from the Marconi company's station at Loughborough, England, to a station belonging to the Italian Government at Ancona, Italy. This route is almost entirely overland, the distance being about 1,000 miles. To reach their destination, the waves passed over France and part of Italy, including some of the highest mountains of the Alps.

A despatch from Brig, Switzerland, of the 24th ult., says: The fighting in the Simplon tunnel at Brig, the Alps, was completed at 7:30 o'clock this morning. The work was commenced in 1898. The meeting of the two boring parties (Swiss and Italian) was signalled throughout Switzerland by ringing of bells and salutes by cannon. Many unexpected obstacles were encountered, the most serious

being hot springs, which threatened to wreck the enterprise, and a temperature, which at one time rose to 131 degrees Fahrenheit, making a considerable amount of work impossible until the engineers found means of getting the atmosphere. The work of preparing the tunnel for a permanent way is to be pushed as rapidly as possible, and it is hoped to inaugurate the tunnel about the 20th. Its length is about 124 miles.

The *Coronia*, the largest steamship belonging to Cunard Line, was scheduled to sail from Liverpool on the 24th for her first voyage to New York. Three vessels (belonging to the White Star Line) are said to exceed in size. Her length is 675 feet over all, and her tonnage 21,000.

The crater of Kilauwa, in the Sandwich Islands, became active Second Month 21st, is now reported as being the greatest activity that it has exhibited since 1898.

NOTICES.

William D. Smith, of Coal Creek, Iowa, has been appointed Agent for THE FRIEND, in the place of Ben H. Coppock, removed to another neighborhood.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7:16 and 8:18 A. M., and 2:48 and 4:32 P. M. Our trains are met when required at Stage fare, after 5 cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114a. EDWARD G. SMEDLEY, Agent.

Friends' Educational Association. A meeting will be held on No. 140 N. Sixteenth Street, Philadelphia, Seventh-day, Third Month 11th, 1905, at 2:30 P. M., program, in harmony with our last, has been prepared, and it is believed, the meeting will be one of great interest to parents and members of school committees, as well as to teachers. A cordial invitation is extended to all interested.

PROGRAM—

"The Neighborhood as the Starting-point in Education," by Dr. Robert Ellis Thompson, Principal of Philadelphia Boys' High School.

A general discussion will follow.

THERESSA WILDMAN, Secretary.

DIED. on the twenty-first of First Month, 1905, B. COGHESALL, aged seventy-one years, five months and seventeen days. She was the daughter of James Sarah Bruff, and was born at Damascus, Ohio, fourteenth Month, 1833, and was united in marriage to Tristram Coggeshall on the thirtieth of Eighth Month, 1859, with whom she moved to West Branch, Ia., 1864, where she remained until 1871, when she moved to West Branch, Ia. She was a woman of superior qualities, and was for several years clerk of both Quarterly and Monthly Meetings of West Branch, Ia. She will be greatly missed by her relatives and friends.

—, in Philadelphia, on the twenty-second of First Month, 1905, SARAH LIGHTFOOT PRICE, widow of Mr. Martin Price, in her seventy-third year; a beloved and dearly-remembered friend of the Philadelphia Yearly Meeting, a faithful, sincere and loyal in the patient discharge of her duties, this dear Friend was concerned to-day's work in the day-time. In her youth she had evidence of her love for her Heavenly Father, and her desire to walk acceptably before Him, and in her maturity as the cares and responsibilities of life increased, she was ever ready to sacrifice all to His will, that it was increasingly her endeavor "to be just to love mercy, and to walk humbly with her God;" and few days before her decease, she remarked that the promise of Scripture was much with her, he believed, for comfort. Thus in her lowly, watchful, Christian life she exemplified many of the characteristics which were the basis of her rich legacy to her children, by whom she was devotedly and tenderly loved in her declining years. Her very humble view of her own spiritual attainments had, for many months, made her feel her health failing, brought much exercise in the solemn hour of dissolution she exercised in waiting; but the humility, tenderness and sweet love of her spirit were a precious evidence that the sanctification had been experienced, and we believe that through the mercy of God, in Christ her Saviour, in Whom alone was her trust, she shared the sufferings of the afflicted tabernacle, and the conditions of time for everlasting rest. She was one of the many mansions in our home prepared by our blessed Redeemer for the love Him. "Blessed are the poor in spirit, for they are the kingdom of heaven." "Blessed are the pure in heart, for they shall see God."

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COMING UP HIGHER.—We have been interested in observing three successive steps of evolution of a righteous concern in this city. In its method, that appeared not first in spiritual, but that which was political; afterwards an approach to that which is spiritual.

1. A convocation of all ministers to hear evidence of permitted or protected vice pour blame on certain city officers from my pulpits.

2. A re-convening of the clergy generally to try together for a change of heart in the administration, many of their invocations being published in next morning's paper. Last week's marks in THE FRIEND looking towards the ritual field of operations were sent to press before that call for prayer was announced.

3. This week a general call to the ministry assemble in one place in prayer for an outpouring of the Holy Spirit upon the ministers themselves, and upon the haunts of vice to divert their inmates to Him who came to take away sin by the sacrifice of himself.

So the ideal for Christian faithfulness keeping from accusation to prayer, and from prayer of ministers for derelict officers to prayer of the ministers for themselves, and civic cleansing by way of the heart. We do not say a word about methods thus far, while the religious concern of ministers seems opening in the Lord's hands. May it be our privilege to record further steps in grace before the movement ceases. A religious injunction of the vicious district is described as having been made last First-day with public appeal services. Well meaning speakers learned nothing by the attempt, and some could talk to their hearers' condition. But what do we become of inmates scattered by a spiritual earthquake? What Christians are ready to confirm escape of these to better lives, by providing rescue homes for penniless penitents?

Hard of Hearing.

Not so much the "silence of God" is to be complained of, as the deafness of men. And none are so deaf as those who will not hear. "The hearing ear and the seeing eye—God hath made both of them," and we will not turn them towards his voice or his light, for fear of learning something inconvenient to our wills. "He that doeth evil hateth the light and cometh not to the light, lest his deeds should be reproved." And turning his ears from the reproofs of instruction given by the still, small voice, he cultivates a voluntary deafness till he gets past hearing. Vain is it then for him to cry, "Be thou not silent unto me, O God, lest I be like them that go down into the pit." Such go thither because deaf to Him by practice of deafness, with the result that they know not even the day of their visitation.

A tender, sensitive hearing comes by a tendered heart, submissive to the invitation, "To-day, if ye will hear his voice, harden not your hearts." A hearing that is a hearkening in order to obey, gives the trained ear of the disciple that comes to know more and more familiarly the Divine voice from that of the stranger. The language of his Word has been from the beginning, and to as many as have received it has He given authority to become sons of God. But to the majority who have had ears precluded by preferred sins He has seemed the silent God, though his inspeaking Word is not idle in hearts upon which it will not be thrown away. To some of these his word has been revealed for publication unto others, when men had become too gross to hear his word directly. He has sent for their outward hearing prophets and his dear Son, to recall men to the witness for Truth in their hearts, and has at times broken through the habitual deafness of multitudes by violent or quickening manifestations of his Spirit, "to revive his work in the midst of the years, in the midst of the years to make it known," and in wrath upon sin to remember mercy to sinners who will hear unto repentance.

But all along since the beginning the fault has not been in the silence of God, but in the wilful deafness of men. He has not been slack in communication to those who would hear and obey. But if the object of Divine communication is frustrated at the receiving

end, communication over that line will cease. Many will shout as through telephones, "Oh, Lord, hear us;" but keep their receivers rigidly hung up. Some are afraid of what they might hear to their inconvenience if they should hear from the Truth. And there are plenty who would rather themselves stand in the place of transmitters between souls and God, and get the patronage of the business of mediators; and so they ridicule as fanaticism the declaration, "God is come to teach his people Himself." But if there be any virtue in Quakerism, if any testimony of Truth, which history has profusely acknowledged with gratitude for the service of our religious Society on earth, its essential germ is treasured up in that one revelation which said, "There is One, even Christ Jesus, who can speak to thy condition," and which said again, after years of experience had confirmed that truth as the nucleus of the Society of Friends and its work: "Let nothing stand between your souls and God, but Christ."

"When a youth I discovered this Quaker secret," says one, in a publication received by mail in the midst of the writing of the preceding paragraph, "I found the still, small voice was really the voice of God—an immediate revelation, or direct communication from God to the soul—never ceasing to speak, generally rebuking or saying unpleasant things to me, showing me that nearly all my thoughts, words and actions were selfish, earthly and evil, and that my charities and best actions wanted washing, being found in pride and self-righteousness.

"When I listened to it I was brought low, passive and willing to obey; then an unspeakable Peace filled my soul. I felt reconciled to God who comforted me. 'Abba, Father' rose from my heart, and 'My son,' was the response back to it. I tasted the heavenly bread, and since tasting it I have never been satisfied with anything else, or with anything less. If I go from this Word in my heart, where? or to whom shall I go? For it, and it only, has the satisfaction of Eternal Life."

They say there is no revelation; but what is made known to us as our duty, as the Lord's will, is revelation. This is my belief—I am sure of it. They slight revelation; but it shall prevail, and the Spirit of the Lord shall reign over all.—John Barclay's Testimony on his Death Bed.

FOR "THE FRIEND,"
Selections from Charles Rhoads' Journal.

(Continued from page 266.)

Eighth Month 11th, 1895, First-day.—"A sense of my need of the renewings of the Holy Spirit, a partaking of the living bread, prevails this afternoon. Holy Father grant that I may experience the gifts of life and spiritual love toward Thee. Thy beloved Son has said, that unless He wash us we shall have no part with Him; then with Peter my spirit exclaims, 'Lord, not my feet only, but also my hands and my head.' . . . How pure and high a standard is set for us in the teachings of the Lord Jesus; yet Thou Father can enable us, poor unworthy children of Thine, to live up to them; and may we not trust and beseech Thee to grant this power? Now unto Thee, who art able to keep us from falling, and to present us faultless before the presence of Thy glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power both now and forever."

Second Month 24th, 1896.—"The Apostle Paul could say, 'for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' This sure knowledge of a glorious resurrection and renewed life in a spiritual sense, after the dissolution of the earthly body is the grand privilege of every true believer in the Lord Jesus Christ, who declared, 'he that believeth on Me hath everlasting life.' We may not all have the same undoubting confidence Paul had, but such as are 'passed from death unto life,' through Christ's regenerating power and submission to His Spirit's work in the heart, are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. They may in humble dependence on Him, rejoice in Christ Jesus, having no confidence in the flesh."

I have craved of Him earnestly many times to refine me by all His dispensations, so that meetness for His Heavenly Kingdom may be realized, and when the final summons comes to me, I may be as one of His servants, who shall be found watching, and know Him to be to me the resurrection and the life."

Seventh Month 1st, 1900.—"I want that the closing years of my life may be more devoted to the service of the Church and less to outward concerns, although I have believed one's duty to our Heavenly Father may be involved in a faithful stewardship over earthly cares, as well as in what is usually regarded more strictly religious labor. The responsibility of a gift in the ministry of the Gospel of Christ has ever seemed to me a most serious charge, and I earnestly crave that now in the evening of my day, I may have Divine Grace to enable me to fulfil all that the Master may require at my hands."

I was impressed to-day in reading from the journal of James Backhouse (an English Friend and minister) these remarks:—'However I may, toward my fellow-men at times appear strong in the Lord and in the power of His might, and even contend for the faith once delivered to the saints, and embraced by our forefathers, and by us who are among their descendants, I feel before the Lord a poor, weak, feeble, helpless and halting child, dependent entirely upon Him.' These words ex-

press in degree what I have felt in our meeting to-day, that we are not 'sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.' We sat silently all through the meeting. I endeavored to wait upon the Lord for the renewal of my spiritual strength, but felt no call to impart anything to others."

Friends profess not to depend on those in the station of ministers, when met for worship, for spiritual instruction, but that all are taught immediately by Him. This is a high profession, and makes a marked line of distinction between us and other professing Christians, who consider an officiating Minister essential to conduct Divine worship for the congregation. How important that we do not fail in our meetings to experience that *individual exercise of soul and watching unto prayer* that will make our profession a reality and not a delusion! I believe this personal access of each member of the true Church of Christ to communion with Him is a precious truth, and if all felt and acted upon it, our meetings would prove the reality of the saying that, 'where two or three are gathered together in My name, there am I in the midst of them.'

Twelfth Month 8th, 1902.—"Weakness of the heart and general debility remind me of the increasing frailty of my advancing years. What can sustain and console as dissolution approaches but the grand hope of immortality and eternal life for the soul, through the Gospel! The glorious words of Paul epitomize these great truths: 1 Cor. xv: 20, 21, etc.—'Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.' (That is by the man, Christ Jesus). 'As we have borne the image of the earthy, we shall bear the image of the heavenly.' 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Thanks be to God, who giveth us the victory through our Lord Jesus Christ!'"

Those who were present when the final summons came, can reverently acknowledge that Death was "swallowed up in victory," the last words being:—"There is no condemnation to them that are in Christ Jesus"—then in broken accents, "through the washing of regeneration"—and finally, in a whisper, "Hallelujah! Hallelujah!"

The following lines from one of Bonar's hymns, were quoted shortly before the close of his earthly pilgrimage, in a letter written after the death of a cousin, and are most expressive of the attitude of mind and spirit during this last year.

"I go to life, and not to death,
From darkness to life's native sky,
I go from sickness and from pain,
To health and immortality."

For toil there comes the crowned rest,
Instead of burdens, eagle's wings—
And I, even I, this life-long thirst,
Shall quench at everlasting springs."

"In heavenly things men should be independent of their fellows, and trust in God alone."

"CROSSES and troubles are often concealed mercies and special favors."

"I Can't, but Jesus Can."

There is a story of a little boy's heroism the storm which devastated the Sea Islands.

When the waves rose and swept across islands, and the water burst open the boards, and rushed in, bringing boards, dugeese, snakes and rubbish, a mother tied baby on her shoulder, and lifted her boy off in her arms. To her fourteen year old daughter she said:

"You must carry one child."

"Which, mother?" said the girl.

The mother looked at the two, one of years, one of two, unable to choose which leave. Here, Ben, the boy of eleven, a Christian, yet full of fun and frolic as a child can well be, said: "Ma, I'll take the little of."

"No, my boy, you can't; you can't yourself, let alone the child."

"I know I can't," answered Ben, "but C can."

"The water is too deep; it's up to your shoulders now," said the despairing mother.

With a smile that gave her courage, boy swung the little one upon his shoulder. "It's deep for true, but Christ is a tall He must be."

So they started. The anxious mother calling to her children through the roar of wind and water. The daughter kept up her, but very soon Ben ceased to answer.

When at length they reached the ground, she met her brother trying to force his horse through the water to her aid. He took her to his own home, but of Ben there was no trace.

When the tide went down the next morning she sat grieving for her lost children. Ben tramped into the house, saying, "Don't tell you true, mamma?" He put his charge into his mother's arms.

Surely, Christ had guided the child who trusted Him.

Had he followed his mother he would soon have been beyond his depth, and must have been drowned. But unconsciously he turned aside and reached the bank that formed the plantation boundary in old times. As he walked, waist deep in water; a step two on either side would have been fatal to the child trod the narrow path in safety. He reached a house where a man came from the upper story and took the child in—Selected, in the Christian Instructor.

WHAT we call *unction* under the inspiration of the Spirit of God can never be simulated. Vociferation, boisterousness and physical violence are clumsy and disgusting counterfeits of genuine spiritual unction, easily detected by an intelligent audience. . . . It was a clever offense to counterfeit the 'holy anointing' (Ex. xxx: 33) in the Mosaic dispensation. But it is a venial sin in the more glorious dispensation of the Spirit to stand up in the name of Christ and pour out upon a multitude of mortal souls needing impulse heavenly wretched counterfeit unction, a mixture of fine prose rhetoric garnished with scraps of poetry and seasoned with the grimaces and gestures of an actor?—Steele.

FOR man there is only one way of being free—by uniting his will with the will of God.—Tolstoi.

A Visit to Porto Rico.

(Continued from page 268.)

These further particulars appear in Wm. Harvey's correspondence, which serve to supplement that heretofore printed from Wm. Allen's.—Ed.]

Aquidilla, First Month 25th, 1905.—I think we made no reference to the Royal Palms which are to be seen in many places over the island,—trunks of a light shade, very symmetrical, with a comparatively small tuft of fronds on top. The outer part of the trunk is very tough and is split off in curved slabs in reference to the annular layers, and is as it comes off for flooring, etc. The inn is pithy. The trees are sometimes cut to obtain the bud at the top, which is a delicacy, yielding the possessor, say 25 cts. One of the industries was the making of straw hats; we saw girls sitting around in shade weaving them.

On our arrival here was very different from that at Mayaguez. We had engaged quarters at this place, and the automobile transman (American) met us. Then this house "American" is only about six feet from railway track, and the train stopped opposite. While at breakfast, in came Mission-Judson L. Underwood and Dr. Colbert, so felt quite made up. Old ocean sweeps in our ceasing rolls almost under this building, which is built partly on poles or piles. It is so strange that these people do not appreciate the beauties of nature surrounding them. We have to go to the least desirable part of the house backside to get a good view of the ocean. We noticed at San Juan that beautiful bluffs overlooking the bay were occupied by slum settlements.

L. Underwood desired us to go in the afternoon to the jail, and to this request we acceded after W. C. A. had rested. There were at ninety men and boys altogether, though two or three boys. In exhorting them the beautiful story of the prodigal son was led to their condition. Some literature distributed amongst them, and we can but say that some good was done.

This is the most populous district in the island,—418 persons to the square mile, though Mayaguez region follows closely. There are few good buildings here, but they fairly compare with people.

Our presence in this island seems pretty well known, and our kind friend Underwood seemed determined to have us occupy his house of ship. It is important to keep humbly and fittingly in the line of duty. There does not seem much to do here. We are waiting now for a coach to go to San Sebastian. They all seem to be in use on distant trips. . . . The room was showery. W. C. A. felt warned keep in doors. We had been invited to Underwood's for dinner and both wanted to go. It seemed a duty for me to go alone, though the rain and mud, and I went. His wife was just such a woman as one would expect to hope to find as a help-mate for a hard-working, earnest missionary. They were most kind, and it was certainly one of the bright spots in my Porto Rican experiences. We had much of Friends and Friends' ways, and seemed to appreciate our coming down here and what encouragement we can give them. They have so few visitors, and work

month by month and year by year endeavoring to win souls to Christ. J. L. Underwood started here five years ago. When he would read the Bible to them they could not understand what it was. They thought he was making a poor attempt at some kind of Spanish; and his appearance in prayer caused thoughts even further from the real purpose. He now has a very comfortable house of worship, and over two hundred, I think, members (Presbyterians). He told of one remarkable conversion of a great, big fellow, the dread of the neighborhood, armed "to the teeth," as it were. He had commenced attending Missionary Underwood's meetings, and afterwards came up and said, "Pastor, I want to join your church;" and went on to say that he had no use for his weapons,—would cast them into the sea; asked if J. L. Underwood wanted any of them. So he took a pair of iron knuckles, which were calculated to settle men in much less time than it requires to tell the story.

First Month 26th.—It would be a good thing to have some of William Penn's writings in Spanish. People want to know if we belong to the Society of which he was a member, and the children seem to know so much about him. His writings, or parts of them, would be very helpful, and would be read. We wish that we had more copies of "No Cross, No Crown."

Last evening we both went to Underwood's to dine, and W. C. A. did appreciate it, and did not wonder at my enjoyment of the previous evening. We did not go to their evening service, which perhaps was a little disappointment to J. L. Underwood, particularly as we are here so short a time compared with other cities visited. They brought the two mission teachers here with them, and there was a little meeting before we left; and this morning William Allen had an encouraging message for teachers and pupils at the mission school near here in charge of the Presbyterians.

San Juan, First Month 27th.—Here we are again. In a sense, it seemed like a sort of getting home again. A crowd of Northerners are here and we had some difficulty in locating ourselves.

Having visited the mission school in Aquidilla, we were about through. There is no railroad communication between Aquidilla and Camuy. We steer shy of coaches, if possible, and so choose the automobile passage, sitting alongside the "driver." He had a machine weighing two tons, and has hauled nineteen people between the two places, and had fifteen hundred pounds in a "trailer" in addition. We had pretty glimpses of the sea, the scenery was fine, and the country teeming with people. Much ground was planted to cotton, the sea-island variety, and it does very well. Saw only one modern plow during the day; the others had single handle, and I suppose were practically the same as in the time of Moses.

We reached Camuy about 4.30—twenty-seven miles in three hours and a half—and train was waiting to take us to Arecibo, where we found Judge Jose Savage and his wife, who was Mary Hutchinson, daughter of John H. of N. J. and a "Friend." It was on their account that we stopped off, and they did very much seem to appreciate the visit and the little meeting held in the evening. Judge

Savage is a young man, an Episcopalian, very bright, as is his wife.

Arecibo has numerous advantages and seems like a quiet place—though when we drove in there was a great crowd of boys under the balcony fighting for pennies dropped from above. A policeman came to stop the performance, though the boys showed him scant respect. The Plaza (park) was well kept, and a nice little green spot it was. All the towns have a plaza—some bare apologies, some quite refreshing—and all towns of fair size have their Catholic churches, and it does not take a town of much size to hold 5000 people, even though largely made up of shacks and one-story buildings.

Arising about five this morning to make train to this city, we passed through much cane land, very luxurious; many helio and horses grazing on the rank Malo Helle (Para) grass. The calves, some of them, pretended that it was cold, and humped their backs. Oranges have been planted on a large scale, though as it requires five years for a budded fruit to come into full bearing, the success of the venture is not assured.

We were both pretty quiet for a considerable part of the way. We had to recount our many blessings in having been cared for through trying experiences, in having had the way opened as it was; and there is reason to believe that hearts were prepared to receive the seed. For not much more than a sewing can be expected when so little time is spent in one place.

Considerable attention has been given to the distributing of our literature. It is natural to expect that any one who had not been in the field would not be likely to send just what was, or what we think is needed—but that is the next thing on program. The week promises to be very full.

(To be continued.)

A WOMAN'S FAITHFULNESS PREVIOUS TO THE RISE OF FRIENDS.—An extract dating a little before the year of 1640:

"Now at this, Mr. Kelly being some years deceased, his widow persevered in godliness, and it might be said of her as of Ruth, that all the city did know her to be a virtuous woman. She was very famous for piety, bearing a testimony against the superstitions and traditions of these days and would not observe their invented times and feasts called holidays. She had a grocer's shop in High Street, which she kept open on the time they called Christmas day, and sat sewing in the shop as a witness of God, in the midst of the city, in the face of the sun, and in the sight of all men, even in those very days of darkness, when all sorts of people had a reverence of that day above all others. This gracious woman, like a Deborah, arose with strength of holy resolution in her soul from God, even a mother in Israel, and so she proved: because she was the first woman in this city of Bristol that practiced that truth of the Lord, which was then hated and odious separation."

It is always safe to do just right, whatever are the appearances of danger. It is never safe to do wrong, however small the risk may seem. The whole universe is ordered of God so as to have these truths stand out over against each other in unflinching continuance.

American Railway Literary Union.

Superintendent's Report.

At the beginning of the year it becomes my pleasant duty to report to our patrons and friends the progress of the work. The General Superintendent has pursued much the same plan of work as heretofore. We have traveled about 15,000 miles in reaching the great railway lines, such as the Pennsylvania system, the B. & O. the Chicago & North-Western, the C. M. & St. P. with its 7000 miles of track, the great Rock Island, the Santa Fe, the Illinois Central, C. B. & Q., etc. We endeavor to see as frequently as practicable what is on the principal trains of these roads, and examine their news stands in the cities through which they pass.

Whatever we find that is suggestive of crime or suggestive of immorality we purchase and forward to the manager of the road with very definite information as to what it is and where and when purchased. By being careful in our judgment and definite in our information, we seldom have any difficulty in securing the suppression of the objectionable matter. If the matter handled is very vile, we ask that the vendor be discharged, and it is generally done.

We generally make our report to railroad officials, instead of the news company, because the most of the news companies will sell anything on which they can make money, no matter how vile, but the railroad manager commands them, and they must obey or lose the privilege of the road. Last year one news company was entirely removed from a great railway system because we repeatedly reported their misdoings, and they did not clean up.

We are preparing an appeal to news companies to drop off the lower grades of books which most of them handle, and to substitute for them a higher class. We cannot condemn all light reading, but there is a wide range of entertaining books that are not poisonous.

The following, which we clip from a Chicago paper, forms a good basis for such an appeal: *Crime Due to Bad Novels.—Many Jail Prisoners Ascribe Fall to "Yellow" Literature.*

"Yellow literature is the stepping-stone to a career of crime."

This was the conclusion reached by Mrs. W. C. Keough, member of the board of education, after two hours' talk with the more youthful prisoners at the county jail. She talked only with the ones who were old enough to realize the wrong they had done. Mrs. Keough made the visit to get data for use in securing the passage of a bill to prevent the sale of sensational and immoral novels and literature.

"One of the boys told me he had read stories of train robbery and bank robbery until the daring of the hero bandits seemed to him the best of characters to imitate," said Mrs. Keough. "Another youth in jail for the first time, had been led into bad ways through a desire to emulate 'yellow' novel. The boys laughed at me when I asked them whether they thought cigarettes or dime novels had the more influence in starting them wrong. I did not talk with a single one who did not say the dime novel was what turned his thoughts toward crime as an attractive career."

Afterward Mr. Whitman was good enough to let me talk to the men in chapel, and, when I asked all who blamed the dime novel for their present condition to hold up their hands, fully two-thirds of the men in the room condemned the yellow back.

"The natural instinct in the mind of the child is to emulate some hero, and sensational writers realizing this, throw a halo of glowing deeds and daring about some bank robber or highwayman and his abhorrent successes."

Judge Myer, of New York, mentioned to us a book he had just read, and which was highly entertaining, and yet elevating. The Judge wants us to recommend such books to the news companies, and thus assist them in raising their standard. The suggestion is a good one, and we shall be glad to have the friends of our work send us lists of entertaining, yet useful books, especially adapted to the railroad trade.

The smallness of the finances by no means measures the extent of the work. Were it not for the transportation furnished by the railroads we could not travel 15,000 miles and touch and inspect so many of the great railway systems. And even with this transportation furnished, it could not be done did not the general superintendent give time to it, though he receives but little compensation.

We desire to thank the friends of the work, whose contributions have made our work possible.

WM. G. HUBBARD, *Supt.*

CEDAR RAPIDS, Iowa, First Month 2nd, 1905.

Out or In.

"Trouble is with Maria," said Cousin Jane, "that all her doors open in. Anything that's brought to her she's willing enough to have. If her friends''ll come in, and make a fuss over her, Maria's glad to see them. Her door turns on the hinges easy enough to let in the things and the people she likes. When she was young and good-looking, and well off, Maria enjoyed life pretty well. What she wanted came to her, and she was contented enough. But now that she's older, and hasn't as much to live on as she used to, she frets, and complains that life isn't worth living, and thinks people slight her, and that she has a hard and bitter lot. So far as I can see, the bitterness is mostly in Maria, more than in her lot, for it's just an average lot."

"If she once knew what some folks had to bear, she wouldn't feel so—she'd be thankful instead. But her doors don't open out. She doesn't get into other people's lives. She has never gone out of herself to help a friend, even. She's never set out to do any work for others. Things must come to her; she doesn't go to them. Everything leads in, and nothing out, in Maria's life. It's no wonder folks have got tired of bringing love and sympathy and cheerfulness and brightness to her, when she never comes out of herself to bring anything to anybody."

"If I was Maria, I'd take my doors off, and rehang them, all opening out instead of in. 'T would be something of a job in the way of repairs, but it would pay—yes, it would!"—*Er.*

"MEN's monthly meetings were settled in the glorious order of the Gospel; that all in the power of God might seek that which was lost, bring again that which was driven away; cherish the good and reprove the evil."—*George Fox.*

THE real union of the human race lies in oneness of heart. Many languages will be no barrier. One spirit, and man will understand man.—*F. W. Robertson.*

Man's Tendency to Degenerate.

BY G. FREDERICK WRIGHT.

In 1847 M. Prisse D'Avennes presented the National Library in Paris a roll of papyrus covered with Egyptian hieratic characters. This roll had been found by peasants, w. M. Prisse had employed to make excavations for him in the necropolis of Thebes. Examination it was found to come from a dynasty of the eleventh or twelfth dynasty, and therefore to have been made 2,500 or 3,000 years before Christ. With the exception of a fragment containing some unimportant counts dating from the last king of the dynasty (about 3,500 B. C.) this is the only writing upon papyrus which has been discovered, and from its size and the importance of the literary matter it contains it deserves to be called a book, and is generally referred to as "the oldest book in the world," its more specific designation is the "Prisse papyrus," after the name of its discoverer.

For thousands of years in Egypt the substitute for paper was the pith of the papyrus plant, which used to grow abundantly on the banks of the Nile. To form the writing material the pith was cut lengthwise into thin slices, averaging eight or ten inches long, the slices were placed together with the edges slightly overlapping and pressed until they adhered. Sometimes, however, a glue was to have been used. To make the whole roll other slices were pasted upon the back transversely, making a convenient sized and strong sheet. When more than one sheet was needed a number were usually pasted together at the ends, so as to be rolled, thus making a book in the form of a roll.

Though this copy of the book in question was made during the eleventh or twelfth dynasty, it was an edition of a much older book which had been long in circulation. The characters in which it was written are about half-way between those of the oldest hieroglyphic writing and the latter form resembling the modern alphabet. Indeed, it is pretty certain that the Phœnician alphabet from which that of the Greek was derived was made up by selecting a certain number of the phonetic forms used at the time the first papyrus was written upon. Though the papyrus was discovered in 1847, it was not more than forty years before a satisfactory translation of it was made. It was done into French by M. Virey after six years' labor in Egypt, and from that version an English translation has been made by Dr. Howard Osmond.

The book consists of two parts, the first of which is a treatise on manners, written by King Kakimma, who says that he was living in the predecessor of Senoferu, the last king of the third dynasty, "arrived in port," he died. Senoferu was the first king of the fourth dynasty, the beginning of whose reign is placed later than 4,000 B. C., some time before the great pyramids were built.

The treatise of Kakimma is short, containing only about 400 words, but it is to the point and breathes throughout the noblest sentiments. His cautions against gluttony run us of the proverbs of Solomon, some of which may, indeed, be the source from which the latter were drawn. The following are some of his maxims: "If thou sittest down to eat

ch a glutton, to keep up with him in eating I lead afar. If thou sittest down to eat a number, despise the dishes which thou est. It is but a short time to restrain thyself, and voracity is something degrading, there is bestiality in it. He who is drawn away by his stomach when he is not on the job is a worthless man. With such people stomach is master."

Among these maxims, also, we find this in commendation of good manners: "As for a man lacking good manners * * * who is a surly face toward the advances of a gracious heart, he is an affliction to his mother and his relatives." The interest of Kakimma the instruction of children is worthy of special note: "Do not," he says "harden the hearts of thy children. Instruct those who are to be in thy place. * * * Let the chief to his children after he has gained experience. They will gain honor for themselves increasing in well-doing, starting from that which he has told them." Most instructive all, in this most ancient relic of human nature, is the noble conception of the Father appearing in it. God is referred to in singular number, as bringing to pass events which cannot be foreknown by man.

The second part of the book consists of thecepts of Ptah-Hotep, and contains about 10 words, or twice as many as there are in article. Ptah-Hotep lived toward the close of the fifth dynasty, during the reign of Assa, seems to have been both Assa's uncle and son. His tomb at Sakkarra, near the "Step" pyramid, is one of the most interesting and well-preserved which is visited by tourists. He lived to be 110 years old and wrote these words as his last effort to do good to the world. They number in all forty-four, and are all throughout a highly cultivated, gentle, earnest and virtuous man, enforcing on the rulers of Pharaoh the precepts which he himself practiced, and which they were expected to practice 3,000 years before the beginning of Grecian history.

From this single treatise one gets a very clear idea of the progress in civilization actually attained, and of the high standard of moral principles which was cherished and inculcated. We do, indeed, learn that then, now, "there are people who take all sides in they speak, so that, by not replying, they may not give the one who has made a statement." But this is not the course of conduct commended, for elsewhere he says, "when thou speakest, know what objections are made to thee. * * * To speak in counsel is an art, and speech is criticised as well as all other work; it is contradiction which puts it to the proof."

Of the desirability of controlling one's temper Ptah-Hotep speaks as follows: "If thou doest to do with a disputer while he is in his anger, and if he is superior to thee in ability, or the hands, bend the back, do not get a passion with him. As he will not permit thee to spoil his speech, it is very wrong to interrupt him; that shows thou art not to be quiet when thou art contradicted. When, thou hast to do with a disputer while he is in his heat, act as one not to be moved. Thou hast the advantage over him, if only in being silent when his speech is bad. * * * If thou hast to do with a disputer while he

is in his heat, do not treat him with contempt because thou art not of the same opinion. Do not be provoked with him when he is wrong. * * * He is fighting against his very self; do not ask him to flatter thy views. Do not amuse thyself with the spectacle which thou hast before thee; this is odious, small and of a contemptible spirit."

And yet again, "If thou aimest at having polished manners, do not question him whom thou meetest. Converse with him alone so as not to annoy him. Do not dispute with him until thou hast allowed him time to impregnate his mind with the subject of conversation. If he displays his ignorance, and if he gives thee an opportunity to put him to shame rather than that, treat him with consideration; do not keep pushing him on; do not reply in a crushing manner; do not finish him; do not worry his life out for fear that he for his part will not recover, and that men will leave thee to the benefit of thy conversation."

Especially interesting are the instructions given concerning the proper treatment of one's wife and neighbor. "Do not," he says, "give way to thy temper on account of what occurs around thee; do not scold except about thine affairs. Do not be in a bad temper toward thy neighbors; a compliment to him who gives offense is better than rudeness. It is wrong for a man to get in a passion with neighbors, so that he knows not how to manage his words. Where there is only a little difficulty, he creates an affliction for himself at a time when he should be cool." "If thou art wise, love thy wife purely. Fill her stomach, clothe her back; these are the cares to her body. Careless her, fulfill her desire, during the time of thine existence; it is a kindness which honors its master. Be not brutal; consideration will lead her better than force. * * * This establishes her in thine house; if thou repellst her, it is an abyss. Open thine arms to her for her arms; call her, show her thy love. * * * If thou takest a wife, may she be more content than any of her fellow citizens. She will be doubly bound if the chain is sweet to her. Do not repulse her! grant that which pleases her; it is when contented that she will value thy guidance."

Interesting as all this is, its importance is extreme, because of the light which it sheds upon the law of progress, which has characterized the history of the human race. In the most emphatic manner it contradicts the rampant theories of evolution which many have insisted on applying to human history as well as to material affairs. But nothing is plainer than that man has an inherent tendency to degenerate, in other words is a fallen being, and continues to fall, except where he has been brought under the influence of the divine revelation recorded in the Bible. Egypt 4,000 years before Christ was in a higher state of civilization than she has ever been since. At that time she built her largest pyramids, she executed her finest sculptures, she had her highest conceptions of divinity, her mildest manners, her purest homes and her most beneficent political organization. From that position her native people have constantly degenerated, until now the fellahin are the offscouring of the earth.

So has it been everywhere, except as the divine revelation through the Jewish race has

stayed the corruption in national, social and individual life and proved itself in its effects to be the true remedy which the ills of the world most sorely need. It is no small part of the evidence of the truth of the Bible that has correctly diagnosed the maladies of human society and provided the remedial agencies needed for the healing of the nations.—*Ram's Horn.*

Order.

Under the head of vital things, order should be written in large capitals. No house is beautiful if its laws are disregarded. The order that faints at the sight of a speck of dust, the order that locates every chair and table by a chalk mark, the order that cannot tolerate a misplaced book, is not to be thus written. This order is not vital. It was once called good housekeeping, but it is not considered good home-making, and never can be. It has wrecked homes quite as successfully as the saloon.

The order that makes for restfulness and comfort is vital. It cannot exist in crowded rooms. Furniture is made to be used and books are made to be read. If the disarranging of a chair or the misplacing of a book upsets the order of a room, something is wrong, and the "something" is the crowded condition. Get rid of the superfluous. Most rooms have too many pieces of furniture, and all rooms have too many things.

Simplicity of arrangement is so bound up with order and the absence of the superfluous, that it cannot well be separated. A few features chosen to accord with the room, books that are placed within the reach of those who use them, lamps that are located where they are needed, flowers that are arranged with a Japanese feeling for the value of the leaf and stem, are expressions of a love for a simple arrangement. Beauty no less than comfort is dependent upon this vital principle.—*Elizabeth Emery, in The House Beautiful.*

THE THING WORTH WHILE.—Once I came to a crossroads in the old life and did not know in which direction God wanted men to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all "My meat and drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—*Henry Drummond.*

WHEN the young men went to Samuel Bowmas to complain of their elders he replied, "young men, if it were not for the fathers in your meeting, you would set the house on fire." And to the elders he said, "If it were not for the young men, I fear the fire would go out on the altar."

A Brief Account of Mary Stanton's Illness and Death at the Age of Forty-seven Years, written by her Husband. Her death occurred Ninth Mo. 27th, 1857.

She had enjoyed almost uninterrupted good health all her life until about the beginning of this year, when her strength began to fail, at first perceptible only in her knees and ankles, which increased by slow and almost imperceptible degrees, so that she gave attention to her domestic concerns and attended religious meetings until about the first of Sixth Month, by which time the weakness had so increased she was unable to walk alone, after which she spent most of her time until the day before her death in an easy chair.

She suffered little or no pain from the disease, and her appetite and general health were mostly pretty good, so she could enjoy the family circle and the company of her friends who called to see her, and often spoke of it as a great favor, saying the greatest privation she had was her inability to assemble with others for Divine worship. The weakness continued to increase so that the last six or eight weeks of her time she was unable to turn herself in bed at night, which caused frequent attention necessary and also many wakeful hours, which were often made truly heart-tendering seasons, in which she expressed her apprehensions she should not continue long with me, and we were unitedly made willing to resign the event to Him who knows what is best for us and requires no more of the humble and contrite ones than He will enable them to bear.

About the twentieth of the Ninth Month she took a cold which settled in a cough and reduced her strength more rapidly, and on the twenty-sixth she said she did not think she could last many days longer, adding: "But I am afraid I have not searched every corner of my heart as with a lighted candle. I have craved that I might be favored with assurance of Divine acceptance before the time arrives. I fear I have not been as attentive to my duty while strength and ability were afforded, as I ought to have been. O! for one of the lowest mansions in the kingdom."

On the morning of the 27th, after spending a wearisome night with her cough, she said she thought she could not get through another such a night, and shortly after added, "I am almost gone and see nothing in my way. I have endeavored to search every corner of my heart as with a lighted candle, and I trust the sincere endeavors of the humble and contrite ones will be accepted. My complaint has come very gradually; I have had a great while to think of these things, and I trust I have not been unkind of them." Shortly after, it appearing evident to those about her that she could not survive much longer, her children were standing around her bed weeping. She looked at them and said, "Dear children, don't fret, we have to part sometime, and it can't be in a better time. I want you to be good children, live in peace, and in the fear and love of the Lord, and try to help your father."

While after, when some present, thinking she was unconscious of what was going on around her, proposed to lower her head, which had been raised on account of her cough, that now had entirely subsided; on hearing which

she shook her head, and being asked if she did not want it lowered she said, "No." Another friend coming and wanting to adjust her pillow, was requested to just be quiet, to which she responded, "Yes, be quiet." Awhile after, her sister came in, whom she had not seen that morning, and going to the bed stood awhile and was about turning away, not apprehending she was conscious of her presence, when she expressed in a clear voice, "Farewell! farewell! my dear and only sister. Don't hold me; I am going to the mansions of rest and peace;" which were the last words she spoke, and quietly passed away about eleven o'clock, A. M., being twenty-five years to the day and hour since we were united by the marriage covenant, which I trust has been mutually and faithfully fulfilled, a retrospect of which affords peace and satisfaction.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 271.)

In the autumn of 1858 Joseph Elkinton and Ebenezer Worth visited the Institution under appointment of the Committee, and while there made arrangements for the reopening of the school under the charge of Abel H. Blackburn. In an interview which these Friends had with a number of the prominent Indians on this occasion, reference was made to the opposition formerly manifested by the Indians to the education of their children, and the statement was made by them, that "now there is none." At this time there was an evident interest manifested upon this subject and six or seven schools had been taught upon the Reservation and one of them near Cold Springs by Cynthia Pierce, afterwards Cynthia Gordon, an Indian woman. The Friends were pleased with their order and attention of the children during their visit to her school, and Joseph Elkinton remarks, "It is very interesting and pleasant to find instances of the natives being engaged in teaching their own people, that being the object Friends have had in view respecting them."

In the Third Month 1860, Abner Woolman and his daughter Abigail, members of Frankford Monthly Meeting, offered their services to the Committee, which were accepted, and these Friends soon afterwards proceeded to Tunesassa. Rueben and Eleanor Battin who were released at their own request returned to their homes in the Twelfth Month previous. Abel H. Blackburn and his wife Caroline remained in charge of the school.

The tract of land which the State of Pennsylvania had presented to Complanter contained about six hundred and forty acres, on the west bank of the Allegheny River, a short distance below the southern boundary of New York, and also two islands in the river near it, of several acres in extent.

In the course of time these islands became united into one by accretions which had been deposited by the water, and under pretense of obtaining a title to this, as unsurveyed land, a warrant for it was obtained by a white man in the vicinity who endeavored to secure it by force of law. The subject claimed the attention of the Committee, and in 1859 Thomas Wistar and Joel Evans had the island surveyed. One of their number appeared before the Board of Property at Harrisburg in the Third Month,

1860, with the draft of the survey, together with depositions taken by the defendants, other information bearing on the case, after a short deliberation by the Board, judgment was pronounced in favor of the Inc title.

In the Fourth Month, 1860, information received from Abel H. Blackburn that some of the Indians were without seed to sow plant, and a list was furnished of those who had applied for aid. This evidence of destitution took hold of the minds of the Committee and it was concluded to grant a supply of seed in cases where it appeared to be necessary, and Ebenezer Worth was appointed to go to Tunesassa and assist the Friends there in procuring and distributing it. In this work was joined by Thomas Wistar, who offered to accompany Ebenezer Worth. These Friends distributed forty-six bushels of seed corn, three hundred and thirty-one bushels of oats, four hundred and thirty-five bushels of potatoes, some grass and garden seeds so as to give very general satisfaction, and furnished as believed "timely and substantial relief to the poor yet grateful people." Ebenezer Worth in his report adds, "We endeavored, and in every measure succeeded, to have the supplies arranged as to be of easy access to those having orders for them, and it was not only pleasant but encouraging to observe the promptness of the Indians in forthwith proceeding to their teams, either of horses, or oxen, after the supplies intended for their respective neighborhoods."

The cost of the grain, potatoes, etc., purchased and distributed was three hundred and eighty-seven dollars and thirty cents.

In 1860 the building of another railroad through the Allegheny Reservation, was in progress. The Indians desired to know the views of Friends in regard to granting privileges for the construction of stations, and upon their land, and a Committee was named to address them on this subject. In this communication which was signed by the members generally, the Committee state that the information that they had received "causes us uneasiness. We have no prejudice against the whites, nor any desire improperly to overrule their views, but we know, and you know, O Brethren, that wherever they have fixed their homes on your land, they have been an injury to you. They sell you rum,—they induce you to drink it, and in other ways they corrupt the morals of your people.

"Brothers, if the railroad company get leave to build a Depot on your land, they will want to have a tavern too. I do not want bad persons will gather there, and tempt the Indians to do badly, to neglect their farms, and other useful business, and they will likely to draw your young people into vice and ruinous ways.

"Brothers, we are sorry to have cause for such things, but we would seriously ask you whether they are not true? You have seen as well as we, what great mischief has been done among Indians by those whites who are on their lands, and we earnestly desire you to guard as much as you can against their coming among you.

"Brothers, we believe you cannot now so easily avoid the evils which will be likely to grow out of the constant association with whites which

low the establishment of Railroad Depots your Reservation, and as your old and faithful friends we advise you to be very cautious in granting the use of any part of it for that purpose. If necessity seems to compel to grant any of it, let it be as little as the will admit of, so as not to give room for a tavern or any other building besides the depot.

"Brothers, we entreat you not to rent your land to white men but farm it yourselves. Let there be a firm and settled rule, for we believe more you let the whites come in and settle among you, the sooner and the more certainly, you prepare the way for being driven from your Reservation and wholly deprived of it." This address was sent and interpreted to them in a Council, but it appeared that a grant and to the Railroad Company had been made before it reached them. The Indians however seemed to be afresh awakened to the evils arising from the residence of whites among them, and professed a determination to take immediate steps toward their removal.

(To be continued.)

Science and Industry.

There are two substances that cold will melt, and heat will solidify. One of them, recently invented, is called Cryotase, and the other a glucoside called "vaccetoxin," found in solution of asclepias root.

THE FIRST ENGLISH NEWSPAPER.—The earliest English newspapers were not printed, simply written. For the benefit of those who wished to consult them they were exhibited in public place, each reader being called upon to pay a small coin called a gazetta; hence the word "gazette." The earliest English newspaper was the *Weekly News*, first published in 1622. In the seventeenth century several newspapers were established, and in the eighteenth century we had the famous *London Post* and allied publications of the sort. The first daily appeared in 1792. It is also interesting to note that the first serial story "Robinson Crusoe," which began to run in *London Post* on Tenth Month 7, 1719, and ended on Tenth Month 19, 1720.

NEW SUEZ CANAL.—A discussion is arising on the proposition to create a new Suez Canal, paralleling the existing one. Twenty years ago this was proposed, and a survey made. Shipowners are now protesting against the expensive canal dues. These dues cost the cost in gold for a voyage around the Cape of Good Hope. Consequently many carriers are unable to use the canal. It is Russia eighty-five thousand dollars to get division of the Baltic fleet through the canal. The canal is one hundred miles long. It is astonishing that so many travelers to the East do not take the ride from one end of the canal to the other. Excursionists usually stop in the middle and go back.

MORE ABOUT THE EUCALYPTUS TREE.—Several inquiries concerning the reliability of facts about the Eucalyptus quoted recently in THE FRIEND from the *Saturday Evening Post*, prompt a suggestion that those interested should procure from the Bureau of Forestry, U. S. Department of Agriculture,

bulletin No. 35, "Eucalyptus Cultivated in the United States." It can be had for the asking.

While the Eucalyptus is indeed a wonderful tree group, the fact should be constantly kept in mind that it is strictly a tropical or semi-tropical species. From the above authority I quote: "In the first and largest division (of the United States), the winters are ordinarily so cold as to kill the Eucalyptus, and their growth there is consequently impracticable. This region comprises all the United States except a strip varying from one hundred to three hundred miles in breadth along the southern and southwestern border."

Even in Florida we are informed the occasional cold wave kills all the eucalypts to the ground. So that the great possibilities of enormous wood crops within a few years are not for us, unless we move to Southern California, or plant the hardy or Western California. This last named tree has made a crop of posts, two to the tree, and seven hundred trees to the acre in ten years under most favorable conditions in Ohio and other Central Western States.

WESTTOWN, Pa., First Month 21, 1905.

THE EXAGGERATION OF FOOD ADULTERATION.

—Our food is now on the whole purer and more wholesome than that of our ancestors. Our evaporated apples are whitened with sulphites, but they are better than those dried by stringing them across the living room. Our macaroni is colored with turmeric, but it is not hung in Italian huts. The water supplied by the city water-works is less likely to contain disease germs than that from country wells. Pewter mugs were worse than our tin cans. The meats of the packing-house are more carefully inspected than that killed at home. Biscuits made with saleratus are apt to be worse than with any kind of baking powder.

Much is justly said against the use of preservatives, but it is well to bear also in mind that no chemical ever added is so poisonous as the ptomaines which develop in food which is not properly preserved. The city health officers are doubtless right in prohibiting the use of any preservative in milk because that is unnecessary if it is fresh or kept cool and clean, yet in most poor families milk is not fresh or cool or clean, and many more infants have died from drinking spoiled and germ-laden milk than have been poisoned by borax or even formaldehyde. In the experiments carried out by the British Government the children fed on food containing borax were fairer and fatter at the end of the experiments than those fed on pure food.—*The Independent*.

METAMORPHISM.—The most important contribution to science published by the United States Geological Survey during the present year is a monograph on "Metamorphism," by Dr. Charles Richard Van Hise, which is now ready for distribution. This work embodies the results of investigations that have covered a period of more than two decades, for it is over twenty years since Dr. Van Hise first began to study the metamorphism of the sedimentary rocks. Finding that no one had systematically studied and discussed the altera-

tion of rocks, he eventually took up the task of preparing a work that should cover the entire field of metamorphism. His first thought was that such a treatise could be prepared in two or three years, but the subject has so broadened as he worked that it has required seven years to complete his task. An eighth year has been needed to put the volume through the press. The time has been well spent, for the finished work marks a distinct advance in science.

The treatise is an attempt to reduce the phenomena of metamorphism to order under the principles of physics and chemistry, or, as it might be more simply stated, under the laws of energy. Metamorphism is broadly defined by Dr. Van Hise to include all alterations of all rocks by all processes. The geologist's knowledge of the phenomena of metamorphism has heretofore been only partial and fragmentary. Dr. Van Hise has woven all these scraps into one consistent whole and has thus made a new chapter in the Book of Science, that great volume of classified knowledge to which men are ever adding.

The volume, which is listed as Monograph XLVII in the Survey's publications, is for sale at the price of \$1.50. It contains 1286 pages and is illustrated with thirteen plates. Application for copies should be made to the Director of the United States Geological Survey, Washington, D. C.

Items Concerning the Society.

William C. Allen and William B. Harvey are expected to set sail from Barbadoes about the 14th instant.

Joseph Elkinton, on his way to the Far West, stopped on Seventh-day the 25th at Pittsburg, meeting with Friends there socially and in their First-day meeting for worship; was also visited by Rabbi Levy to meet his six hundred Jewish children in a school under his oversight, and afterwards their teachers in a separate company. A marked degree of Divine favor was acknowledged. But most remarkable was a gathering of the fourteen hundred employees of H. J. Heinz (the manufacturer of table relishes, pickles, etc.), before whom our friend was earnestly engaged in the love of the gospel.

Sarah E. Halleck received the endorsement of the Eastern Quarterly Meeting of Conservative Friends held at Cedar Grove, N. C., on the twenty-fourth to twenty-sixth of Second Month, to pursue religious labors among Friends in England and Ireland. By the same meeting Benjamin P. Brown was liberated for gospel service in Canada Yearly Meeting, and some other Yearly Meetings in the United States. There were no ministers present at the Cedar Grove Quarterly Meeting from other meetings, but the three days which it occupied are reported as "a time of much spiritual favor from the great Head of the Church."

GOT MONEY FROM QUAKERS.—If Jay Cooke did what few others could have done he also did it in a way all his own. His story of it was as simple as the manner of the man himself. He said, according to a recent paper:

"My only hope of saving the Government was in the people; and I knew that if addressed heartily and persuasively they would surrender their all to keep the nation together; and so we were kept busy devising new methods to get at the public. The Friends, for instance, were opposed to the war. Their hearts were all right, but they wanted to keep near that darling weakness of the human heart—consistency—and the old doctrines of Fox

tied their hands. I knew the best of them in Philadelphia and in other cities where the Friends were strong.

"One day I called several of them to me and said: 'Friends, you are not doing right. You have money, and your impulses are to contribute to your government. I have found a way by which you shall do it. I have seen the Secretary of the Treasury, and have arranged with him that what loans you take shall be reserved to meet the large expenses we are having for the hospitals and the sanitary system of the army. Now go to work, with my assurance that your money will not be diverted to war in its strict sense, but will be used to alleviate the pains of war.' They complied, and gave freely from that time onward."

Notes in General.

Holland is a small country which does not cut a large figure in European politics, and one reason which is said to have influenced the choice of The Hague as the seat of the Peace Conference is that the kingdom was looked on as a sort of neutral ground.

It is said that "the United States ought to pay its President enough to put him beyond the reach of money worries." True; and the President owes it to the United States to live in such a fashion that he will not get into money worries, says the *New Bedford Standard*.

Father McLaughlin, of Adams, Mass., it is said, "thinks that while his parishioners do not live beyond their means, yet they die too extravagantly," and he has put a limit on their funeral expenses, and a poor man is not to have a good time going to the grave of his friends and acquaintances.

James Wright, the successor to George Muller, the founder of the celebrated orphanages and who had been connected with that institution for nearly fifty years, is dead. James Wright had the full sympathy of the philanthropic public, and last year alone more than \$170,000 was sent him for the maintenance of the work, making a total of about \$5,700,000 sent without solicitation since the commencement of the work.

The *Boston Transcript* finds that many an evangelist who starts out with the most self-sacrificing ideals in due time comes to have or seems to have mercenary aims; and it would not be difficult to name some who have been wrecked on this rock. On the other hand, the peril of those who employ is that they begin to measure the results in terms of converts and the fruitage of the inquiry rooms, and if the evangelist does not put stress on that then he ceases to be rated highly by them and friction develops.

Wm. T. Stead, the editor of the *London Review of Reviews*, has placed on the cover of his Revival pamphlet, a picture entitled "Ecce Homo," of the head of Christ crowned with thorns. It is from the painting of the Russian artist, John Astafef. English Protestants object to circulating this pamphlet because of the pictures on the cover, which seems to them emblematic of the Roman Catholic Church; though they would be glad to circulate the pamphlet without the picture.

The whole hideous thing which we abstractly call "vice" is but the sinning of individual men and women. It is to be eradicated only by the creation of new impulses and ideals in the minds of these individuals. This is the work of the gospel. When the churches, in practical co-operation with the missionary agencies already valiantly at work in this section of the city, set out to reach this under world with their message, presented in a manner that will command a hearing and respect, they are about their first and most proper

business. For of their Master is it not written, "The Son of Man is come to seek and to save that which was lost?"

Thirty-two years ago a Norwegian youth landed at New York. The total of his possessions was tied up in a handkerchief, which was slung over his shoulder on a stick. When Governor Robert M. La Follette, of Wisconsin, leaves the executive office some time after Third Month 4th to assume the duties of United States Senator, his successor as Governor of that great Western State will be the immigrant lad, James O. Davidson, who set out from New York with his little pack upon his shoulder—who later rose to be Lieutenant-Governor of Wisconsin and will now become the chief executive of that State. Where are the story books that contain anything more interesting? asks the *Columbia State*.

SUMMARY OF EVENTS.

UNITED STATES—The Fifty-eighth Congress ended on the 4th inst. The appropriation bills enacted by it for the various public expenditures during the coming year will require \$697,000,000. No legislation was accomplished by it concerning the tariff, the regulation of trusts or of railway rates, the revival of the merchant marine, or the impeachment of Judge Swayne before the House of Representatives in extra session immediately.

Theodore Roosevelt was inaugurated on the 4th inst. President of the United States amid scenes of military and general display such as, it is said, were never before witnessed in this country. More than 200,000 visitors were in Washington to attend the inaugural ceremonies. The impeachment of Judge Swayne before the House of Representatives at Washington has ended in a failure to convict.

President Roosevelt lately transmitted to Congress the report of the Commissioners of Corporations upon the beef industry, which is to the effect that six packing companies—Armour & Co., Swift & Co., Morris & Co., the National Packing Company, the Schwarzschlad & Sulzberger Company, and the Cudahy Packing Company—slaughtered in the year 1903 about 45 per cent. of the total slaughter in the United States; that the average net profit in 1903 for three of the companies was 99 cents per head; that the year 1902, instead of being one of exorbitant profits, was less profitable than 1901, and that during the months when prices of beef were the highest some at least of the leading packers were actually losing money on every head slaughtered, and that during the years 1902, 1903 and 1904 Swift & Co.'s profits have not exceeded 2 per cent. of the total sales. Cudahy & Co.'s is stated at 1.08 per cent. for 1904, and 2.3 per cent. for 1902.

In answer to an inquiry on the subject, Secretary Hay has formally assured the Haitian Minister here that the United States Government has no intention whatever of acquiring by annexation or otherwise possession of Haiti or San Domingo, nor of extending American influence in that direction.

A dispatch from Washington says: Commissioner Jas. R. Garfield, of the Bureau of Corporations, has instituted a rigid investigation of the operations of the oil industry in Kansas and contiguous States. In response to a resolution of the House of Representatives, the report will be made directly to President Roosevelt. Whether it will be made public will lie within the discretion of the Chief Executive. Depending on the facts developed, the case may be turned over to the Department of Justice for such action as the Attorney-General may deem proper.

Of 6,000 samples of food products of sixty-one different kinds examined last year at the Connecticut Agricultural Experiment Station more than 2,000 were found to be defective, according to a late report. Most of the forms of food adulterations are harmless, apparently, as far as health is concerned, but are worthless make-weights added to increase profits or meet competition in price.

It is announced that petroleum has been found in Baldwin County, Alabama.

Sn spots of unusual size have lately been observed, and electric storms as a result of them, as has been believed, are reported. On the 2nd inst. telegraph circuits from Chicago westward were noticeably affected. The disturbance extended from Chicago to Sioux City, Ia.

A dispatch from Pierre, South Dakota, of the 27th ult., says: A bill to regulate football was passed by the House today. The bill disqualifies any player who is injured, and makes it a misdemeanor for a player to enter another game for a period of ten days from the date of disqualification. It also makes it a misdemeanor for a captain to allow a disqualified player to enter a game,

and prohibits the entrance into State institutions of ball players who take only part of the course of study.

It is stated that the lifting of massive iron and plate, weighing four, six and twelve tons, by means is now done in a number of largest works. The nets are suspended by chains from cranes, and pick the plates by simple contact and without the loss of consequent to the adjustment of chain and hooks in older method. It is also found that the metal plate is lifted by the magnets while the net, that it is suspended for the purpose of handling them. A net weighing 300 pounds will lift nearly five tons.

FOREIGN.—A despatch from St. Petersburg of 6 says: An imperial rescript was issued today by the Emperor to the Minister of the Interior, commanding an elective assembly be called to consider legislative measures.

By virtue of the Tsar's call for an elective Russia has entered on a vast political experiment, and if successful, will strengthen the autocracy, will give the hopes and efforts of her best citizens, will give the people and the monarch into closer touch and obtain for the nation a voice in the Government. In this rescript the Emperor has resolved to accept the help of God, to convene the worthiest men, possess the confidence of the people and elected by them to participate in the elaboration and consideration of legislative measures.

This step, it is reported, involves no change in the regime of autocracy, and means neither a constitutional nor a national assembly. At the same time it recognizes the principle of the people's right to be heard in guarding laws under which they must live. Whatever result may be, the document is sure to mark an epoch in Russian history, as important, if not more important, than the signing of the emancipation manifesto twenty-four years ago, of which it was intended to signalize. The signing of the document came at the end of a dramatic scene, the climax of which was an impassioned speech by Emperor Nicholas to his Ministers in which he declared that he sought only the welfare of his subjects. "I am willing," the Emperor said, "to shed my blood for the glory of my people." This rescript is said to have given great satisfaction in England, and the authorities profess great hopes that it will completely change the attitude of the working people, who have been demanding economic reforms, and have on a strike in various centres of population throughout Russia.

Fighting is reported to have taken place for several days between the Russians and Japanese in the neighborhood of Mukden in Manchuria, resulting in the withdrawal of the former from several of their positions. The losses are reported as exceedingly heavy.

A despatch from London of the 3d says: The claims as a result of the North Sea incident submitted to Russia amount to \$325,000. It is understood, will be paid in a few days without demur.

In a lecture lately delivered in this city on antiquities in Central America, by Dr. G. B. Gordon, of the University of Pennsylvania, it was stated that three cities have been discovered, which apparently were several thousand years older than the Spanish cities. In the ruins were found, some in an excellent state of preservation. Although the carvings and hieroglyphs are plain, the key cannot be completely determined, was the case with the Rosetta stone. The carvings on the various stone monuments are well executed and considered marvelous. The features of the human face bear a strong resemblance to the Egyptian. One of the professors of Christianity, according to the statements, number 477,090,158.

NOTICES.

Tract Association of Friends.—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house, on Fourth Month 10th inst., at 8 o'clock. For a list of Auxiliary Societies and an interesting report of the Managers read. All are invited to attend.

HENRY R. ABBOTT, Clerk.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the steamboat trains leaving Philadelphia 7.16 and 8.18 A. M., 2.48 and 4.32 P. M. Other trains are met when necessary at Stage Fair, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by Stage, West Chester, Wayne 114s. EDWARD G. SUGDEN, Secy.

DIED, Second Month 15th, 1905, at Haverhill, Mass., SIDNEY GARRIGUES, widow of Haydock Garrigue, ninety-first year of her age; a member of Haverhill Monthly and Particular Meeting.

THE FRIEND.

A Religious and Literary Journal.

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THESE ARE THE BEGINNING OF SORROWS.—
prevention of anticipated by the coming of overwhelmingly more diabolical sin bring nothing less than long agony of war, more dreadful than those that were used as the excuse for entering into inhumanity. The war will not be over when peace is pronounced, except that it will in trail of degeneracy continue over both nations for generations. The victorious nation its spiritual defeat, long to realize its self-righter in slaughtering others, the debasement engendered by its own victories, the inhuman barbarity cultivated within herself and children.

The curse of Cain in either nation is not to be wiped out by plans for education and culture by refinement of manners, or any industrial revivals, or vaporings of glory when the war is over. Sin is not so soon over, or cheaply covered. When we contemplate responsibility indelibly remaining on each nation for each one of these hundreds of thousands of slaughtered lives, we dread to think of the moral blight and the descent of character which awaits in the spiritual retribution. The so-called Christian nations that have justified such procedure by war to a less responsible so-called heathen, have something to think of.

Not only the present awful carnage could be lighter or shame all war out of existence, but it might be something good to show. But look for no good by war except in spite of

If ye be risen with Christ, seek those things that are where Christ sitteth." The visible things of God, the enduring realities, that they become our object, the evanescent vanities of matter lose their desirability, then man rises into fellowship with the angels of all ages, with them who ever wait that which makes for righteousness.

The Standard of Reform Universally Available.

The governor of New Jersey justly declared last week before a body of ministers that the evils of railroad rebates, trusts and conflict between labor and capital, "grow out of the hearts of the men, and if you make the hearts of the men right, you cure those evils. You can pass a remedial law to-day, and human ingenuity will beat that law to-morrow. The only permanent reform is the standard of morality planted in the hearts of men. What this world most needs is more honesty and a higher striving toward the right. Inculcation of this principle is the province of the ministry to-day."

Rightly said is this, that the only permanent reform is the standard of morality planted in the hearts of men—planted in the hearts that plant it in practice. But this satisfactory saying cannot be made completely so without declaring what the standard of morality is. For there seem to be about as many standards of morality set up as there are systems of morals, and these seem to agree better in pointing out true things than in pointing out the Truth. Yet practically, and in the last analysis, most of the various standards for morality come down to an acknowledgment of a Divine judgment, conformity to which must be the Right, and insubordination to it always Wrong. Conformity to the essential law of man's being, stated in whatever philosophical phrase—one man's definition of the standard seeming to vie with others in a common purpose to avoid preaching—conformity to this Authority which must be a sense of the Will of God, is rightness, is goodness, is morality, is righteousness. And if men will have it that the standard of morality is written in a Book of God, the best Book known under heaven, refers them to the "Word which nigh and in thy heart," the immediate witness for Truth proceeding from God's own Spirit to man's heart.

Further back for their ultimate authority for right and wrong seekers after truth never get than this, or nearer home to the secret verdict that satisfies man. The Scriptures everywhere assume that the will of God is the ultimate authority for right doing and that his inspeaking word or spirit of Authority is the criterion. Men are continually referred to this inward life from God for their spiritual

experience and moral behavior, that they may become quick of understanding in the fear of God, that they may walk in the light as He is in the light, that they may be led by the Spirit of God as his sons, that they may profit by the manifestation of it given to every man.

Our thanks are due unto Him for the revelation of the unspeakable gift of his eternal Word in Christ, the Divine Word and Standard made flesh and dwelling among men as Immanuel, God with us. He is the clear, revealed standard of morality, whether through his vocal declarations or his continuing word by his spirit and life, inwardly shedding light on truth and practice.

They are the planters of morality, of honesty, of civic righteousness, of peace on earth, of reform from vice by regeneration, of respect for the rights of labor—whether labor as coined into the sweat of the brow, or into dollars of the rich as the wheels of industry—they are the planters of all Reform who plant the standard of the Gospel as the standard of morality for the hearts of men. Inculcate the living Christ as the inspeaking Spirit of all true living and the Saviour from sin, and we inculcate all reforms under the one change of heart more radically than by beating at item after item in detail. The love which is the fulfilling of the law, is the realized love of God in Christ Jesus.

The letters of our friends, William C. Allen and William B. Harvey, now current in THE FRIEND, describing some of their daily experiences in Porto Rico and other West Indies islands, are family letters such as men would naturally send to their homes, and were not written for publication, or as their spiritual diary during travel in religious service. Such spiritual history of their experiences is regularly written, and kept to themselves. But the more outward aspects of their journeyings being of general interest are allowed us for publication, at the risk of our mentioning matters of personal detail. The average reader should not measure their religious labor and exercise by these lighter and outward recitals. Their inward conflicts and trials of spirit as well as of flesh have been many, and, we believe, enough is presented in the printed accounts of their meetings to edify readers, and show to the young of our generation that the hand of our Lord is still extended toward our people.

The Good News from the Valleys of Wales.

We have heard a great deal during the recent months from the seat of war in the Far East; we have had brought to us many exciting items telling of the discord and death in the home dominions of the Tsar; the debates in Congress on statehood, building more battleships, the railroad rate bills, etc., have been daily dealt out, the horrors of a white slave traffic even in the City of Penn have confronted and shamed us, while the tale of crime from the local courts has given assurance that moral conditions right in our midst are not what they ought to be, but—have you heard the good news from the valleys of Wales?

For several months past reports of a wonderful sort have come up to London from around Cardiff and the land of the ancient Cymri, and it is all about an almost unheard of work of Divine grace. Individual observers and delegated committees have proceeded thither to satisfy themselves of the reality of this fire which consumes the chaff of the old nature of man and woman and child, and makes of them new and spiritually transformed creatures. Let us read a passage from the report furnished by a special commission sent by the (London) Christian World to study this present revival in Wales.

"A revival," it says, "which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling, and scamping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalenes by the score from the streets to the big pew, where penitents are dealt with, which closes low drinking clubs by members, almost to a man, returning their tickets of membership, which sends betting bookmakers back to earn their (honest) living in the colliery or in their old trades—this is a revival that was bound to win the respect of even the non-church-going man in the street."

I had occasion one afternoon recently to visit Philadelphia's north-lying suburb of Cynwydd. Being a stranger in the place, I asked a lad, just out from the city with his school books, if he could direct me to the house which I sought. He could; he was going very near there. As we walked I referred to the Welsh name of the attractive settlement, and to its neighbor, Bala, also Welsh, and to the road Montgomery along which we strode, so named from a shire of Wales; next spoke of the body of Friends who had early come to the colony from Wales and located not far away, the Robertses and Joneses and Evanses and others, then turning towards him, I asked whether he had heard the recent wonderful news from Wales. No, he had not; what was it all about? He was told that in the south part of Wales there had been a great strike of miners which had been going on for months, and nobody knew how or when it would be settled, but suddenly, in a very little while, almost before any one realized how it came about, there was an end of the trouble, and the men were all back at their work. And then the miners who

drove the horses and mules in the deep galleries below the ground, men who had been allays in the habit of beating and cursing the beasts, now treated them most kindly and spoke in the gentlest of tones. The tradesmen, too, were having debts paid to them that they had thought were hopelessly lost, and husbands who had drank and gambled and beaten their wives were now sober, kind, well disposed and supporting their families. How did all these remarkable things come about? The boy with the school-books didn't know; it was certainly very strange. There was only one thing, he was told, that could work so singular a transformation, and that was Divine grace, the direct work of the Holy Spirit upon the hearts of men, and that was what had come upon the miners and many others, a great many thousands of them, in the south of Wales.

While the leadership of man is disclaimed in this great religious revival, there is one, Evan Roberts, lately a worker in the Broadbalk Colliery, who has been prominent throughout. He is the son of Methodist parents, an acknowledged poet, having contributed many fine verses to the Cardiff Times. Of a pious disposition, he had been for years a church member, but not truly a Christian. His own words three months ago thereabout were: "Some people had said he was a Methodist. He did not know what he was. Sectarianism melted in the fire of the Holy Spirit, and all men who believed became one happy family. For years he was a faithful member of the church, a zealous worker and a free giver. But he had recently discovered that he was not a Christian, and there were thousands like him. It was only since he had made that discovery that a new light had come into his life. The same light was shining upon all men if they would but open their eyes and their hearts."

This all-important change had come to him in the summer, less than a year and a half ago. He had been in the habit of taking his Bible down the mine, and while at work would put it away in some convenient hole or nook near his working place, ready to snatch it up at any time. He felt that he might have a call to the Gospel ministry. A serious explosion occurred one day, and his narrow escape from death deepened his religious impressions, and he gave much time to prayer. He was about going to a "divinity school," but the light dawned upon him in the privacy of his own room. His soul was filled, as he says, "with unspeakable joy," finding himself, as it seemed, in the very presence of the Almighty God, so that he could speak to Him face to face. For many mornings was he thus favored, and then he thought he must go on to the college to prepare for the ministry, as previously determined. And then came further light, but it was through darkness. The way to college was closed, and the heart of Evan became as stone. The Lord Himself had prepared him, and, in the interim of several weeks, he was told to go speak to the people. The particulars of what followed can not now be given, but the keynote is, that sin must be forsaken, wrongs must be made right, everything doubtful removed once for all out of the life, obedience prompt and implicit be given the Holy Spirit, and Christ, the Saviour, be confessed before the world.

The eminent Congregational minister, G.

Campbell Morgan, went to the scene of revival, but, after being recognized, and speaking briefly, was so impressed with the feel that he should keep in the background, that he did not continue his attendance. "There is no preaching," he said, "no prearranged order, no hymns, no books, no chorus, no organ, no collections, and, finally, no advertising. Now, think of that for a moment, again. That of all our work. I am not saying these things are wrong. I simply want you to see what God is doing. They were the organs, silent; the ministers, but among the rest the people, rejoicing and prophesying to the rest, only there was no preaching. In the Welsh revival is the revival of preaching to Wales. Everybody is preaching. No organ and yet it moves from day to day, week to week, county to county, with the order of attacking force. No books, but, almost nearly wept to-night over the singing of the last hymn." The Welsh venerate their bards, and for centuries have been a people of especially poetic temperament, but Evan Roberts counsels them not to sing if they cannot, so with the spirit and understanding, rather to relapse into silence, "An effective reason," as W. T. Stead testified in speaking of the revival, "to the practice of the Society of Friends." This, which I read to-day concerning the practice of that people by a writer in the *Australian Friend*, reveals what appears to be the strong and vital point of the Welsh Revival:

"The cardinal principle of our worship is that we enter on it without any preconceived plan as to the form it shall take upon the occasion, but we leave this to be determined under the immediate guidance of the Holy Spirit acting upon the hearts of the congregation there gathered. Thus we acknowledge in the fullest degree possible the actual Lordship of Christ in his worshipping Church."

JOSIAH W. LEEDS.

ANECDOTE OF RICHARD JORDAN.—In the prosecution of a religious visit, it happened that a minister who entertained a difficult opinion of herself, expected to pass through a part of the country, in which another minister was noted for his much speaking had just been holding large crowded meetings. She apprehended that her service would be regarded with little esteem by those who measured ministry according to the number of words—and some discouragement at the prospect. On mentioning it to R. Jordan, he remarked, "at a little with the Master's blessing would edify multitudes, but without that it required words."

A FEW POINTS.—Obscurity is no proof of depth.

Simplicity is the mark of perfection.

If the word is a fire in the preacher's heart, it will soon find its way to the hearer's heart. It takes more to move a man than to instruct him.

A farthing candle will lighten the face of a rock, but it takes dynamite to shift it.

Sensations grow stale, polemics become wearisome, fireworks die out, and even spectacles lose their charms; but the ministry that opens men's eyes and turns them to God abides forever.—S. C. Leeds.

Declaration of London Yearly Meeting, 1829. In order to prevent any misapprehension as to our views, we feel ourselves called upon, this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made us the transgression of our first parents, in consequences of whose fall all the posterity of Adam are involved, that the seed of the man should bruise the head of the serpent; that the declaration unto Abraham, "In thy seed shall all the families of the earth be blessed," had a direct reference to the coming of the flesh of the Lord Jesus Christ. To Him, we did the Prophet Isaiah bear testimony, and he declared, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: of the increase of his government and peace there shall be no end." And again, the Prophet spoke of him when he said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the Prophet Jeremiah, "The Lord our Righteousness."

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was in all points tempted as we are, yet without sin." Having done the work which was given him to do, he gave himself for us an offering and a sacrifice to God. He tasted death for every man. He is the propitiation for our sins; and for ours only, but also for the sins of the whole world." "We have redemption through blood, even the forgiveness of sins." He ascended into the heavens; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; and ever liveth to make intercession for us."

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new covenant; "the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and all things before all things, and by Him all things consist." "In Him dwelleth all the fullness of the Godhead bodily;" and to Him did the Angelist bear testimony when he said "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him, was not anything made that was made. In Him was life, and the life was the light of men." He is the true Light, which lighteth every man that cometh into the world."

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when He said "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life;" and, when describing the spiritual food which he bestoweth on the true believers, He declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community and body of religious professors which does not thus accept them, or which openly receives and accredits as ministers, those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian Religion.

It is the earnest desire of this meeting, that all who profess our name, may so live and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. "Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

A NEGLECTED SOCIETY.—Other wives who see but little of their husbands, will appreciate the point of a woman's remark when she tried to arrange a dinner invitation on an evening when her husband would be at home.

"Will it suit you to-night, John?"
"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."
"Well, to-morrow evening?"
"I have the Royal Arcanum, and you know—"
"What about Wednesday evening?"
"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"And you have forgotten another Society, John, of which you were once a member."

"What's that?"

"Your wife's society."

AFTER all, it is the truth of God sent warm and straight into the individual conscience and heart that proves character-forming and life-permeating and controlling.

Outside Observations on the Service of the Ministry.

[Many honest declarations of representatives of various churches might seem in this day to relieve us of quoting early Friends' tracts concerning a spurious ministry. They sometimes speak as sharply as a Friend could wish. In the following quotations that which is named as a *call* will not appear to reach to the same depths that would satisfy a Friend. A general call once for all is assumed to be sufficient,—then the minister goes on as best his talents may prosper him, desiring indeed divine assistance, taking it for granted, but not depending on the witness of it for each service,—or on the influence of the Holy Spirit being *perceptible*. Friends, when they are such, depend not only on a first call, leading them into the service, but on the successive calls within the call,—as many calls as there are services authorized by the Witness.]

We quote first this utterance of Lyman Abbott before a thousand men, Eleventh Month 20th:

"The most sacrilegious evil in America at the present time is that many of the preachers in some of our celebrated churches preach the word of God not because they earnestly believe what they are saying, but because they receive large salaries for their labors. Some of these men do not give one penny toward relieving the sufferings of their fellow-man."

The next is an article in the *Episcopal Recorder* a few days later:—Ed.]

It cannot be denied, judging from their actions, that some who are in the ministerial ranks have strange ideas respecting their service and obligations. And before proceeding further, it should be borne in mind that the ministry is entirely different from any secular calling. It is not one of whim, caprice, sentiment, profit or pleasure. It is, on the contrary, for the glory of God, the spread of the Gospel, and the salvation of souls.

What saith the Scripture? St. Paul, speaking of himself, says, Romans i: 1: "Called to be an apostle, separated unto the Gospel of God." Again, I Corinthians i: 1 "Called to be an apostle of Jesus Christ, through the will of God." Again, I Corinthians ix: 16, "Necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel." 1 Timothy i: 12, "Putting me into the ministry." 2 Timothy i: 11, "Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles."

Here is the Divine call, according to the Gospel. Nay, further. St. Paul also speaks of the Jewish priesthood as Divinely called for, he says, Hebrews v: 4, "No man taketh this honor unto himself, but that which is called of God, as was Aaron."

There is nothing to imply, in any of the foregoing portions of the Word, that the ministry is of temporary service, to be dropped or resumed at pleasure, or formally relinquished.

The Church at large realizes that the ministry should be Divinely called. We now speak more particularly of the Church of England, the Protestant Episcopal Church, and the Reformed Episcopal Church.

In the ordination to the Diaconate in the Church of England, the Presiding Bishop asks

the following question: "Do you trust you are inwardly moved by the Holy Ghost to take up on you this office and ministration, to serve God for the promotion of His Glory and the edifying of His people?" Answer, "I trust so."

The Protestant Episcopal Church propounds the same question. Likewise the Reform Episcopal Church.

The Church of England, in the ordination to the priesthood, asks: "Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, and the order of this United Church of England and Ireland, to the order and ministry of priesthood?"

The Protestant Episcopal Church has the same formula, except the latter clause referring to the Church in England and Ireland.

The Church of England, in the consecration of bishops, asks: "Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ and the order of this realm?"

The Protestant Episcopal Church has the same, except the word "realm," Church being substituted.

The Reform Episcopal Church has the same as the Protestant Episcopal Church.

It will be observed that the words, "inwardly moved of the Holy Ghost," in all the foregoing, occurs only in the ordination of the diaconate. In that of priest and bishop, the words, "truly called," are alone used. Bishop White, in his "Commentaries Suited to Occasions of Ordination," says: "To some it may seem a material omission that in this service (the ordination for priests) there is no such question as the first in the service for deacons—'Do you trust that you are inwardly moved of the Holy Ghost.' * * * If the deacon have been sincere in his former answer, he may be presumed to be still under the same bent of disposition."

As far as possible, then, care is taken to ascertain that the respective candidates are divinely called to the ministerial office.

This article has been written because of some parties (all ordained in the Protestant Episcopal Church), recently brought to the notice of the writer, who now no longer minister at her altars. Of these, one had some difficulty with his bishop, ceased preaching, dropped the title of "Rev.," and is now writing magazine stories. Another quarreled with his vestry, resigned his charge, and announced that he should engage in "literary work." Another simply said that he would also engage in "literary work," in lieu of the ministry.

The question is, were these parties, and others like them in different denominations ever really "inwardly moved of the Holy Ghost" to preach the Gospel? Yet they so asserted in their ordination. Why, then, do they act otherwise?

Had they correct views of the ministry before engaging in it? It is to be gravely doubted. The ministerial office is neither a bower of ease or a bed of roses. It means often great worldly sacrifice; severe mental toil and application; a constant witnessing for Christ, often in face of scorn, neglect and ridicule; many privations; many misrepresentations; great opposition, particularly when offence is given in faithfully and fearlessly

preaching the Gospel; a great trial of faith in things temporal. Had all these been primarily considered? Had they any knowledge of the plague in their own hearts? Had they fully understood the plan of salvation? Had they ever experienced the new birth? Had they ever felt the constraining love of Christ? Did they yearn for souls? Did they look upon the appalling condition of so-called modern Christendom at the present day, unmoved and indifferent? If so, how could they lay hold of the plough and look backward?

Johr Newton, who knew as well as any man, and far better than many, speaking of a ministerial call, says to his friend, who had recently obtained a living: "I believe God has given you a desire to be useful to souls. Church preferment, in any other view, is dreadful, and I would as soon congratulate a man upon seeing a millstone tied about his neck, to sink him into the depths of the sea, as upon his obtaining what is called a good living, except I thought him determined to spend and be spent in the cause of the Gospel. A parish is an awful millstone, indeed, to those who see nothing valuable in the flock but in the fleece."

Bishop White says: "If the motive be either wealth or maintenance, it is corrupt; coming under the censure which St. Paul passes on those who undertake the ministry for filthy lucre's sake." Again he says: "For a father to destine his son to the ministry for some secular object to be accomplished, and the project to be carried into effect without any reference to qualifications, and especially the essential qualifications of love and zeal for the work, and desire of being useful in it, is to bring on them both a heavy load of sin."

The testimony of Thomas Scott, the well-known commentator, may here be mentioned.

He entered holy orders while as yet dead in trespasses and sins. True, the Lord overruled his presumption and wickedness, eventually to His glory, and his subsequent history is too well-known to be repeated. But let him speak for himself: "Thus, with a heart full of pride and wickedness, my life polluted with many unrepented, unforfeited sins, without one cry for mercy, one prayer for direction or assistance, or for a blessing on what I was about to do; after having concealed my sentiments under the mask of general expressions after having subscribed to articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be 'inwardly moved by the Holy Ghost' to take that office upon me, not knowing or believing that there was any Holy Ghost, on September 20th, 1772, I was ordained a deacon." "Forever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer, such an irreverent trifler with His majesty, and such a presumptuous intruder into His sacred ministry."

Every ministerial candidate should be reasonably certain that he is Divinely called to the sacred office. Some enter it with the foolish plea of respectability or social advantage. Some, with literary aspirations. Some from a monkish sentiment, with longing for an ivy-covered ancient church and rectory, rich

with historical associations and a mediaeval past.

But let all such remember the warning those like Bishop White, John Newton, Thomas Scott, before they distinguished themselves by their folly.

It may be fearlessly asserted that no one who has ever entered the ministry from a conviction of a Divine call, for the love of souls has ever regretted so doing. They may come weary in it, but not of it; they may have many trials, they may not always see the fruit of their labors, they may have much to cheer their faith—but they are cheered with the thought that they are laborers together with God, and may be the honored instruments saving souls. They are not enticed or witchited with "literary work;" their principle "literary work" is the study of God's Word, and the realization of its undying promises. Their boast is not that of authors, ephemeral at best, but of God, with whom righteous shall be in everlasting remembrance.

It is clearly contrary to the implied teachings of the New Testament that the office of the ministry should be set aside, at pleasure as a garment. Such a procedure makes life of it, and casts dishonor upon it.

There are cases when ministers may cease their labors. They may be set aside by blindness, loss of voice, long-continued sickness or accident. These may be considered prudential restraints and intimations, and such, should be heeded. Even Paul and Timothy were forbidden of the Holy Ghost to preach the Word in Asia, but why, is not known. Suffice it to say, this was the Lord's will, so wise and inscrutable purpose. In James' version of the New Testament it is not said, however, that they were directed to take up "literary work," in lieu thereof. Perhaps higher criticism, and modern culture and some hitherto unknown but hidden sin of a new Gospel may explain the matter, the satisfaction of these cleric literary artists.

NAMES APPLIED TO MINISTERS OF THE NEW TESTAMENT.—They are called "ambassadors of Christ," "angels of the Church," "apostles of Jesus Christ," "defenders of the faith," "elders," "evangelists," "fishermen," "laborers with Christ," "men of God," "messengers of the Church," "messengers of the Lord of hosts," "ministers of God," "of the Lord," "of Christ," "of the sanctuary," "of the gospel," "of the word," "of the new Testament," "of the Church," "of righteousness." They are called "overscers," "pastors," "preachers," "preachers of righteousness," "servants of God," "of the Most High," "of Jesus Christ," "of the Church," "shepherds," "soldiers of Christ," "stars," "eyes of God," "of the grace of God," "the mysteries of God," "teachers," "watchmen," "witnesses," "workers together with God," etc.

It needs a Christian to understand that before we label any one as a failure we need to know the reason why he failed. Whether the reason was not because the men by whom he was surrounded rather than his own incapacity. So of religious truth, or a Society professing it.

A Visit to Porto Rico.

(Continued from page 275.)

rst Month 30th.—This afternoon ouring at the penitentiary was held, though somewhat delayed because our inter-
er was tardy. The warden hoped nothing
d be said to antagonize other religions,
and was very kind. It was a study in
an nature to see such a mass of humanity;
rs, yet all having souls possible to be
d at last; and they evidently very much
ociated having a heart message of gospel
preached with Divine authority; telling
e Saviour's love even of sinners; and of
ope of salvation through Him, if we for-
ur sins. The interpreter was J. R.
ls, who has been a missionary at San
an, but is now in the custom house. It
important to try to get some one for such
e who is accustomed to Bible terms,
language of the kingdom," as the sec-
y of the Y. M. C. A. put it this morning.
W. C. A. appeared in supplication, I
all the prisoners kneeled. It was surely
pressive occasion throughout. The great
n doors stood wide open during the meet-
and one of the gates, though another
near the street was closed, and men with
seem to be ever present outside. One
thirteen years old is serving a three years'
nce for manslaughter. They do not seem
actice capital punishment on the island.
ere are so many things here that we don't
in the north. Pumpkins and the like
on trees, as does bread (bread-fruit);
on bushes higher than one's head, goose-
s (in taste) though shaped like tomatoes
small) grow in strings on trees, bushes
em to a tree, and doubtless many things
e neglected to note which were observed
ch as the lumbering pelicans, which we
only between Mayaguez and Aguadilla,
a number of them. The land birds seem
e; I fear they have been killed. The rock
ations, so far as I have observed, are
ly limestone.

uan, Second Month 3d.—It appears
the contagious nature of leprosy is not
eat as is supposed. The man who is in
is he has a family—wife and children—and
to them every week; and a colored woman
leper does the laundry work for the
y.
cean's waves breaking on the rock-
island kept up such a continuous roar
one could not be heard from afar, and
ept on the windward side of the patients,
was also the safer side. Words cannot
re in language too strong what it is to be
er. . . Finally the vital parts are reached
e disease and then comes relief. Is it
a relief? That it might be such was
bject of this visit.

accompanied Dr. Baez and the presiding
r, who with long dusters and rubber shoes
their rounds. It appears that only one
e women's ward could read, a colored
n who had to use crutches. How
e lighted up when she heard that a
l message was likely to be given them.
icism seemed strongly entrenched here,
ver, and most of the women were afraid
"Protestant priest," but they did come
n the porch, and evidently found solace
e words of comfort and cheer which W.

C. A. was favored to present to them, and
were thankful.

The reception at the men's quarters was
quite different, as there seemed no prejudice;
and I know of no better way to express their
appreciation of having the gospel preached
than in comparing them to a nest of hungry
young birds, with gaping mouths, having heard
the flutter of the parent laden with food for
her flock.

The two buildings are perhaps one hundred
and fifty yards apart. When the men were in-
formed of the proposed service there was a
stir. The most apparently helpless man, a
black man, shouted the message with keen
animation, his face lighting up, and with his
mere stumps of fists and bare apologies for
feet, all doubled up, he worked his way over
to the edge of the corridor. The others came
promptly, and it was surely an affecting scene.
W. C. A. had such an encouraging, comforting
message for them; and how happy will it be
if they, poor creatures, may find solace in
their sufferings, and when the time comes to
put away those wretched bodies and be called
on high!

Fourth-day morning we went out to Rio
Piedras to the Normal School of Porto Rico.
There are good reasons for great care being
observed regarding religious instruction in
the public schools, but it does seem a pity
that no Bible reading is allowed. The Super-
intendent, Paul G. Miller, of Wisconsin,
asked us to be present at the afternoon open-
ing. So we visited schools in the normal de-
partment, also in the preparatory school on the
same campus, where the prospective teachers
do teaching work. These and other Porto
Rican youngsters are being treated very dif-
ferently from the practices in use before the
American occupation. Prior to this the chil-
dren studied aloud, expecting the teacher, who
was regarded as a servant, to do their think-
ing for them; and the Alcalde as he went his
rounds largely gauged his teachers by the
racket in the school-rooms, and the instructor
who had a quiet room was in danger of losing
his salary.

At the Normal, noon came soon enough.
We accompanied the principal to the mid-day
meal, the rain pelting our umbrellas, which,
by the way, are most important appendages,
—the natives use them sometimes to keep off
the moonshine. At the opening of the after-
noon session we had an opportunity with the
prospective teachers, and a serious talk with
them regarding their influence in moulding
the character of the children of Porto Rico
later on. It was really a religious meeting,
and I am sure it did not, and will not, hurt
any one.

It is such a pity that so large a percentage
of Americans down here give so little heed
to religion, or to endeavoring to raise the
moral tone among the people. Pleasure and
money seem to be the aim. The almost utter
lack of better feeling among the military
forces, which are more in evidence here than
in any city I ever visited, is indeed sad. Per-
haps the boys are no more to blame than the
brutalizing system under which they have
trained. If one is stirred by the Saviour's
love, he is taunted so cruelly that practically
almost without exception the poor fellows have
led godless lives.

Yesterday afternoon (Second Month 2nd),
we lunched by invitation at Judge McLeary's,
then went out to his plantation on the trolley
line near Rio Piedras. We walked over the
place among the acres of young orange trees
and pineapples, and on avenues of cocoa palms
intersecting at various places. To secure
these the ripe coconuts are buried very
slightly; they sprout in from six to eight
months, then they are planted, nut and all,
where they are to remain, the nut not being
quite hidden. We saw the peons planting
trees; they can't wait until they reach the dor-
mant stage. A group of women were washing
scale insects from the leaves with brushes,
and they receive twenty-five cents per day,
and it is tiresome work. But they seemed
happy, and of course know no other life.

Second-day, Second Month 5th.—The Severn
came in this morning and we are to start
somewhat after four this afternoon. We shall
have plenty of room, as her capacity is one
hundred or more. There seems to be a very
comfortable feeling all round. W. B. H.

Animals' Instinctive Sense of Character.

That celebrated trainer of wild animals,
and manager of a great show for many years,
F. C. Bostock, has written a thrilling book
about animal-training; and he makes this as-
sertion, that the first requisite of the animal-
trainer is good personal habits. "In some
curious, incomprehensible way," he says,
"wild animals know instinctively whether men
are addicted to bad habits. It is one of the
many problems that are beyond human under-
standing. For those who are in the least in-
clined to drink, or live a loose life, the wild
animal has neither fear nor respect. He de-
spises them with all the contempt of his na-
ture, and recognizes neither their authority
nor their superiority. If a man has begun to
take just a little, or deviated somewhat from
the straight road, the animals will discover
it long before his fellow-men."

This is certainly a strange fact. But that
it is beyond human understanding is not so
sure. Bad habits mean lack of self-control
and of strength. The quality in the trainer
which dominates the animal nature within him
is precisely the quality that dominates the
animals he trains. If he yields to the brute
within him, no matter how little, his perfect
poise and mastery are gone, and the keen in-
stinct of the wild beast recognizes it instantly.
Before the slower perceptions of men find
out his loss of dignity and control, the beasts
understand his degradation to their level, and
his life is in danger every moment he is in
their cages.

"Absolute personal integrity" is the first
condition necessary for the successful lion-
tamer. He who rules his own nature, and he
only, can have dominion over the beasts, as
Adam before the fall. Self-mastery is the dis-
tinction between man and the brute. Sin is
not a gain, a strength; it is degrading weak-
ness, always. It is a pity that, while the wild
beast recognizes this fact so surely, we some-
times forget it; and this leaf from the train-
er's experience should help to remind us all.
—Forward.

THOSE who make the religion of Christ their
business, never go into bankruptcy.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 279.)

In the Ninth Month, 1860, Thomas Evans as clerk of the Committee wrote as follows to Abel H. Blackburn and other Friends at Tunesassa—"The attention of the Committee was turned to the propriety of seeing that the natives who can read should be furnished with copies of the Holy Scriptures, and it is probable we shall forward some more copies to you for the purpose. Every family where there are persons who can read, and who would be disposed to make a right use of the Bible we think should have one." He also added the following encouraging and sympathizing words, "We are sensible that many difficulties and discouragements, as well as privations, attend the prosecution of the work in which you are engaged, and that nothing but a lively exercise of spirit can prevent their producing a state of weakness and indifference of mind.

"It was not from any motives of interest that our worthy forefathers engaged in this benevolent work, but from a sense of religious duty, and a measure of that universal love which desires the welfare and happiness of the whole human family. We crave for you, dear friends, the animating and cheering influences of this precious love, which will enliven your spirits and keep them closely engaged in the service before you, make your labor pleasant, draw the minds of the natives more and more to you, as like begets its like, and from day to day yield you the sweet incomes of heavenly peace, while you will have the cheering hope that the blessing of the Lord will crown your diligent and honest efforts for the welfare of these poor and down-trodden people.

"We tenderly sympathize with you and desire to offer you the salutation of our affectionate regard."

In the First Month, 1862, Abel H. and Caroline Blackburn having been released on their own request, left the Institution, and Catharine Lee, Thomazine Valentine, and Catharine Battin (the latter of whom had previously been acceptably engaged there for a time), joined Abner Woolman and his daughter Abigail in the management of the school and care of the children.

Ebenezer Worth and Joseph Elkinton accompanied two of the women Friends above mentioned to Tunesassa, and spent some days in visiting among the Indians in different parts of the Reservation, who treated them with kindness and appeared willing to hear all they had to say to them. These Friends remark in a report of their observations made upon their return home. "The great increase of white people who have settled within the past few years on the Indian lands near the railroad stations is a cause of sorrow and discouragement, as there is reason to fear if a check is not put to it, it may result in the loss of the Allegheny Reservation to the Indians, of the danger of which some of them appear to be in a degree sensible."

In 1863 John Wood, Richard B. Bailey, Samuel Bettle [Jr.], Marmaduke C. Cope, Jacob Edge, Samuel Morris, Aaron Sharpless

and Joseph Scattergood were added to the Committee by the Yearly Meeting.

The following extract from a letter from a young Indian woman who had spent some years at the Boarding School, and had also taught among her people, is interesting as showing the religious experience of the writer. It was addressed to the late Joseph Elkinton: "Old Town, June 6th, 1863.

"I received your letter some time ago. I am glad to hear that you are in your usual health, and also your family. We are also blessed with good health, so that we can be about our work, we are getting along very well. We have a man who does the work on our farm, we are very well satisfied with him.

"I do not wish to be any better off than I am now, for I believe our Heavenly Father is with us. He takes care of us, and gives us everything we need; we have all our bodily wants, and He is very willing to give us our spiritual wants if we ask Him for it. I wish I could say that I desire it more than anything else, that I do really try with full purpose of heart to love Him and to do his holy will at all times.

"But I am afraid I am too forgetful to entertain such thoughts in my heart always; very often I find myself going backward, the adversary gets the advantage of me, and this gives me pain and sorrow, and then I do not feel like praying because I think I break his commandments too often, and that He will not forgive me, but through adorable mercy, these thoughts go away, and I feel willing to pray and ask for forgiveness, through Christ Jesus our Saviour."

In 1864 a tax was levied upon the inhabitants of South Valley Township, Cattaraugus Co., New York, in order to refund money which had been borrowed to pay bounty to soldiers, who had enlisted during the war then just closing. As this was a demand which Friends could not comply with, payment of the tax was refused by Abner Woolman, in whose name the bill was made out, in consequence of which three cows were taken to be sold at public sale.

Joseph Elkinton, Joseph Scattergood and Samuel Morris were then at Tunesassa, upon appointment by the Committee, and apprehending that those persons who might assemble for the purpose of purchasing the cows might not understand why Friends refused to pay the tax, the following statement was prepared, which Abner Woolman read at the time of sale, viz: "This company may be informed that the cows now about to be sold are not the property of Abner Woolman as advertised, but of the Yearly Meeting of the Religious Society of Friends that meets in Philadelphia, on whose account this farm was purchased, and the school established for the benefit of the Indians. The cows have been seized by the collector to pay a tax for the exclusive purpose of raising money to hire soldiers, which the members of the Society of Friends cannot consistently do with their religious principles. They believe the precepts and commands of our Saviour forbid all wars and fightings and they are therefore conscientiously restrained from promoting or conniving at war in any way, and it is for this reason, and this only, that payment of the tax has been refused." Two cows only were sold. They

brought twenty dollars more than the demand. The excess was tendered to Abner Woolman but he refused to receive it.

The Friends above mentioned made a report to the Committee on their visit to Tunesassa, from which the above account is taken, and in which they also made a statement of their observations upon the condition of Indians at that time, which contains some interesting particulars. The following extracts are taken from this report: "On the Allegheny Reservation the white settlers are numerous, and the interest of the public connection with the railroads upon it is great, we cannot expect a diminution of number or the bad influences arising from them. But on the contrary there is a probability that on the northeastern end of the Reservation, and especially around stations and depots of the railroads they continue to increase.

"By the census taken last month by Harlow Hallowell, for the purpose of distributing United States annuity the number of Seneca is 842, viz: 220 men, 230 women, and children. It is estimated there are 150 Catholics residing on the Reservation including them, the whole number is 992, and since 1845 of 209. The number of families is about 180 and it is believed there are at least 300 children of Seneca to go to school."

(To be continued.)

An Appeal to First Principles.

The principal of one of the public schools of Chicago has long been a favorite with pupils because of the whole-hearted manner in which he enters into their school life. Debates, junior city councils, clubs of various kinds bring them into intimate relations with him and add interest to their studies. During the early days of the war between Russia and Japan it was suggested that each power should arm privateers and send them out to destroy the other's commerce. The principal, while discussing news of the day with his eighteenth boys, brought up the question of privateers, and said, "Shouldn't we stop it?" demanded an answer in a front seat.

"Why?" asked the principal.

"Because it would not be right."

"Why would it not?"

"Debate! Debate!" came a cry from the quarters. The principal smiled and acquiesced, and was at once chosen first speaker for the affirmative. The boy who raised the question was selected to defend the negative.

The principal is a large and pompous man, but has a great and saving grace of good humor. Standing before the roomful of children, he leaned forward, placed his hand on the top of a desk and began, impressively, to deliver his argument.

He based it chiefly on history. How much of the history of war and of privateering brought the boys down to the Revolution of the War of 1812, went into the story of Alabama and the Florida, and assured the pupils that when two nations were at war each of them was justified in taking whatever means it could to injure the other. They were manifestly impressed. Their national spirit was roused. They applauded enthusiastically.

When the boy rose to reply. He was not a bad lad in his studies, but, as the issue developed, he had convictions for which he was afraid to argue. Unconsciously imitating his principal, he leaned forward upon his desk and began impressively.

"Children," he said, "how many of you go to church and Sunday school?" There was an immediate and general uplift of hands.

"How many of you have been taught the commandments?" Every hand remained raised.

"How many of you remember that one of ten commandments is, 'Thou shalt not kill'?"

"Every one remembered it."

"How many of you remember that another commandment is, 'Thou shalt not kill'?"

"At, too, was generally known. 'Children,' said the youngster, as if he were an old man addressing them, 'the business of a privateer is killing and stealing. It does not say, 'Thou shalt not kill except me of war.' It does not say, 'Thou shalt not steal unless you are a privateer.' It says, 'Thou shalt not kill or steal at any time. It is no question of right or wrong to be decided here. You all know that. It does not matter whether one is a privateer or a regular soldier. His business, when it comes to killing or stealing, is wrong, and the Bible says so.'"

"Set down, and the vote was taken. It was overwhelmingly in his favor. The principal to his feet and smiled. 'Boys,' he said, 'I am proud of your decision. The ten commandments are not deceptive.'—*Youth's Companion*.

FOR "THE FRIEND."

A Neglected Duty.

There is a duty now becoming much needed, of calling on our neighbors, especially near ones. A very common excuse is that we are too busy; but if we have health and strength, we can spend a few minutes, and not as has become so common among us, that they are sick. Very often a call is more needed at other times than in times of sickness. I believe that we should look after our neighbors, and also those that are not of our party. There are those among us who are alone on account of a loved one having been taken from them, and others who feel left alone in the world. The lack of this has caused many a heartache, and is as a stumbling-block. John Estau's example would be good for us to follow, that of being helpful to the poor and neglected, and also fulfilling the second commandment of Christ to them, viz: to love our neighbors as ourselves.

Z.

ONEA, Ohio, Third Month 6th, 1904.

THE FAITHFUL WITNESS.—When the Sunlightousness makes daylight in the soul, judgments which it makes of what is said to it are clear and correct. It sees the true nature of things, and into the character of all temptations, and does not let the evil for good, or bitter for sweet, be detected.

Science and Industry.

Autumn leaves containing sugar, such as the maples, sumacs, gums, etc., easily oxidize, and thus form the rich reds, purples and violets so beautiful to the eye. That is why these, especially the hard maples, give the most beautiful autumn leaves. Autumnal oak leaves do not attract admiration because they contain much tannin.

BRAN WATER.—A subscriber desires us to publish the following for the good of many.—

Overworked women who have the "nerves" should drink bran water between meals instead of tea, and instead of eating factory made biscuits or crackers or white bread and butter or "anything that is handy," when they feel faint.

The phosphates in the bran will develop a steadiness of nerve that will enable them to work out their life in such a way as to make overwork no longer necessary.

Bring three pints of water to a boil. Add a coffee cupful of bran—just ordinary bran such as the horses eat. Have the water actually boiling when the bran is put in and let it boil without a cover until the bran no longer floats on top of the water. Shaking the saucepan helps to settle it. Cover and boil slowly for ten minutes. Strain into a pitcher. Let it stand and settle for several hours and then pour off the top and drink it. It is best to repeat it if convenient. Drink two or three cupfuls a day.

Bran water does not taste particularly good, but it is not really bad either, and in this age of white flour it is just what every system needs.—*Maxwell's Talisman*.

"I SAW that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased. There was a care on my mind, so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd."—*John Woolman*.

"How dare I read Washington's campaigns," wrote one, "when I have not answered the letters of my own correspondents?" Self-culture is gained first by fulfilling scrupulously every daily obligation of duty, and next by study and thought. To reverse this order is not to be cultured, but only varnished with a selfish and surface knowledge. Culture means sincerity and completeness, and the young man or woman who neglects common daily duties will never win.—*Forward*.

Items Concerning the Society.

Anna B. Thomas is engaged in preparing a biography of her late husband, Richard H. Thomas, of Baltimore.

The death of John Wilhelm Rowntree, of York, England, on the 9th instant, of pneumonia, four days after he had arrived in this country, is a loss keenly felt in his own Yearly Meeting, where he was one of the most prominent and representative members, and by many who have highly appreciated him in this country. He had paid other visits to America, where he was widely known for scholarly attainments, and a deep interest in religions and

social problems. He has of late been engaged on an extensive historical work, dealing with the development of Quakerism and its relation to the religious movements of the nineteenth century. For a young man of great wealth, talent, and university culture to come up from the state of an agnostic and espouse the cause of Christ, holding all things that were gain to him, "but as loss for Christ," denotes a genuine work of Divine grace submitted to as in such a quarter it is not usual to expect. Service not cut off, but transferred to larger development, seems the providence to be acknowledged under such disappointments of large expectations on earth.

Notes in General.

Lady Wimborne, wife of the millionaire iron master, has opened a book store in London, to meet the demand for "sound religious literature by society people."

Washington Gladden says: "Let us stop preaching about the gospel and begin to preach the gospel. Whether we are new theology men or old theology men let us send our unbeliefs to the rear."

"The religious revival," the *Outlook* declares, "which would make Christian morality luminous must at the same time split asunder the cave of moral barbarism, in whose darkness, mistaking respectability for morality, enormous evils flourish within hearing of church anthems."

"Ask the wine merchants and the grocery-men," says the pastoral letter of the bishop of New Jersey, "to whose houses they carry spirituous liquors, and they will tell you to the homes of the rich and exclusive social set." But now that liquor merchants can carry the means of indulgence to the homes of our citizens under cover of their dry-goods delivery wagons, the domain of the private saloon in the home is spreading.

Extraordinary scenes were witnessed at Liverpool in connection with the annual Church of England Congress.

As a procession of bishops and clergy neared the Cathedral there were shouts from the great crowds in the streets of "Down with Popery." "Oh, for another Luther."

When the venerable Archbishop of York appeared, his silver cross of office held up before him, the crowd hooted and shrieked, "Traitors." "It is Popery in the streets." "Send them all to Rome."

Amid a storm of hissing and shouting the Archbishop passed into the Cathedral, unmoved by the uproar.

COURAGE IN WAR.—In the great naval battles that have occurred in the east, as in the great land battles, no doubt the Russians did game. So did the Japanese, so do the common soldiers and sailors of the most civilized peoples and of many semi-civilized and many barbarian peoples. No people in the world meet death with more nonchalance, or more grim stoicism, than the Turks or our North American Indians. To die recklessly in battle is a common trait, and argues no special nobility of character. Least of all does it give any indication of the righteousness of a cause, or possession of the traits that make for the glory of a nation in peace. To have a buldog's fearless pugnacity does not demonstrate the possession of Christian, or even of moral, virtues. Bad men have it in common with the best men.—*Boston Herald*.

A writer to the *Evening Telegraph* wants a true revival. Why, for instance, says he, should business men who snatch a half hour at noonday to hear some prominent speaker, be compelled to

listen to two or three long-drawn out solos by some who think they have a gift for song? What business men desire to hear is something that was promised to them, and not be compelled to wait thirty or forty minutes listening to solos and tedious announcements. Neither do they want any baby talk. Less than a week ago at a special service several hundred adults listened to an appeal which affected many hearts, but they were not allowed to leave until ten minutes or more had been wasted by another speaker who tried to be funny in his baby talk, which completely destroyed the impression made by the previous speaker. Avoid everything likely to divert the attention from the real work of the Christian teacher, and there will soon be a revival of religion.

Cornelius H. Patton, secretary of the home department of the American Board of Commissioners for Foreign Missions, has made an investigation of the conditions under which the foreign missionaries of the board have been converted, asking two questions:

When and where were you hopefully converted? Was it in a revival of religion?

His replies show that between 1885 and 1895, 103 missionaries stated that they were converted in revivals, while 210, more than double that number, stated that the Christian life began unconsciously. In the next decade (1895 to 1905) 67 confessed a revival origin of their religious life, while 187 said otherwise. For the past twenty years, then, out of 567 appointments, 170 were converted in revivals and 397 not in revivals.

"We have come almost to expect," says Secretary Patton, "that candidates to-day will say: 'I do not know when I became a Christian.' The contrast of these figures with those for the first twenty years of the board is instructive. Up to 1836, of the ninety-seven missionaries whose life memoranda we have, fifty-five were converted in a revival, and thirty-eight not in a revival. These figures, limited as they are, are said to plainly indicate that the nurture idea of the Christian life is gaining ground steadily. The fact that these persons are foreign missionaries, and hence have stood the test of the most exacting demands for Christian consecration and character gives additional weight to the conclusions."

SUMMARY OF EVENTS.

UNITED STATES.—In his recent inaugural address President Roosevelt said: "Much has been given to us, and much will rightfully be expected from us. We have duties to others and duties to ourselves, and we can shrink neither. We have become a great nation, forced by the fact of its greatness into relations with the other nations, and we must behave as becomes a people with such responsibilities. Toward all the other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words but in our deeds that we are earnestly desirous of securing their good will by acting toward them with spirit, justice and generous recognition of their rights. But justice and generosity in a nation, as in an individual, count most when shown not by the weak but by the strong. While ever careful to refrain from wrongdoing others, we must be no less insistent that we are not wronged ourselves."

The members of President Roosevelt's Cabinet are the same as during the administration of his predecessor, the Postmaster-General, who is now Geo. B. Cortelyou.

The President has sent to the special session of the Senate, now convened, the proposed treaty with San Domingo, which referred it to its Committee on Foreign Affairs, which, it is said, has amended the proposed treaty, striking out all declarations of general policy and all unnecessary provisions of a minute legal character and entanglements. Thus amended, it is said, the treaty is a simple agreement on the part of the United States, at the request of San Domingo, to aid that country in the adjustment of its foreign indebtedness. The debts of San Domingo are said to be about \$25,000,000.

By a unanimous vote the Senate of California has passed a concurrent resolution requesting and directing California's Senators and Representatives in Congress to call the attention of President Roosevelt and the Department of State to the menace of Japanese immigration. The res-

olution urges immediate action by treaty or otherwise, to limit further immigration of Japanese into the United States.

Governor Hanley, of Indiana, has signed an Anti-Cigarette bill, which prohibits any person by himself, clerk, servant, employer or agent, directly or indirectly, to manufacture, sell, exchange, barter, dispose of or give away, or keep for sale, any cigarettes, cigarette-paper or cigarette-wrappers, or any paper made or prepared for the purpose of being filled with tobacco for smoking, or to keep or own or be in any way concerned, engaged or employed in the manufacture or keeping any cigarettes, cigarette-paper or wrappers. For the first offense a fine not exceeding \$50 may be imposed, and for a second offense a fine not exceeding \$500, or a jail sentence of six months. It is to go into effect Sixth Month last.

A strike of employees upon the rapid transit system in New York City began on the 7th inst., by which great interruption to travel and annoyance resulted to a million or more people dependent upon that system for transportation to and from their business. The strike lasted but a few days, and was overruled by the national organization of the Brotherhood of Engineers, which has also shown disapprobation of the course of the strikers by depriving it of its charter. The number of the men formerly employed have failed in securing their late positions.

Dr. Leonard Pearson, State Veterinarian in Pennsylvania, has announced that a method of vaccinating cattle against tuberculosis has been carried out successfully for the first time in this State since the war, last two weeks. He said: "We have experimented with one hundred cows on one Delaware County farm. The results of our experiments show that by repeated operations cattle can be so highly vaccinated that danger of disease is virtually out of the question. Now we feel we are ready to begin to vaccinate animals on farms, and are confident the disease has been prevented at a comparatively small cost." A telegram from Washington says: The Court of Appeals of the District of Columbia has decided that a Porto Rican in this country possesses the necessary qualifications as to citizenship under the civil service regulations to make him eligible for employment in the Government service.

The Osage Indians, who number about 1800 persons, have on deposit with the National Government nearly \$9,000,000, the proceeds of land sold. The income from this money at 5 per cent. is \$450,000 a year. They still own over 1,500,000 acres of land, or nearly 1000 acres each, which is valued at \$20 an acre. Lately valuable oil deposits have been discovered on the lands from the estate of Dr. A. A. Commey of England, where it was successfully used by him for private observation.

The Senate of the State of Delaware has abolished the pillory by a vote of 14 to 2. The pillory was inherited by the American Colonies from England, which abolished the institution in 1837. It has been in use in Delaware since 1717. In urging the abandonment of this form of punishment, one of the Senators branded it as a relic of barbarism.

The astronomical observatory at Harvard is mounting a sixty-inch telescope on the east side of Observatory Hill. When it is completely fitted up it is said it will be the largest telescope of its kind in actual use in all the world. The observatory was purchased from the estate of Dr. A. A. Commey of England, where it was successfully used by him for private observation.

The effort to check the operations of the Standard Oil Company in unfairly competing with other oil product companies made in various States has been begun in Cleveland, Ohio, where the Standard Oil Company has been questioned to examine into the conditions in that State, where the independent claim they are hampered in all efforts to compete with the Standard Oil Company, and that a serious situation confronts the producers who will not come to the terms of the trust.

Russian troops are expected to be that an enormous impetus has been given to the reform movement, but the immediate result chiefly dreaded is the effect on internal disorders, not only in the capital, but also, since St. Petersburg is not Russia, upon the millions of peasants in the vast agricultural regions, among whom the spirit of revolt has been kindled and carried to the point of rebellion.

The number of Russian troops in the neighborhood of Mukden is said to have been 225,000, and of Japanese 400,000. These were engaged in furious fighting, more or less continuously for seventeen days, which has resulted in the retreat of the Russians from Mukden, which they had occupied by the Japanese. The latter extended their line of attack and surround the city from all sides, and in their retreat to the northward, they are pursued by the Japanese. Statements indicate that probably 90,000 men in the two armies have fallen. A

despatch says: In spite of the signal defeat of Russian armies at Mukden there is no disposition to take peace. The Government stands committed for war the people have not yet found the voice to back them by the Tsar's rescript. It is stated on reliable authority that Japan twice has approached Russia through informal channels on the subject of peace negotiations but in each case the proposal failed.

According to the Ontario mining bureau the past of the Province of Ontario are not excelled in extent any country in the world, and are of sufficient quality to supply the basis of a large fuel supply. Also that fifty-fourth of James Bay post covers the land for hundreds of thousands of square miles and stretches westward to Hudson Bay.

A despatch from London of the 9th says: "Benckendorff, the Russian Ambassador to Great Britain, has just arrived at the Foreign Secretary Lansdowne's settlement of the North Sea claims, and the incident thus closed."

A despatch of the 9th from Calcutta states that deaths from the plague last week numbered 31. Statistics show that the deaths from bubonic plague in India within a few years reach nearly 3,000,000. In 1903 the mortality in India from the plague alone was 850,000. The infection recently spread to Bombay where it is making rapid strides. The Indian Government is making every effort to eradicate it, death by fire whole sections of towns and segregating the inhabitants.

It is stated that the great coal fields of China is a belt 400,000 square miles—twice the area of France—more than seventy times the aggregate extent of all coal fields of Britain. The German geologist, Baron Richthofen, reported many years ago that both Uralian and bituminous varieties were equal to the product in Europe.

It is stated that President Castro of Venezuela has issued a charter, granting important concessions to the coal miners and Irish to settle in the tract of land, which contains 76,000 square miles, and it is said to be covered with forests of mahogany and rubber trees; the minerals consisting of anthracite coal and gold.

NOTICES.

Wanted.—Mother's help, to assist with care of infant. Address, D. J.,

Office of The Friend.

Received from David Britton, Penna., \$2 for no. 75; for Margaret W. Melross and Thomas Melross, land, 10s each to No. 35, volume 79.

Tract Association of Friends.—The annual meeting of the Association will be held in the Committee of Arch Street Meeting-house, on Fourth-day evening of 29th inst., at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the Managers will be read. All are invited to attend.

HENRY B. ABBOTT, G.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M., 2.48 and 4.32 P. M. Other trains meet when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, call West Chester, Phone 1144. EDWARD G. SMEDLEY, Secy.

DIED, at his home "Oaklands," Oaklyn, New Jersey, on the 23rd inst., WILLIAM BETTLE, in the seventh year of his age. A member of Haddon Monthly Meeting of Friends. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, having been that receiveth it."

He was in Pasadena, California, on the morning of 30th of First Mo., 1905, at the home of her son, J. W. Patterson, ASENATH H. EDGERTON, in the second year of her age. A beloved elder and member of Pasadena Monthly Meeting of Friends. A sympathizer and compassionate friend to all who came under her notice, especially such as were in distress. She was a kind, true and faithful in all her relations of life—manifesting, through a long and illness, remarkable patience and resignation to the will of God. Will frequently say: "Not my will but thine be done." On the morning of the 25th, she quoted in a clear audible voice, the language of the Psalmist: "I have said that thou art my lord, and thou art my son, O Lord visit him." The last words that were spoken: "Mark the perfect man and behold the light for the end of that man is peace."

THE FRIEND.

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Composure.

While a man is reposing his confidence in the Lord he is in a state of repose indeed. This is not mean that his industry ceases, or his exertion is not strenuous. But it is that his industry and his exertion are the more effective because they move on a state of repose. The more critical the emergency, the more is this confident repose the Almighty needed, a grace which we cannot compose. It may look like indifference, it may be thought to be insensibility, in its supreme calmness is the highest quality of faith. He that believeth doth not grow hasty, and so he makes more speed.

The basis of peace is trust. The secret of being kept in perfect peace is a mind stayed on God. But the mind does not love to stay on God unless it is reconciled to Him. A sense of reconciliation between the soul and God is essential, not reconciliation. To have guilt is to be ill at ease in our Father's society. Communion is impossible under a sense of sin. The manifestation of Himself as "God with us," bearing our sins and tasting the wages of sin, unto the extreme in death, overcomes the repenting soul in a sense of his love, and reconciles us unto Him who so loved us and who more saves us by his life. Estrangement is then gone, a drawing close to Him in His place. The mind loves to be stayed on Him; where the Treasure is there will our hearts be also, and abiding there will be kept in perfect peace. This state is the Christian's rest—the repose and composure in God to which all sabbath days were made to point.

To borrow trouble from the future is not to know it from our Heavenly Father—there is no such borrowing from the morrow is regarded as not of faith. But to borrow comfort for the future is hope, springing from confidence that He doeth all things well; and we

are saved by hope, which is a waiting on the Lord for things not seen as yet, because we are saved by faith which is a reliance on and compliance with the Witness for truth, "the evidence of things not seen." Both hope and faith repose on the unseen as true, because told by the Word. "There shall be an accomplishing of that which hath been told her of the Lord." Faith comes by hearing the inspeaking Word of God.

This steadiness of mind because of rightly placed trust is not for composure merely as a spiritual accomplishment, but for efficiency. The light of grace is not to be placed under a bed comfortably to be slept over, but mounted at-top of the framework of all our talents, to give light to all within the circle of its shining. The best things are to be done in the composed and trustful way, in the healthy and not the violent way, in a contented and not spasmodic way. Patient continuance in well doing reaps "glory, honor and immortality," while those who jeer the steadfastness of trust as a slow coach will dash themselves past on their automobiles, soon to be found by the wayside, out of gear and demoralized. Reposeful industry outlives bustle, and outstrips it in the long run. What better off than idleness is the go-fast that so soon is stuck fast? Let our speed come up to the limit of that God-speed which will not tear the engine, but abides "diligent in business, fervent in spirit, serving the Lord."

Selected for "THE FRIEND."

William Wilberforce.

William Wilberforce was the son of a wealthy merchant of Hull, and was scarcely more than of age when he was elected member of Parliament for that town. But he was not long to occupy this station, for a higher awaited him. Immediately after the Hull election, he attended the county election of York; where, to the vast assembly collected in the castle yard, he made a speech on the popular question of the day—Fox's India bill. His eloquence, especially in the earlier stages of his course, was, as I understand, of a most animated and diversified character; and his voice sonorous and mellifluous. The speech produced an almost magical effect on the assembled multitude; and under strong and apparently unanimous impulse they cried out: "We will have the little man for our member." In short, though without pretensions from family or fortune to the honor of representing that vast county, he was elected by acclamation.

Wilberforce was now one of the most popular of men. His fine talents, his amiability, his wit, his gaiety, adapted him for the highest worldly circles in the county. Happily, however, that Heavenly Father, whom his pious parents had taught him to love in early life, was preparing for him better things than the blandishments of the world, even things that accompany salvation. Not long after his election he was traveling through France, in order to visit a sick relation at Nice, in company with his friend, Isaac Milner, afterwards Dean of Carlisle, a person somewhat older and more serious than himself. In the course of their journey the conversation turned to a clergyman in Yorkshire, who, having been impressed with evangelical views, was remarkably devoted to his parochial duties.

Wilberforce said: "That man carries things a great deal too far in my opinion." Milner replied: "Do you think so? I conceive that if you tried him by the standard presented to us in the New Testament you would change that opinion." Important, indeed, were the results of this conversation. The two friends read the whole of the New Testament together as they journeyed toward Nice; and this perusal was so blessed to Wilberforce that he became a new man. His opinions and feelings underwent a rapid revolution. He found himself to be a sinner, and rejoiced in the discovery of his Saviour. He renounced the world, and devoted himself to the fear and service of Almighty God.

When he arrived at Nice he found in the chamber of his sick relative a copy of "Dodridge's Rise and Progress of Religion in the Soul." This useful manual of religious experience he read with great eagerness, and it appears to have been the means of confirming his change of view. The news now flew into Yorkshire that their popular young member was gone mad. Wilberforce followed the report in *propria persona*; threw himself with noble boldness amongst his friends and supporters, plainly told them of his change of sentiment; and with good reason (it may be presumed), adopted the words of a yet more eminent convert, "I am not mad, most noble Festus—I speak the words of truth and soberness."

From that time his influence in the county was constantly extending; and many years after a contested election took place between Col. Lascelles and Lord Milton. He polled almost double the number of the votes of either of the other candidates; and a voluntary subscription flowed in of about £40,000 to defray his expenses. A great part of this money was returned. Wilberforce voluntarily retired from the representation of the county, feeling the weight of business too great for his health, though he labored in the anti-slavery work until near the close of his life.

FOR "THE FRIEND."

Items from "The Converted Catholic."

In the extreme northern part of the presidency of Guatemala, very near to the border-line of Campeche, is the strongly Roman Catholic town of San Martin. In a recent letter received from one who is spoken of as "Brother A. E. Bishop, an earnest and devoted servant of Jesus Christ," laboring in that land, an account is given of the way in which the light of the Gospel is said to have first reached San Martin. It happened, about five years ago, that a man by the name of Elias received a tract entitled "Thirty Reasons why Rome is not the true Church." Unable to read it, he took it to his brother, and when he heard through him what the tract had to say, the "Reasons" adduced took such strong hold upon his mind that he went off into the timber, far from any human being, and falling upon his knees, pleadingly cried to the great God that if the statements in the tract were true, he might be favored to know it. He then communicated with his sisters, and a great desire took possession of them all to have a Bible. But the priest, to whom they confided their longing, told them that even a look at a Bible would be worth a thousand dollars. They were poor and how could they ever obtain the coveted book. Six months later, a colporteur, having slept one night just outside of San Martin, resumed his pack in the early morning following, and, entering the town, wandered through it until he reached its opposite side. Here he came to the home of the Elias family, who, filled with joy and gratitude that they could purchase a Bible for so small a sum as a single dollar (worth less than half that much in American money), eagerly bought a copy, and prized it accordingly.

The same Brother Bishop narrates in his letter a further interesting circumstance. He was forty-two miles from San Martin when he was impressed to return home rather suddenly, accomplishing the journey in the course of the day, though he had to travel along bad mountain roads made doubly difficult by great wash-outs. "That morning," he says, "one of our most faithful believers, an employee of the electric light company for fourteen years, while fixing a live wire, a block from our home, suddenly received the whole current. A cry, a moment of suspension in the air, and he fell, crushing his skull. For nearly fifty years he had lived in the darkness of sin and Romanism, spending his wages on periodical Sunday sprees, but the last five years were years of joy, peace and victory. No home nor life in Guatemala showed a more marked change than his. Large numbers of people attended his funeral next morning, many of them hearing then for the first time in their lives the Gospel of grace that saves both from the guilt and power of sin. His employers testified that they had no other man in whom they placed such implicit confidence. In his testimony he would frequently say, 'Where would I be to-day if the Gospel had not come into my life?'"

The Roman Catholic tenet concerning substantiation—the full and absolute presence of Christ's body in the so-called "holy wafer" of the sacrificial mass—would appear to be held in all its grossness by adherents of the Papacy

of this day, the same as it was in the days of Tetzel and Thomas Aquinas. Thus, at the consecration lately of a new bishop, in New Hampshire, the officiating priest, a Jesuit, and the head of the largest Roman Catholic college in New England, declared in "a great sermon," that "when, officiating at mass, a priest or bishop utters the words 'This is my body,' instantly there is no longer any bread, but the God of heaven and earth, the Judge of the living and the dead, He who in the hollow of His hand holds and poises the universe, is resting in the hands of His priest." In the same sermon this Jesuit said, that "rich and poor, learned and unlearned, must submit to the priest's judgment and sentence, and that judgment is ratified in heaven, sins are blotted out, the man by the power given to the priest, is received back into God's favor." "It is such teaching in the Roman Catholic Church," is the apt comment of the *Converted Catholic*, "that has made infidels, atheists and anarchists of intelligent, strong-minded men in European countries; and if Christ be not lifted up before the Roman Catholics in this country, and His gospel of salvation be preached to them, they will likewise become irreligious."

The "Loß von Rom" (Away from Rome) movement, in several provinces of Austria, notably in Bohemia, Moravia, Styria, Salzburg and the Tyrol, appears to be still making some progress, though not so markedly as two or three years ago. During the last five years, it is stated that fully forty-five thousand Roman Catholics have declared their change of faith to various forms of Protestantism, in which may be included the old Catholic dissent and separation. Much aid has been extended the movement by the Evangelisches Bund, a vigorous Protestant society of Germany, yet (it is stated) a decree of Emperor William, through the Prussian Minister of Public Worship, forbids the appropriation of any funds of the State Church of Prussia for such purpose. In essaying to contract this trend away from Rome, some of the Romanist ecclesiastics, and the papers which they influence, have gone beyond the mark of just and judicious defence, and will probably have endangered their own cause. Thus, the most influential Catholic paper of Bohemia, having arranged from Luther's works certain passages taken away from their context, makes the great Reformer appear as a drunkard and a libertine, and the Protestant faith to be not at all the faith of Jesus.

In the latter part of this month's issue of the *Converted Catholic*, is a letter, one of a series, addressed by its editor, James A. O'Connor, to Cardinal Gibbons, of Baltimore. Pastor O'Connor recalls the fact that, some years ago, a student of St. Mary's Roman Catholic Seminary in that city (the same institution, as it happened, in which both O'Connor and Gibbons had received their theological training), renounced the Church of Rome, and witnessing a change of heart—partly through the instrumentality of James A. O'Connor—united with the Methodists. The letter which this seminarian, J. W. Holmes, addressed to the priests in control of the institution, explanatory of his reasons for leaving it, is given. Following is an extract, declaring against the unscriptural inculcation of Mariolatry:

"My knowledge of the practices of Church had been derived wholly from the logical writings of the Fathers. With however, I learned very soon that the practical working of the Church is different from what I had supposed. I learned that the Virgin Mary alone is invoked, together with Jesus, and that our dear risen Saviour is not proached in prayer. Not one prayer had I heard addressed to Christ. Yet, are we directed to do so in God's Word—Heb. 14-16?"

"Nowhere in the Bible are we directed to pray to the mother of Jesus, and I can longer continue to do so. She occupies the Roman Catholic Church, the place which God has given to his Son Jesus Christ. Christ alone is Mediator between the Father and man. 'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he will propitiate for our sins,' etc. But all taught us to go to Mary and gain her intercession with her Son. This is unfounded Scripture, and is directly opposed to the words of Jesus [unto ye who labor and are laden, and I will give you rest]—Matt. 11. In the seminary, however, every one is to have a 'spiritual director' to guide him in advice and counsel. God says: 'If any one lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and he shall be given him.' Through our risen Saviour we have access to God, who offers Himself as the 'spiritual director' to all men. 'But,' I am told, 'you have no right to interpret Scripture for yourself.' This is an invention of man inspired by Satan. He gave all men a free will, intelligence and a desire to arrive at truth. Chains may be put on the limbs, may deprive the hands of their action, but, thanks be to God, no chains can restrict the operations of the mind. Man is and will no longer submit to be influenced by any inventions of man in religious matters." J. W.

THE BOY IN SCHOOL.—If I were asked to state in a single word the secret of a good state for a boy in school, I should say without the slightest hesitation that such a secret lies in the word "honesty." A narrow definition of that word proposes that an "honest person" is not a thief, that he does not steal the personal possessions of some one else; but a truer definition includes all that we mean by "truthful," "upright," "diligent," and many other like words. An honest boy will not attempt self-deception that accompanies bad habits; the deception of fellow-students or teachers that accompanies open sin; he will be straightforward, earnest, manly; he will exhibit some fine qualities of human life which even adults admire; he will please God. To grow in the grace of honesty means the development of character that is great and good. I commend to every schoolboy that he be honest under all circumstances and in view of any consequences.—Eugene Allen Noble, in *Christian Advocate*.

MEN remain the same slaves they have always been, and always will be, while they continue to be guided, not by religious consciousness, but by passions, theories, and extraneous influences.—Tolstoi.

A Visit to Porto Rico.

(Continued from page 285.)

San Juan, Second Mo. 4th, 1905.—Second-day we had a meeting with about six hundred in the penitentiary, some two hundred of whom are in for killing. Amongst them, I had all together, were a few boys, one thirteen years old, for manslaughter. I had good interpreter. The forgiveness and love of God in Christ, dependent upon repentance, and forsaking our sins was depicted. During speaking the passage was produced about forgiveness of the sinning woman, who loved much. This seemed to affect the women a great deal. When they were told that God was everywhere, and in their own hearts, and that they could pray to Him, and they were asked to engage in silent prayer. It was a solemn scene. Then at the close of the meeting, when I knelt in prayer, they all likewise; and then the silence, awe, and accompanying evidences of contrition, all showed that the promised visitation of the Holy Spirit was indeed in our midst. What privilege to be able to preach glad tidings to sinners. To show them that Christ is a Saviour for those who listen to his voice, and obey it! And that his blood was shed, not for the righteous so much as for sinners!

Third-day we went to the Lepers' Island the entrance to the San Juan bay. I could feel clear of this locality without making effort, so we secured the necessary permission from the Insular superintendent of charities, who introduced us to the Doctor. We went out in a sail-boat with him. He had his assistant made some provision for protection, as they had to walk amongst the lepers. But we were careful simply to keep away from doors, principally on the ground, and the windward side of them, as much as practicable. We had an excellent interpreter. The island has two good sized houses, for men and women. The outlook seaward, and across to San Juan in the distance, is beautiful. But the poor lepers! It was the most sorrowful sight I ever witnessed. I dare not dwell here of their appearance—sightless, speechless, eaten up, as many of them were. I wonder why such suffering should be permitted to exist. They spend much of their time in crying, we are told, partly from disfigurement, partly for their absent families and friends.

It would have rejoiced your hearts to see our gladness when told a minister wanted to speak to them. Only once in a few years do priests go to see them. They called out with delight, and eagerly gathered as quickly their afflictions permitted. Then they were told of God's love, how they could have his companionship, how then He could prepare a home for Heaven, where they might see loved ones, and where sickness never comes. They were thirsty for the Gospel, and I was almost broken down myself, on concluding. They lived unexpectedly alive to spiritual thought, given in simple language, and exhibited such tenderness. When we parted, they, with many smiles and gesticulations expressed their gratitude. Our kind interpreter was also much affected, remarking as we left, "This is an act of mercy." And the doctor, who apparently had not cared much to listen to me,

said, "After all, religion is a great consolation."

On leaving, we all felt that it was a deep blessing to be made a means of comforting those who are in trouble.

The next Fourth-day, we passed much of the time in the Insular Normal School. We had considerable work there, a special opportunity being granted us. The responsibility connected with the calling of instructors as applied to moral and religious conditions, was largely our concern.

Fifth-day was spent a good deal in the Naval Hospital, talking to the sick boys, etc.

Sixth-day, we had a meeting for the American colony, but it was rainy, and a small meeting resulted. A good part of this day, also Seventh-day, A. M., was devoted to conversations with people who desired more knowledge regarding religious matters, or whom we wanted to see, because of their courtesy in aiding us in the past few weeks.

We have had a busy week and this afternoon, concluding it by going out to Judge MacLeary's farm, looking at orange tree groves and sitting on his porch. The country air and relaxation gave us a grand rest. It is also a relief to think our labors are almost concluded here, and seem to have been so blessed to many. I know it all is of God, and give Him all the praise.

First-day, Second Month 5th.—We expect to go to the Naval Hospital for a meeting, while Second-day must be devoted to urging the early construction of a reformatory for boys, instead of putting them in jails with old criminals. To do this, we hope to see the Governor and others in authority.

Then Second-day, P. M. to Bardadoes.

6th.—Yesterday we had a meeting at the Naval Hospital. I had been amongst the boys quite a little in regular personal work; and they were very kind to attend the meeting. Those that could get about, came into the hall between the two wards, and were very attentive, as were also the poor fellows on their cots in the wards. We spoke up loudly so all could hear. We had a season for a Bible reading, and a good many of them had not heard it read for months or years. Then I spoke, and it was the same old and glad theme of the love of Christ, and the forgiveness for those who repent and amend their lives. We had a tendering time—how the Holy Spirit has wonderfully reached our meetings on this island! To-day called on the Governor, etc., in reference to a reformatory for boys.

I wish I could detail our personal experiences as we have gone along. There has been fruit through these labors, and seed has been sown; for this we thank our Father in Heaven.

(To be continued.)

"MANY times hath my soul bowed in a humble thankfulness to the Lord, that He did not choose any of the wise and learned of this world to be the first messenger in our age of his blessed truth to men; but that he took one that was not of high degree or elegant speech, or learned after the way of this world."—*William Penn's Preface to G. Fox's Journal.*

"A HEART that fears God cares not for the threats of the world."

A Testimony of Thaxted Monthly Meeting, Concerning Priscilla Green, a Minister, Deceased.

We think it right to preserve a brief record of the devoted life of our late beloved friend Priscilla Green, and of her work in the ministry of the Gospel, with the desire that it may animate and encourage others to yield their hearts to the same loving Lord, by whose grace she was what she was, and thus to bring forth much fruit to his praise.

Priscilla Green was the third daughter of our late friends Joseph Markes and Mercy Green, and was born at Saffron Walden in the year 1802. Her parents were earnestly concerned to train up their children in the right way of the Lord; and her mind, yielding to the convictions of the Holy Spirit, was early given up to her Saviour, and her subsequent course was one of remarkable dedication to his service. Frail and delicate from her childhood, she knew much of physical infirmity, and we believe that she learnt many lessons in this school of suffering, which fitted her, in her frequent loving visits to her friends, to enter into deep feeling with them, and to evince her earnest concern for their present and eternal well being.

For several years before she first spoke in the ministry she felt that such a service would be required of her, and great were her searchings of heart in connection with so solemn an engagement, desiring, on the one hand, not to be unfaithful to the call of her Lord, and, on the other, not to move before her Guide. Several memoranda made during this period strikingly evince her earnest concern on these points. One of these is as follows:

1832, Third Month 4th. "I have passed through another severe conflict at meeting this morning, and felt consequently depressed since. I think I am preserved from much reasoning on the subject; but such a fear attends lest I should move before the right time, and thereby bring reproach on the precious cause; also lest I should be depriving myself of the sweet reward of peace, by too long withholding, that I truly go bowed down. Still it is a mercy to be permitted to lie low before Him, to wait his direction, and to be made sensible that of ourselves we can do nothing. Oh! may I endeavor to hope that a way will yet be made through these conflicts of soul, acceptably to offer a prepared sacrifice, and that the Good Shepherd will continue to lead about and instruct, though it remain to be in paths I have not known. Through all I have much to be thankful for, and most of all for the frequent breathings of my spirit to Him whom I desire to love above all."

She first spoke in meeting while on a visit to Berkhamstead in 1833, and was recorded a minister by this Monthly Meeting in 1836.

Priscilla Green travelled extensively in the service of the Gospel through many parts of England, Scotland and Ireland, and in 1856 she was liberated to visit some parts of North America. In this engagement she was accompanied by our late friend Mary Nicholson.

She was frequently led to visit Friends in their families, and on several occasions those not in profession with our Society, especially some of her own neighbors; and we have reason to believe that many of these visits, as

well as those of a more public character, were to the edification and comfort of those amongst whom she labored.

In the exercise of her gift in the ministry she was enabled clearly to set forth the truths of the Gospel with much feeling and power, so as to reach the hearts of the hearers. She dwelt largely on the love of God in Christ Jesus, on the surrender of the heart to Him, and on the need of living as becometh the Gospel; also on the importance of deep spiritual exercise in our meetings for worship. Her public approaches to the Throne of grace were marked by great solemnity and reverence.

During the last few years of her life she was unable to go much from home, but was often acceptably engaged in her own meetings, and also frequently had words of affectionate counsel and encouragement for those who called to see her. The last time she was at meeting was in the autumn of 1876, when, in something like a parting salutation, she addressed those present in solemn words referring to the uncertainty of life.

Although her health became increasingly feeble, it was not until within a month of her death that symptoms arose which caused her friends special anxiety, during which time she passed through much bodily suffering, but her mind was preserved clear to the last, and her patience and resignation were very instructive to those around her. She seemed constantly in the atmosphere of prayer, and gave utterance to many expressions of her feelings at this period, a few of which may be interesting to record.

Third Month 13th. In allusion to the comfort of sympathy, she said: "Yes, it is very precious; there is one fountain ever open, and one river of love ever flowing from our Heavenly Father towards us, and sometimes I think it reaches us through the hearts of our friends." At another time she ejaculated, "The depth of Thy mercy in Christ Jesus is my only hope; Thy righteous will be done. Thy time, not mine."

The next day, on its being said, "Thy dear Saviour is with thee," she replied "Yes, I shall soon see Him. Oh that I might fall asleep and awake in his likeness; I shall be satisfied." "I am lying in the dust, waiting till the most merciful call comes, only feeling that there is special cause for regret that I should ever have known anything like unfaithfulness. I wish you all well on your way. Keep very humble, and very close to the Good Shepherd; there is no other path of safety."

Third Month 17th. She prayed in broken sentences: "Into Thy disposal, oh, Gracious Father I commit myself and my all, and those I love; make them willing to give up all Thou art calling for from them, and give them more and more humility."

Again, on the 20th: "Gracious Father, if it be Thy will, grant me a little relief from suffering. Great and marvellous are Thy works, and that my soul knoweth right well; marvellous have they been to me all my life long."

On the following day her purified spirit was released from its suffering tabernacle. She was in the seventy-fifth year of her age, and had been a recorded minister about forty years.

In thus testifying to the Christian walk of

our dear friend, we would express our thankfulness in having had one amongst us whose character shone so brightly through the trials permitted, even to the end evincing her desire to live up to the injunction of our blessed Lord, "Be ye therefore perfect, even as your Father which is in Heaven is perfect;" yet withal she had nothing to trust to but the mercy of God in Him who died for our sins, and a precious assurance is granted that, through this boundless mercy she is now forever with the Lord.

In Defense of Birds

The great dodo has become extinct within the memory of man, and most likely by reason of his ruthless waste of life. The great auk is another. Sixty or seventy of its eggs yet exist, and one was sold in London this year for \$1,000. Thus two types have been lost. Once in Indiana the sky would be darkened in the early autumn by the vast flocks of passenger pigeons; but now not a specimen remains, though a few have been reported as having appeared in the Adirondacks this year. The Carolina parakeet and the ivory-billed woodpecker are extinct in Indiana. The wild Turkey, raven and pileated woodpecker are almost extinct. The beautiful egrets are very rare. A few years ago they were common here, but they have been killed in their nesting places in Florida. One man said that he had made over a hundred dollars in one day by killing them for their plumes. The stately white heron, standing almost as tall as a man, is one of the lovely recollections of my childhood. The woodcocks from everywhere over their wide range from the Atlantic to the Mississippi River are disappearing. The noble bird is to be found no longer in the swale or in its love-dance above the alders. The wood-duck, the most gentle and confiding and beautiful of the ducks, is vanishing from its nest in the hollow tree and its haunts along the woody streams.

Wanton love of killing is responsible for much of it. In 1862, when the negroes of the South first began to use shotguns, the destruction of the Southern mocking-bird began. It seems incredible that anybody could murder so sweet a singer. The bird fanciers began to trap them by thousands and exported them, though they mostly pine away and die in captivity. Were these poor ignorant people all the murderers of birds we might to some degree excuse them; but when we remember that a professing Christian and even a preacher of righteousness will shoot such creatures for target practice, it seems beyond belief. I knew one minister to shoot twenty-six jacks one afternoon for practice with his new Colt gun.

It is more astounding to discover that fashion in women's hats is far more destructive still of the gorgeous bird of life with which the beneficent Creator has endowed us. That women, usually so tender-hearted and sympathetic, should so far repress their nature as to occasion such awful slaughter—how strange! Surely they would say:

"'Twas never in my soul to act so ill a part,
But evil is wrought by want of thought as well as
want of heart."

One consignment of birds to a prominent

feather dealer in London included 6,000 of Paradise and 400,000 humming birds. E. nesting place of the sea-gulls from New England to Florida is visited by the hired agents the milliners, and huge piles of their poor birds are left upon the ground, many of them their wings torn off while still alive, and are denied the mercy of death. On the islands their starved nestlings can be found huddled in the slow torture. Some of the times are skinned alive, that the feathers maintain their brilliancy. Others are put alive in hot ovens for the same purpose. Nearly are killed in nesting season, for then the parent birds are easily taken, when they come home to feed their little ones. It rejoices the naturalist's heart to witness the return of the swallows in the spring, but in France when they are weary with their flight at the Mediterranean, electric wires are suspended for them to rest on, and the deadly descent through thousands at once. Hunted to kill in the duck season just this of St. Louis thousands of ducks for their feathers alone, and leave the bodies to rot in heaps. Judge Banta once told me that he was hunting sage hens in Idaho and could be killed in a day, they were so plump and so easy to hit, and he found piles of the roadway decaying—killed for sport! The hunter must yield the palm for cruelty to the wastefulness of creature life to the milliner and her patrons.

I am happy to record that the tide has turned, and almost a revolution has been effected in public sentiment. The Audubon societies for bird study and protection deserve the credit for taking the initiative. They work on three lines—legislation, education and public sentiment. They have given us a model law, which is now on the statute books of nearly every state. They have wrought through the public schools until multitudes who were "thoughtlessly cruel are now thoughtfully kind." They have developed public sentiment, until farmer and citizen have discovered alike that the birds are their natural allies, and not their foes. Even every one is blessing to the farm. And Michele, the French Naturalist, has shown that if all birds were destroyed the earth would soon be uninhabitable. Sanctuaries, public and private, are now being prepared for the birds which they can come and be safe. The Mercantile Milliners' Association of New York has this year declared a truce, to run for three years by which they agree not to import, manufacture or sell the plumage of gulls, terns, grebes, humming birds or song birds. On January 1st, herons, egrets and American alligators will be added to the list. Perhaps it is because of this fact that wild pigeons were peeped into the Adirondack region after the absence of nearly half a century. Let us lift in this Christian effort to preserve God's creatures which he has given us for companionship, assistance and good cheer. Let us by the utmost hospitality entice into our lawns.

"That blithe spirit,
That from heaven, or near it,
Pours its full heart
In strains of unpremeditated art."

—J. W. Frazer, in *Herald of Truth*

The Cruise of the "Arabic."

The steamship *Arabic* sailed from New York the second of Second Month last for a cruise of the Mediterranean ports. Of the more than 620 passengers over twenty were members of the Society of Friends. The following extracts from a journal kept by one of them are given to have enough of general interest to justify their publication in THE FRIEND.

After eight days of very pleasant but rather painful sea travel, on Second Month 10th record begins:—
The day of arrival opened fair and warm, and we were skirting the islands at daylight. As a beautiful sight after eight days of sea. We dropped anchor just after breakfast opposite Funchal, the capital of Madeira. A babel that greeted us was deafening. The press in small boats swarmed about the ships, pressed to the waist, ready to dive for coins. Most of the boys did not look to be over six or seven years old, and they never seemed to miss a coin but would disappear under the water and come up with it between their teeth. Only a few coins would tempt them. The water was twenty fathoms deep!

There isn't any harbor at Funchal, land-locked to be made in tenders, and these were busy all day between the ship and shore. Had to go down thirty-seven steps to get the launches, but the sea was quiet and it was not much of an effort. The first thing interested us on landing was the native drawn by oxen and holding four persons. The streets are very steep and narrow, and all paved with smooth stones on end and in most artistic designs. These are, of course, very, very, and with the addition of a greased wheel which the goader of oxen occasionally uses under the runners, make the sled ship very nicely. This mode of travel is unusual, and costs three shillings an hour for a person.

We took in the city this way the first day, in company with Timothy and Anna. Of course we were charmed with the natural features of the island, the flowers and the people being similar to Mexico. Embroidery, red, inlaid woodwork, reed chairs and baskets are the native souvenirs. The people seem quite intelligent, and we have several instances of honesty displayed in the change. There are not half the beggars here that appear in Mexico. The island belongs to Portugal, but English money goes, and the Americans are liked. We have a consul here, and our flag is quite conspicuous. We lunched in the city at the "Lix," a restaurant kept by a man from Philadelphia, a resident eighteen years! Rather it struck us. They have several beautiful roses, the roses, heliotropes, geraniums, poinsettias and grow like trees. The sweetest of all was the great borders of blooming geraniums, and the purple and white sweet violets sold six bunches for a shilling. We did not see the M. E. Mission, but they have not attached, and it was not very interesting. The shops were odd and the men very odd. The day passed all too quickly, and we turned to the ship for dinner.

Second Month 11th.—"We left the *Arabic* this morning, so as to have as long a cruise ashore. We first took the tramway to the Funicular Railroad Station. Those who have been in the Alps will know

what we had in store. Such beautiful views of tropical gardens, the sea and open harbor, with our brave ship riding at anchor, flying flags of every nation, and numerous other craft, some coal-burners, and others just calling like ourselves! At the top of the road is a hotel with beautiful terraced gardens, in fact, all the gardens are terraced or they would be washed away when the torrents of rain which come down the mountains, and this is the reason for the curiously paved streets mentioned before.

"After visiting the 'Church on the Mount,' a very commonplace Roman Catholic edifice, we decided to take the mountain slide. It was the most unique experience of our lives. There is a heavy basket arrangement placed on runners, and it is guided by two men in the most skillful manner. The street is narrow and tortuous, and we frequently met trains of loaded donkey or ox carts (bully carts, they call them), but passed them safely, and when the way was clear we coasted like the wind. Half way down our men stopped and demanded wine at a shop, but as for this part of the programme, we were prepared for it, and refused to treat! We walked back to the square and took a bully cart to ride up to Reid's Hotel. The location is grand, overlooking the sea and the most exquisite gardens extending down to the water's edge. The native canaries keep up a perpetual chorus, and add greatly to the effect. By the time we were back to the dock it was 12.30, so we concluded to return to the ship, as we were to sail in an hour. It was astonishing the number who visited the 'Arabic,' and the natives were allowed to display their merchandise on deck. I counted thirty small boats alongside; each contained one or two divers, some small children, who vociferously shouted for coins. Such feats of diving I never saw. Some of the boys would climb to the bridge and dive off, at least a distance of sixty feet. The water was so deep, too. Five tugs kept up an awful din, and amid waving of flags and 'America' by the band, we slowly turned around and left beautiful Madeira in the distance. We are due at Cadiz in the morning.

Second Month 16th, 1905—I believe I closed my last at Cadiz Second-day morning, and mailed it there. We arrived at 8 A. M., but there seemed to be a great many preliminaries before we could land, and then, too, the Granada-party had to be gotten off first. It must have been eleven o'clock when we finally reached shore, where we found carriages waiting for us with guides. We were hurried around to the different objects of interest. First the museum, which seemed to be such in name chiefly. It contained one "priceless treasure," a Phœnician sarcophagus said to be twenty-eight hundred years old, and the best preserved one in existence. It contained a skeleton complete, and was unearthed at Cadiz a few years ago. Second, a small collection of paintings, one by Murillo and a number by Zurbarán. The Botanic Gardens, very disappointing, but containing a dragon tree three hundred years old. The Cathedral (modern but large), with a wonderful echo in the crypt and an elaborate tabernacle of silver, which is paraded in special religious festivals.

Finally, we saw the bull ring, one of the largest in Spain, but dilapidated-looking, and

of no interest to us. This ride consumed two hours, but did not include all of the sights of the city. The streets were narrow and rough, and the people in the shops not at all friendly, in marked contrast to our reception in Madeira. No doubt the war is too fresh in their minds to receive us with open arms. The city has a beautiful situation, nearly surrounded by water and is a great fishing post. We returned to ship for lunch, and did not return to Cadiz that day.

Third-day the 14th we breakfasted at six A. M., and the party landed as soon as possible and took special train for Seville. We left Cadiz at about 8.30, and the ride was very interesting and varied. The train passed for some time along a narrow strip of land, and the view on one side looked very much like the beach at home, the other side like the marshes. We soon came to great pyramids of salt and many salt works, herds of Spanish cattle, sheep and goats. The wild flowers thickly covered the banks, and we finally passed through great orchards of olive, almond and orange trees. The country seemed well cultivated, and there wasn't any evidence of Spanish laziness during the one hundred miles to Seville. We reached the city at 1 P. M., the grand tower of Giralda standing out before us for some time before our arrival. We had been supplied with lunch boxes before leaving Cadiz, the contents of which we disposed of on the way, so that no time should be lost. We were taken in carriages to the different places of interest, and were shown the following: a reproduction of Pilate's house, the remains of the old Roman wall and gates, Roman pillars with statues of Hercules and Caesar on top. The statues of Murillo and Velazquez (the birth-place of both), in one of the plazas. Finally, the cathedral, which was indeed wonderful, and is considered by some the finest in the world. It contains many priceless Murillos, the most magnificent vestments, the collection of centuries; jewels, stained glass windows, and we also saw the sarcophagus in which the ashes of Columbus rest. It was a shame to be rushed through at such a rate, but there was so much of interest in Seville and our time was so short. Another small church containing two especially fine Murillos, one, "The Thirst," showing Moses standing by the rock, and the people standing around him. The other, "Christ Feeding the Multitude." Both were marvels, and long could we have gazed if we could have had the time. Lastly, to the Alcazar, formerly a Moorish palace, and wonderfully like the Alhambra, it is said. It seemed like a long step back into the past, and the purely Moorish architecture was exquisitely beautiful. The gardens attached to the palace are a dream, and we gladly wandered through them until called on by our guide. We were sorry not to get up the Giralda tower, which dates from the year 1184. This we were, of course, taken to the bull ring, as this city is the "Alma Mater" of bull-fighting, and the building is large and imposing, seating fourteen thousand people. The shops were attractive and the people polite. We dined at five o'clock at the Hotel de Madria, and a fine dinner we had, too. On the whole we were favorably impressed with Seville, though the streets are narrow and crooked, planned so as to keep out the rays of the hot sun in sum-

mer. Our train left at 7 P. M., the moon was shining brightly, the people gay and careless, and I, for one, felt glad I lived under different conditions. We reached Cadiz at midnight, loaded into the launches, and were soon on board the *Arabic* and asleep in our cabins. The ship left Cadiz immediately, and steamed the hundred miles to Gibraltar before 8 A. M. Fourth-day morning. Unfortunately we passed through the straits of Gibraltar too early to get the imposing view of the rock, so had to be satisfied with the one from the harbor. It is truly grand and imposing, and is certainly an impregnable fortress commanding the entrance to the Mediterranean, as it does. We landed soon after breakfast, and felt quite at home in the English atmosphere. We were given tickets outside the gates of the city allowing us to pass in and out at will, and were conducted by Clark's guides to the entrance of the fortress, where we were obliged to register, and were then turned over to a soldier guide, who conducted us through the lower gallery, which is the only one open to visitors. It was a hard climb, but our guide was considerate, and allowed us to rest at times. The galleries are tunneled out of the solid rock, and are damp and chilly. Five hundred and ninety feet above the sea we were allowed to look out one of the gun holes, and a magnificent view repaid us for all our weary climb. We had our first glimpse of the Mediterranean here, and the narrow strip of neutral ground, and then the long line of sentry-boxes of the Spaniards and the little town of Linea, which I fancy the English guns could soon obliterate. The soldiers were quite friendly and social, and we got some pointers from them that were useful to us in the town. We returned to the ship for a 1 o'clock lunch, after visiting the post-office and mailing some letters home. We left Gibraltar last night at eleven o'clock, and those who remained up said they had a fine view as we entered the Mediterranean. The moonlight was perfect, and we enjoyed the evening on deck watching the frantic bargaining for laces, etc., that some of the ladies indulged in before the natives were sent ashore. We have had a lovely day, and are due in Algiers to-morrow. There have been a good many passengers sick with colds, and one lady was left in the hospital at Gibraltar. One lady broke her arm, and one of the clergymen fell and broke his nose, so there has been quite a list of cases.

17th.—We are now at Algiers, and the harbor is full of shipping. The city looks dazlingly white, and the first impression is that we are to have a good time here. These notes give you a very inadequate idea of what we are enjoying, but it is not easy to get much out of the whirl of sight-seeing that will interest others.

Now for our first taste of Africa! Farewell.

SHORT QUOTATIONS.—"Dishonesty is a forsaking of permanent for temporary advantages;" "Barbarism recommences by the excess of civilization;" "If you would live at your ease manage but a few things."

"SEE that thou believest with thy heart what thou singest with thy mouth, and that thou make good in thy works what thou believest with thy heart."

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

DO IT TO-DAY.

That deed of kindness you would do—

Do it to-day,

That word to help your brother be true—

Speak it to-day.

The time is rapidly passing by,

When service is open; and you and I,

If we mean to answer our Master's cry,

Must do it to-day.

That straying one that you mean to seek—

Seek him to-day.

That helping hand for one who is weak—

Give it to-day.

Be helpful to-day—how foolish to wait

Till dear ones pass through the pearly gate,

And then remorsefully cry, "Too late!"—

Help them to-day.

—The Presbyterian Journal.

THE SIGN CHANGED.—In a bleak, gray village on the coast, where the contest was especially close, there was one saloon, a cozy, inviting place, very dear to the heart of the beer-drinker. A week before the election this saloon was almost covered by an enormous sign bearing in huge red letters the legend, "If the prohibition law passes, this saloon will be closed." The opposing faction was equal to the emergency. In the night strange noises were heard, and the next day the placard appeared covering the front of the village poor-house.—*Copied.*

SCIENTIFIC TEMPERANCE INSTRUCTION in the public schools had its origin in 1879, when Mary H. Hunt laid before the National Woman's Christian Temperance Union, in convention at Indianapolis, Ind., the burden of her heart in this regard. A committee was appointed to endeavor to translate the suggestion in a practical method of operation. The next year this committee was merged into a Department of the Woman's Christian Temperance Union. Since then this educational idea has been embodied in laws enacted by Congress, and in one after another of the forty-five States of the nation. But the task of getting the desired information adequately and correctly embodied in the text books adapted to the schools was a task even greater than that of securing the enactment of the requisite laws. It was like getting an unwritten science incorporated into the public school system of a nation of 80,000,000 people. Opposition has come from various sources—from those who like the drink, from those who trade in alcoholic liquors, and from a class of reasoners such as the self-constituted Committee of Fifty who, while claiming to be "temperance people and total abstinents," yet oppose such instruction on the ground that it is "an exorcism," and "incubus engrafted on our public school system."

A Reply to the Committee of Fifty was prepared by the Woman's Christian Temperance Union and, by unanimous vote of the Senate of the United States, has been published as Senate Document 171, and may be secured by any person wishing it upon application to their representative in the Senate. This reply is

fully adequate to the purpose intended. It is no longer any dearth of suitable text for the various grades.

TEMPERANCE INSTRUCTION IN ENGLAND About one year ago upwards of fifteen it and members of the medical profession Great Britain and Ireland petitioned for pulsory education in hygiene and temperance in their public schools. A committee of the one distinguished physicians, including university professors and members of the representing these petitioners, has adopted sent to every Local Board of Education in United Kingdom a course of study in physiology and hygiene, including the nature and effects of alcohol and other narcotics. This course is almost identical with the American course of study, now in use, or intended to be in

THE EXECUTIVE COMMITTEE of the Temperance Association of Friends at its last monthly meeting authorized the sending of a circular letter addressed to individual members of the Society of Friends who belong to business, educational, and other clubs that the dispensing of intoxicating liquors at club rooms.

The Educational Committee reported it sent to various Friends' schools leaflets for a course of study in Temperance Instruction required by law, also a review of defective and a list of endorsed books. The committee believe that the teaching in the schools throughout Philadelphia Yearly Meeting fully up to the standard required by law in public schools.

THE STATEHOOD BILL in amended form passed the United States Senate on 8th Month 7th. The feature of interest to temperance people was the adoption by a vote of 55 to 20 of the Gallinger amendment providing for the prohibition of the liquor traffic for a period of twenty-one years, and after until the legislature of the State decide otherwise, in the entire territory of the new State, which is to include Oklahoma and Indian Territory.

The Local Option Bill was introduced in the Pennsylvania legislature by John M. of Washington County. Many thousands of persons have petitioned the passage of this measure, and even the enemies of the law admit that a majority of the representatives would support it if it comes to vote. "organization" is undoubtedly opposed to the bill, so that all the pressure is needed to be brought to bear upon its being reported favorably from committee. A substantial party has been gained already in that this measure has prevented all possible liquor legislation, of which much was being arranged before the session opened.

THE CITY OF CHESTER, PA., has elected as mayor Wm. H. Berry, a prohibitionist, but nominated by the Conservative Party and endorsed by the Democrats and prohibitionists. This rather surprising result for law and order in Chester is the expression of dislike for the leadership of a well-known saloon-keeper and brewer who figured prominently in Republican Party

LOONS AND LABOR.—If eight laboring spend \$800 for furniture, hardware, clothing, worsted and woolen goods and men's shing goods, they contribute \$137.43 to, and at the same time they bring value supplies to their families, they stimulate less, and add to the demand for labor. the \$800 is spent in the saloon only \$9.84 for labor, the families are made wretched, the men themselves are made worse ically, financially and morally, their jobs imperiled and they have wasted their y.—*Exchange.*

The Pittsburgh Brewing Company shows a ease of 239,631 barrels of beer produced year. Gross earnings fell off \$1,600,000. en Mahaska County, Iowa, had no saloons, court expenses were about \$3,700. She y admitted saloons, and last year her expenses reached \$23,000. In Washing- ounty, with court expenses of about 00 originally, there has been no increase. ington County is still dry.

THE PROHIBITION LAW in North Dakota was mitted recently to vote in the Legislature and was sustained by a vote of 67 to 28, ing an increase in the sentiment favor- to prohibition.

THE GERMAN EMPEROR has made a public ration to the effect that "no compulsion as to partake of toasts in alcoholic drink," has expressed the hope that this fact d receive wide publicity. Heretofore it een considered a form of discourtesy for rmy officer to "drink the health of His ty" in anything else than champagne. ction of the Emperor has created a sen- in Germany, inasmuch as his expression epted as a strong endorsement of absti-. Those students of our own liquor em who think they see in the habitual of beer and light wines an antidote for y and brandy drinking, have much to on conditions in Germany, where the rance movement has at last begun to re- a respectful hearing.

OF "THE FRIEND."

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 286.)

se Friends near the close of their visit onference with some of the Indians on llegeby Reservation in which an Address ead expressing their views on several t subjects. The following extracts ken from it:—Brothers, when the Great first put it into the hearts of our fathers years ago to seek to do your fathers y they found them living in wigwams of they were clothed in blankets and skins, chief food was what they got by hunting shing and there was often much want y them. They had little or no land cleared, owned no cattle, hogs or horses. There no schools for their children, who were og up in idleness and ignorance. One of ld chiefs once said he used to spend the in the woods hunting, sell his skins in ring, buy whiskey with the money and t up the river in a canoe to his house, the Indians would congregate until it

was drank up. Now many of you live in very comfortable frame houses, which are furnished with beds, chairs, stoves etc., you raise various crops, upon which your families live through the year, besides owning many cattle, horses and farm tools. There are now also good schools at which your children may learn much that is useful for them to know. We have found in our visits among you however, that there is a difference in the condition of your people. Some are living upon places that are well cleared of timber and underbrush, they have put good fences around them, planted orchards and are raising good crops and good stock.

"These are thrifty men, and we find they mostly send their children to school, and bring them up to help them on their farms, and so they become industrious, and useful when they grow older. But there is another class, and we are sorry to find it so large, who seem to care very little about their farms or their crops and although they may clear off a little patch, they soon let it grow up again with bushes; their houses and fences are very poor. We find such men often wandering idly about the country, and these are easily tempted to take strong drink and thus soon spend the little they may have, and do no good for themselves or families. We think if you would steadily work on your farms, it would be much better than lumbering and rafting. If you were to do so in a few years you would have pleasant homes around you, which would make you and your families comfortable and happy.

"There is another thing which has given us sorrow, it is to see that many marry when very young. We have seen girls not more than fifteen or sixteen years old the mothers of children. This is wrong. They ought to go to school and learn how to keep their houses clean and comfortable before they think of having families. And young men should have a house and some land cleared and be in a way to make a living before they marry so that they may be able to support their wives. If this care was taken on both sides, we believe there would not be so many separations between husband and wife as we now hear of, for these should feel nothing but love for each other, and nothing but death should part them. We find also that some marry who are very nearly related, this is not good, because the children of two near relations are apt to be feeble both in body and in mind.

"We remember that many of your women have been taught to spin and to knit and some of you years ago had sheep on your farms. We observe but few of these among you now, and we have not seen any of your women engaged in spinning or knitting. We are sorry for these things because it looks like going backward instead of forward."

This address was well received and the Committee remark in their report:—"The respectful attention given to what was said by us at this and all the other conferences we had with the Indians, indicated we thought that their confidence in Friends was undiminished, and that many of them appreciate to a considerable degree the feelings of interest and kindness which have actuated us in our efforts on their behalf. Could they but be induced to exert themselves more than they do in cultivating and improving their land they might with the

Divine blessing remove many of the causes which now retard their advancement and yet become a prosperous people."

(To be continued.)

Items Concerning the Society.

On Third-day last a committee of three members of the Philadelphia Meeting for Sufferings went to Harrisburg to remonstrate to the Governor and legislators against certain objectionable bills which have been introduced into the legislature, and to encourage the passage of the Local Option Bill.

The grave of John Wilhelm Rowntree, of England, is in the burial-ground by Haverford Meeting-house, in Pennsylvania. In that house on last Sixth-day, the 17th instant, the funeral was held, his widow being present, who had landed with him in America the week before. His remains are thus left in America in the grounds where he had expressed a desire they should be buried. Two others in recent years coming to America as ministers have left their mortal tabernacles in its soil,—Harriet Green at Guilford, in North Carolina, in 1902, and Susanna F. Pales, from Ireland, buried Seventh Month 11th, 1896, near Pocono, in Pennsylvania.

The following language of John Wilhelm Rowntree, found in the *Friends' Quarterly Examiner* for First Month, 1905, contains now an added interest:—

"It appears to me that in insisting that Jesus was merely man, all the real beauty and significance of his life, and our own, is missed. If I give up external authority I do not want to know only what man can be, but what God is; and I want to see within the limits of human consciousness an identification or meeting-point between the soul of man and the unseen Spirit. If Jesus is that meeting-point or identification—a movement not merely of man towards a God who never answers, but of God towards man—then, with Jesus as the Gospel, witnessed in the conscience of a civilization infected by his Spirit, I see the balance-wheel to the doctrine of the Inward Light."

Again: "If the Society of Friends is to have a wider and increasing service, if it is to hold its young people, if, indeed, it is to have a continued existence at all, it must produce a modern interpretation [does he not mean a revived interpretation in the newness of the Spirit?] of its original conception, and lead the world of thought to a deeper understanding of Jesus Christ."

Notes in General.

AMENITIES OF WAR.—The first Russian paroled officers reached Nagasaki on First Month 11th. They were welcomed by representatives of the citizens and the municipal officers and conducted to the Temple Garden, where refreshments were served. On behalf of the officers Colonel Trichakoff said that it was impossible "to express adequate thanks for such a cordial reception of men who were recently enemies of Japan." He believed that after the war "Russia and Japan would be fast friends, and that the treatment they had received showed that Japan holds the highest ethical position among the nations."

The observance of March 4 as inauguration day, says the *Christian Advocate*, instead of April 30, as some have urged, has been responsible for many deaths. In one year we took the pains to trace them up as reported in the papers. The number of serious illnesses, with a very large proportion of deaths, ran up to nearly one thousand. This year has been no exception. Among the most distinguished men who owe their death to exposure at this time is Senator William Brimage Bate, of Tennessee. He caught cold on inauguration day

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trouble with us in bringing up our children that we prefer our own spirits to the Spirit.

present forty days' abstinence from indulgences as being diversions from spirit of Christ is an acknowledgment they have that effect in the other days of year. They can be spiritually harmful in only because wrong all the year round.

There is the moral difference between selling his vote for money and selling it for place? It is to see a contingent of well-dressed men in a legislative hall, who privately apologize through some of their spokesmen that conscience disapproves of a certain vote, but they must vote for it, or their former honest vote, else their managers will cause them to fail of reelection.

Why this is selling vote and conscience and power,—a power which must be to weakness. "Ye shall receive power if the Holy Spirit has come upon you,"—never by disobedience to his witness in the world. For "so is the Holy Spirit witness, to God hath given (for power) to them that love Him."—Acts v. 32.

has been said that revivals must not be kept up," they must "come down." And indeed, "every good and perfect gift cometh down from the Father of lights," and many revivals come down than are "got up," as the people get up into them, or remain in them. Too many and too frequent are the revivals and the individual states that do not the day of their visitations, but yet visitations have come down to them, and have been waiting upon them, but the visited have not been waiting on the visitation. The spiritual life is not far from every one of us.

"Whither shall I go from thy Spirit?" All day long has He stretched forth his hand to a disobedient people. It is we that need to get up and surrender to the Holy Spirit that has come down. When men are ready to open their hearts and lives to Him, He is found to have been at the door waiting and knocking for admission. He enters, and revival is known, whether in the individual or in the community of hearts so disposed.

People of Wales, according to glad tidings now going forth, have seemed so disposed; and so may it be with any who are a willing people in the day of his power. That which is needed to discover a day of his power is the willingness of the people to come under it. In that yielding of themselves to his will, they discover that it was not the power that was far from any one of them, but it was themselves that had been far in their hearts from it.

The getting up of a revival is not the getting up of a willingness on our Father's part to bless us and to revive his work in us, for that He delights to do when we will let his work have free course in us and be glorified; but it is the getting up of a willingness in men to come into that condition in which He can revive us. "I persuade men," is the apostolic part assigned to the faithful. He would have us help make each other willing. He would have us minister to, or even through, one another's prejudices or peculiar conditions, so as to gain their hearts for his kingdom. It is the willingness of men that needs to be sought. Of our Heavenly Father's willingness we are sure.

So the getting up of a revival which really, to be a revival, must come down, is the getting up of men into that which does come down. And this uplifting of our fellow-beings, this work of persuasion of them Godward, itself comes down into the hearts, and lips, and exercise of the persuaders, from Him with whom they thus co-operate. Methods of persuading men may vary according to the eccentricities of the men, but whatever gets them up to go to the Father, co-operates with His compelling and drawing Spirit.

The revival which reveals to Christians their privilege and power in God, is that which also opens the sight of sinners to the movement and might of the Spirit. The keen vision of the new heart alone appreciates the needs of the sinning.

FOR "THE FRIEND."

Explanatory Letter from Wm. C. Allen.

My friend Wm. B. Harvey and myself have received some of the portions of letters to our families which have appeared in THE FRIEND. They represent the lighter part of our work, and rather incidentally refer to the religious exercises and some of the trials or triumphs connected therewith. They were hastily penned to cheer loved ones at home, and not with the literary exactness desirable for publication. The hasty penmanship, doubtless, contributed to not a few errors when transferred to print. Some of my own serious comments were left out, doubtless for a wise purpose. I feel these explanations are due us.

Nevertheless, when engaged in the solemn work of traveling as minister of Christ, a certain humor and interest in new experiences is allowable. The unabridged journal of even George Fox proves that he could speak in lighter vein of some of his traveling experiences. Tired nerves require change of thought, and Christ's workers are like unto other men.

My dear friend and myself have had many trials, and now seem physically depleted, but we also have had many blessings. I want our dear young friends to know that Christ opens apparently tightly-closed doors, softens stony hearts, when we are favored to go into his work trusting Him alone. And I want them to know that the great harvest fields need their consecration and sacrifice of business, social enjoyments, or even health. The reward is sure,—it is not earthly, but heavenly. Will some who read these lines turn into God's highway and go forth and work in his field?

WILLIAM C. ALLEN.

BARRADOS, Third Month 14th, 1905.

AFTER alluding to the death of his friend Mercy Comfort, Henry Wood wrote under date of Twelfth Month 20th, 1881: "As we see one after another called from works to rewards, I hope we shall be admonished of the great uncertainty of life and be incited to know the work of preparation to be going forward. And if we find there is a work yet to be done, let us be encouraged by the remembrance that with the Lord there is mercy and plenteous redemption, and that He will redeem Israel from all his iniquities."

It is not only the worldly and unrighteous man who fails to find peace, until he turns to Thee; but the soul which Thou hast freed from the bonds of sin can enjoy no peace if it still resists, by any reserve and delay, those piercing pricks of Thy Spirit which urge it on to renunciation, childlike docility and self-denial. Without this utter sacrifice there can be no peace, no progress; nothing remains but the uneasiness of a soul which is solicited by God, and which fears to see how far God will lead it.—Fenelon.

The Cruise of the "Arabic."

(Continued from page 294.)

En route to Malta.

Second Month 17th, 1905.—We have had a fine time in Algiers to-day, and enjoyed it beyond telling. We were landed right after breakfast, and found carriages waiting for us. You can imagine the commotion that six hundred of us make scrambling for vehicles at one time. The ease with which it is accomplished speaks well for the management.

The first thing that struck us was the varied types of humanity, including Moors, Arabs, Turks and Jews, all in native costumes, the women veiled and the men with their bare legs. This, with the combination of cultured French life, made a strong contrast. We were taken into a mosque first, and were obliged to put on huge slippers over our shoes. It was a problem to keep them on. The building is hard to describe, seemingly being rows of Moorish-looking arches. There is a fountain in the courtyard used for the ablutions of the Mohammedan worshippers. We saw one Arab scribe copying the Koran, and he did it very neatly. The greater part of three hours was consumed in driving to the beautiful suburbs, past charming villas and imposing hotels. We stopped at the Governor's palace and were shown a portion of it. The gardens were extensive, and the tropical palms and flowers very lovely. The road wound around the hills in terrace fashion, and at the top we had a magnificent view of the city, suburbs, and the harbor filled with shipping. Our driver was quite skillful in gathering wild flowers from the slopes, especially after he received sixpence. On the way down we drove to the famous gardens, containing fine specimens of palms, aloes and orange trees, and also some ostriches. The old Arab quarter was probably most interesting, as showing their life. The streets are narrow, with long flights of steps, and exceedingly dirty. Unfortunately the sun was hidden all day, and I could not get any snap-shots. We had luncheon in a French restaurant, very good, and a change from ship fare. The fish was delicious, and I had my favorite chocolate. There were many tempting things to buy, for those who had plenty of money! The natives were allowed to display their goods on deck as usual, but their prices were high. The time was all too short. The usual gay scene was enacted on our departure; the natives were hurried off, the gangway hauled up. Several little torpedo-boats kept darting in and out around us as we left, which made it quite exciting. They ploughed through the water like the wind. It is quite damp and cloudy so far tonight, and we have not felt it any warmer in the Mediterranean.

Second Month 15th.—We have been steaming along the coast of Africa all day with the shore in plain sight, and an occasional building on the top of a high hill, the use of which we could not conceive. Now we are passing Cape Bon, which you can find on your maps, and will soon be out of sight of land for awhile. We had the excitement of two whales spouting nearby to-day, the very first I have seen.

Second Month 19th.—This morning found us in the harbor of Malta surrounded by English warships, eight in number. We were

quite near the landing, so we went off in small boats, a rather nice experience. Malta impresses one as even stronger than Gibraltar, and every two miles there is a fortress of some kind. Timothy Hussey arranged a special program for the Friends, instead of following the crowd. This consisted mainly of a trip to St. Paul's Bay, a distance of seven or eight miles from Valetta where we landed. There was every prospect of a rainy day, so we dressed accordingly, and to our disappointment, Timothy and Anna Hussey gave up going on account of the weather. We were assigned to a carriage with two others, and a Malta cab is rather a restricted affair. Fortunately it was covered, and we were protected from the occasional showers. The rainy season not being over here, we were grateful that it did not pour. The ride was very interesting through the very fertile country, which is highly cultivated, and produces two crops a year. The gardens are protected by rather high stone walls, and the total absence of trees gives an odd effect. The frequent hurricanes account for the lack of trees. We were kept in delighted exclamations over the wild flowers, and gathered as many as we could. The old city (Citta Vecchia), about six miles out, was passed, and we had a very good view of the ruins.

Arriving at the supposed scene of Paul's shipwreck, we had the twenty-seventh chapter of Acts read to us. As we were conjecturing on the exact spot, a beautiful rainbow appeared over the beach and seemed to point the way. It was an impressive picture, long to be remembered. We could imagine St. Paul gathering the fagots, and see the viper fastened to his wrist! A popular legend explains the present absence of venomous serpents by saying that Paul put a curse upon them. There is a statue and a chapel upon the supposed spot, and from time immemorial Paul has been the tutelary saint of the island. The sun was nearly out by this time, so the drive back was more comfortable. Our guide was overanxious to take us to a certain café for lunch. We found the menu in Italian and the price piratical. We ordered chocolate, as it was the only thing that we could understand. It was hot and good, so filled the bill, as we had supplied ourselves with crackers and malted milk tablets. We saw the milk-talked-of act of milking goats at the doors of dwellings. The milkmen, or boys, and their goats were very numerous. After lunch we visited the Governor's palace and saw some fine tapestries, representing different countries; also Armory Hall, with its great collection of armors and old cannons. The cathedral of St. John was a remarkably over-decorated building, but very impressive, with its marble memorials of the Grand Knights. It dates from 1573. We went to the chapel of bones, a most grotesque sight, which reminded us of the catacombs of Mexico. When we reached the ship we found the Maltese merchants displaying their goods, and the frantic bargaining of the ladies. These people must get a rather poor impression of Americans, and one often feels ashamed. The Maltese lace is certainly beautiful. We were sorry that we did not see a cat! Our ship was off by five o'clock amid the shrieking of whistles and salute of guns. The harbor is full of torpedoes, so a pilot set us out into

the open, and Valetta was soon left in the distance.

Second Month 20th.—A beautiful day after our long restful night we feel quite enjoying the "blue Mediterranean." "blue" in parenthesis, as it is what you hear, but as yet I have not seen any differ. The clouds are heavy and the sun much clo which perhaps accounts for it. There is a particle of pitch or roll on the ship. This afternoon we have been skirting shores of Greece, and the mountains are and rugged, and look through the glass though covered with snow. It may be rough to land at Phaleron Bay when we there to-morrow; if so, we have to go to other landing-place. So far we have no any difficulty, but last year the ship could land at either Algiers or Malta. The ca is on duty day and night now, going through these difficult places.

Second Month 21st.—At last we are in. The sunrise was beautiful, and we so excited at being so near the classic sites that we could not stay in bed.

Sea of Marmora, en route to Constantinople.

Second Month 23d, 1905.—Our time Athens was memorable indeed. I had expected to stand on those ancient ruins it all seemed quite natural, after all. We favored with fine weather, and were land Phaleron soon after breakfast on Third. The bay was lovely, and we had a fine view of the Acropolis and the snow-capped mountains as soon as we came on deck. It was the fair day that they had had for a month while quite cool in the morning, the sun very warm when we began to climb the Phaleron is three miles from Athens, a fine electric road runs to the city (third equipment). Carriages were provided for whole distance. The driver was pleasant we were soon in the remains of our first temple, Jupiter Olympius. It is the second largest Greek temple known, and was finished 130 A. D. Twelve of the magnificent columns are still standing, one having recently fallen. We had a good idea of the construction, as is the Corinthian architecture. The arch of Hadrian leads to Olympium, only a part being left. A short distance on we can see the Theatre of Dionysius. The seats originally ran up to the very edges of the cliffs, were of marble. The first rows were chairs and we sat down to meditate! It could accommodate thirty thousand people, and the inscriptions were plainly to be read by learned. Don't tell us Greek is a dead language! The only English we saw in all Athens was "Thomas Cook & Sons," and even the French and Spanish signs were missing. The Acropolis, of course, was the main point of interest, and after driving as near as possible, we climbed the steeper parts. The ruins of the temples, Athena Nike (the Winged Victory), has eight Ionic columns, and part of the frieze is preserved. Some of it is in the British Museum. The view from here is very fine. Still ascending over rocks and fallen debris, carved vases and bits of columns, which would look very nice on a lawn at home, we got our first near view of the Parthenon. On the north side of the Acropolis is the Erechtheum, with its porch of the maidens. Some of the figures are well preserved, but

has been replaced by a terra cotta that er spoli the effect. These columns are ly Ionic, and considered "one of the most rning creations of Attic art." On the t spot of the Acropolis is the Parthenon, n in its ruins the most impressive monu- of ancient art." It was dedicated in B. C., and at that time had six hundred e columns. A great deal of the frieze many statues were taken to England by d Elgin in 1801. In the inner sanctuary the great figure of Athene Parthenos, the in, thirty-nine feet high, and the flesh s of ivory and garments of gold, costing 0,000. The building was destroyed in 7, but certainly is majestic in its ruins. ing carriages again, we drove to the Areo- us on Mars Hill. Now a rugged and bare e, some steps cut in the side to help us h, and then we sat down, and Timothy ey read us Paul's speech from this very e. It was easy to imagine the Athenians oning to the new teaching. What a privi- to have stood in that very place! and I y we shall read our Bible with fresh inter- hereafter. On the way down to the hotel stopped at the Temple of Theseus, the best served of the ancient temples, and while frieze is mostly gone, the Doric columns perfectly preserved. You can easily im- how difficult it was to take in all this in a large company. A guide and interpre- was assigned to each half dozen carriages, while it was wonderfully managed, the ties would occasionally get mixed up, and e confusion follow. If people only would e to obey orders! We had to come down earth once more, and being assigned to el Grand Bretagne, we hurried along to find letters and eat our luncheon. The crowd e fierce, as everyone was anxious to hear e home. The letters were put around on erent tables, and it was a marvel we found things. After lunch we resumed our sight- ing in the carriages, and drove past beau- l houses and under double rows of pepper s, with their red berries, to the Museum. e all other collections of antiques, it was e to be seen in an hour, and only those near guide could really know what the objects e presented. There were many statues, bronzes, a cotta and vases. Our next stop was a palace, where we were shown the throne- m, reception-room and magnificent ball- ms. I never saw such chandeliers in my e, and it must be a blaze of glory when the tric lights are on. King George is very eocratic, and last year came down to the e, and they tell a story of one of the pas- sengers going up to him and saying, "Good- morn, sir, I understand you are the King e Greece. My name is Jones, from Pitts- g!" We were not so fortunate as to see t. We passed by two funeral processions, lid of the coffin being off and the body ex- posed to view, the hearse following on behind, ot gruesome sight. After a visit to the t-office and telegraph office and some shops, e drove to the station in the heart of the e, and took the train for Phaleron, where e ship lay. It has astonished me how much e stance the few Spanish words I learned in eico last winter have been. At the post- e I found them useful here as in Spain. We e quite weary, but were in time for dinner,

which refreshed us somewhat. A great many people remained on shore over night, as it is "the thing" to see the Parthenon by moon- light. It is a disadvantage to be without a man, as we do not like to intrude on other parties for such excursions, and two ladies cannot go alone. Fourth-day bright and early we left the ship and took the train for the city, determined to stroll around the Acropolis at our own sweet will, regardless of guides. We overheard another lady say she would like to join a party, so we invited her to go with us. She proved to be a "Jones" too, but from St. Louis, and a very pleasant companion. We left the train at the Theserons station and walked a very short distance to the temple. From here we engaged carriages to drive up the Acropolis, and were joined by two other ladies from the "Arabie," who agreed to pay their share. We certainly enjoyed the morn- ing, and had ample time to get acquainted with the great ruins. We had the mountains pointed out by Dr. Lorenz (author of the Guide Book), who happened on the spot. Hymettus, haunted of the bees and muses, on the east, and beyond, Pentelicon, where they obtained all this beautiful white marble. Away off we could see the straits of Salamis, and the way the natives sell the strings of shells from the beach, I should think they would not last many ages more! We invested shpence, as it was easier than gathering the shells at that distance. On our return to the city our carriage fell in with another funeral procession, plainly of a prominent person, a long procession of marines and military personages, the band leading, playing a dirge. The driver got us through before we came up with the body (which proved to be an Admiral), for which I was thankful. It is such an odd custom. The street near the church was simply jammed with people. We left the carriage at Hotel Bretagne and inquired for letters, and then strolled on down to the station, shopping on the way. We made close connection, and were on the boat by 12.30. After one o'clock lunch we got the glasses and went on deck. Our ship sailed promptly at 2 P. M., and we watched the Parthenon in the brilliant sunlight until no longer visible, and we were soon wending our way among the islands of the Grecian Archipelago. This morning early our good ship stopped at the Dardanelles until sunrise, when we were allowed to proceed. This is a cast-iron rule of the country (or seas) to which all must comply. Those that were up had a good chance to see the site of ancient Troy. It seemed very cold, such a stiff breeze was blowing from the northeast. I took the thermometer out, and it registered 48°, a drop of 12°. The temperature has been about 60° for some time. We have our courier on, and as he wears a fez cap, he looks quite like the Turk he is. We are due in Constantinople at 4 o'clock this afternoon, where the ship will dock. As the passport business consumes a great deal of time, we are advised not to go ashore to-night. To-morrow we are to spend sight-seeing, as usual. To-night there is to be a lecture on Constantinople by a member of the Faculty of Robert College, and no doubt it will be a treat.

(To be continued.)

Use temporal things and desire eternal.

For "THE FRIEND."

Copy of the Testimony of Denial from Hudson Monthly Meeting, held twenty-second of Sixth Month, 1802, against Hannah Barnard.

Whereas Hannah Barnard, of the City of Hudson, in the State of New York, having been a favored member and acknowledged minister amongst us the people called Quakers, endowed with talents and qualifications for service in the Church of Christ, and had she continued to experience an humble abiding, under the influence of the precious principle of light and grace in her own heart which would have preserved her in that humility and meekness and self-denial, that beautifies and ever should adorn, a minister of Christ, and in conduct consistent with the dignity of our profession she might have been eminently useful; but unhappily, by giving way to an aspiring, exalted mind, she hath so far become clouded in her understanding, and been led away by the spirit of diversion, as to call in question the authenticity of various parts of the Scriptures of Truth, both of the Old and New Testament, which, in common with other professors of faith in Christ, we have always acknowledged to be of Divine authority and most surely believed in by us; particularly she does not unite with the Society in acknowledging the truth of that part which relates to the miraculous conception and miracles of Christ; that she hath not only imbibed these erroneous and dangerous sentiments, but is assiduous in disseminating them among others; hence, it evidently appears that she is not one with us, in principle or in practice, and having had abundant labor bestowed upon her, by Friends in a private way, as well as by divers meetings in Great Britain, in order to convince her of the dangerous tendency of the sentiments she entertains, and if possible to avert the evils which appeared to await her; but all their endeavors proved unavailing, she still continuing to promote the ideas she had formed and strenuously defend the ground she had taken, and although we deeply lament her sorrowful declension from the unerring standard, the Spirit of Truth, yet, apprehending we had done our duty in the extension of our care and best endeavor, under the influence, we trust, of peace, love and unfeigned desires for her welfare and recovery, and there appearing, at present, no prospect of advantage to result, from further forbearance or labor, we therefore, for the support of our Christian testimony, and in order that as a religious body, we may acquit ourselves with propriety in the sight of that being, who is perfect in all his ways, by bearing our testimony against a spirit of infidelity, which appears evidently to have gained too great an ascendancy in the present day, hereby testify that we can no longer hold religious fellowship with the said Hannah Barnard, but disown her from being any longer a member of our Society, until by attending to the convicting operations of the Spirit of Truth in her own mind, she may become sensible of her deviations, and evince a change of heart and sentiment, and manifest a disposition of mind to become reconciled to us.

Signed on behalf and by direction of the Monthly Meeting, &c., by

TIDDERMAN HULL, Clerk.
HANNAH JENKINS, Clerk.

Can the Theatre be Called Safe? *

[On the Depth of the Impression left by the Iroquois Theatre Disaster.]

In the pages of a religious serial called the *Burning Bush*, a young girl recounts how she was warned in a dream against attending the theatre. The circumstance occurred soon after the burning of the Iroquois Theatre, in Chicago, last winter, that fearful incident making a vivid impression on her mind because some neighbor children were among the victims. She had then said to herself that if ever she went into the world, nobody could induce her to enter the doors of a play-house. Being at Los Angeles soon afterward, she dreamed that she listened to the persuasions of a certain person to go with her to a theatre. It seemed as though she had never been in so dismal a place. She had thought that people in theatres *showed* themselves at least, to be a happy set, yet she beheld quite the reverse. As she went in, the word "Iroquois" kept ringing in her ears, making her so miserable that she saw nothing of what was going on on the stage, her one thought being that if happily she got out of there alive, she would never again set her foot inside a theatre.

"A few days after this," she says, "while staying all night with my grandmother, who was a Christian, my parents being out of the city, some ungodly relatives asked me to go down town to see some moving pictures. I did not just approve of it, but I went with them, thinking all the time that I would not go in. On our way they said, 'Everything in the afternoon is called a matinee.' I knew what it was then, and firmly said that they could not entice me into such a place. They told me that my mother would not care; but they knew in their hearts that she would. I think we stayed on the corner discussing the matter about half an hour. They tried to persuade me just to go in, and then if my conscience troubled me, we would come out. I told them that it troubled me before going in, and also that I was a Christian; but if I went in I would come out a sinner. I was not sorry for standing up for Jesus, and I give Him all the glory for keeping me out of that wicked place. I think they are the trap-doors to hell."

Was the characterization of this girl-witness wrong? Was it ill-judged, hasty, unsupported by the facts? We will take up the theme just where she left it, and, reverting to the Iroquois Theatre and its fateful afternoon "matinee," read what the *Christian Witness* relates as occurring on the stage a few minutes before the wild bursting forth of the death-dealing flames:

"An outcast woman applies to one and another for refuge. No one will receive her. Then she applies to Bluebeard, Junior, who also rejects her. In despair she takes a dagger and plunges it into her heart, saying, 'Then I will go to hell.' She falls; a trap-door lets her down out of sight. In a few minutes she is thrown up as the trap-door opens. She is clad in a fireman's suit with a placard on her back, saying, 'No room for her here,' while the flames of hell are represented as bursting out and up and all about her. Then it is said

by some one, 'Is there any danger of hell? No, the place was full long ago.' A few minutes later, after this sacrilege, flames burst forth in reality, and hundreds of people are ushered into eternity, struggling, praying, shrieking. The extravaganza is all over. The tragedy has followed. Reality begins. Preachers and prominent church-members are in that throng, witnessing that (so-called) 'innocent play,' that travesty on decency. Do the leaders of religion in the land improve the opportunity which God has thrust upon them, to warn the church of the nature of the indecent, immoral, Sabbath-breaking institution called the theatre. Scarcely one."

And so this Methodist paper, earnestly deprecating the talk of a lowering of church discipline in the matter of worldly amusements, pleads with the membership that they turn not aside from the terribly direct lesson of the so recent calamity. To the relief of many, be it said, the General Conference, gathered at Los Angeles several months later, decided to leave the discipline in that regard unaltered. Their board of foreign missions likewise, rejected a bequest of many thousands of dollars left them by the will of one of their "prominent church members," who had been present and lost his life at the Iroquois Theatre burning. This successful business man, it was said, had repeatedly rejected the counsel of friends who had cautioned him to let the theatre alone, not only for his own soul's sake, but because of the young people among whom he appeared as a leader, and as the head of a church organization. "Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy" (Proverbs vi: 15).

It was on a night near the close of the year 1811, that there occurred the burning of the theatre at Richmond, Virginia, when two hundred lives were lost. An English clergyman, Robert May, visiting this country at the time, published afterward a volume of addresses to young people, in which there occurs a graphic description of the Richmond disaster. He beseeches his readers to shun the theatre as a destroyer of souls, to seek for real pleasure where it may be found, and not to "pursue the phantom of imaginary happiness." The like exhortations were heard, for long, all over the country. In Richmond, the council of the city forbade all public amusements for the space of four months. "It was also determined," says the narrator, "that a day should be set apart for fasting, humiliation and prayer in commemoration of an event in which all who had any sense of piety could not but see and acknowledge that the hand of God had been most strikingly and affectingly displayed."

Should we ask ourselves whether the Iroquois Theatre disaster of a little more than thirteen months ago, has left a similar sobering impress on the community, I fear we would need to reply in the negative. In Chicago itself, in New York, Philadelphia and all the large cities, there was a general and a most careful inspection of all the play-houses, and in many cases alterations were ordered that they might be made perfectly "safe," but the round of sensuous and debasing spectacles, alas, goes on just as it did before. Meanwhile, a specious scheme is abroad to all the

Church with the Theatre—but let the dren of the Light stand in their own lot.

JOSIAH W. LEED

Light Springing up in France.

Kavir Koenig, who, as companion to Ch. Wagner, was much impressed with Frie standpoint and worship in Philadelphia, lately written as follows to a friend through whom he had been supplied with Friends' given by the Meeting for Sufferings:—

"I have received the box containing the books, and I have begun to give some of it to my best friends, able to understand the doctrines of Truth and to fight for peace.

"I am pleased in saying to thee that my of congregating all the people who desire work for peace is doing it the right way. We are going on and in a few days, after other public lecture, we will constitute Society of Peace. I am astonished to people happy to go in this way, even an Roman Catholics. A great friend of mine Elder in my church, who has resigned rec his commission as colonel in the army, given his name and thou can'st unders that this case shall be very useful.

"I have begun also my work outside church as an Evangelist. Last week we for a week, in a city in the mountains of Center Masamet and I succeeded in bringing together the pastors of three antagon churches to have a peace union meeting, we had the most magnificent service i church larger than the Bethany. My stud in my college are also very interested in that I have to tell them. All desire tha may be the means of a serious revival of true spirit of Jesus. Naturally I am the want of the Lord. He will do with his ser what He will. And if I suffer some pe cution, I know that the Spirit has given i command to go and preach. If I had only means of leaving the established church, I t my work would be blessed. I would go, and moment is propitious. The religious ideas discussed. The position of the Govern in proposing the separation of Church and S has brought the religious problem in fr Now we have an opportunity equal to that o 21st Century, if not better. Woe to us if we do not go and give to the people the message God has delivered to us through his Spirit, have organized with two friends here a se of six public meetings, calling Roman Cholics and free thinkers to listen to our reason and asking their criticisms in order to s them the Truth. I will tell thee more al that in my next letter.

"The Minister Combes is fallen down. have not yet the new cabinet. I hope th that they will succeed in making the disea blishment.

"My kind regards to thy wife and child, and to the dear friends I know. I love you in the Lord the more I think of all I owe y. You have been the means of a true com and I now feel that my preaching is more pow ful. It comes of my having found that d was merciful and would lead me to the way. Thy beloved friend and brother,

KAVIR KOENIG

* Read at Friends' Reading Circle, West Chester, Penna., Second Month 8th, 1905.

It costs something to be a Christian! costs a thousands times more not to be a

From Porto Rico to Barbados.

(Continued from page 291.)

Royal Mail Steamer *Severn*.

St. Thomas, Second Month 7th, 1905.—We said that it may be truthfully said that we did at we could for Porto Rico; and though there very much to do that has not been done, and it is suffering to be done, the way seemed far to leave, and this ship was going when and where we wanted to go. In the retrospect of language is, "What shall we render unto the Lord for all his benefits?"

We went right to sea, around the big rock, with its walls seventy-five feet high, immediately were in the swell of the great Atlantic. I felt as though I had been in a whirlwind at the last, but soon settled down to life. Got out my things so as to have them dry and shipshape, and was ready for dinner at 7 P. M. It was delightful to have English speaking, and to forget the grease. Our room was a good one, about six by eight feet, with many berths, a long sofa, two washstands, and many racks and hooks. The ship is old-fashioned, but clean and comfortable. There is an open deck almost the whole ship's length. We had anchored in the bay during the early morning, so soon went ashore. This harbor is a charming picture: the blue water, the red-roofed white houses on the hill-side leading up to the wharves, with high, grim hills behind, make a beautiful scene. St. Thomas is a Danish colony, but the people are nearly all black, and mostly speak English. I climbed a hill to "Blue Beard's Castle," which commands an extensive view. Then we wandered round the town, and by noon were quite willing to come out to the ship and rest for the afternoon. The boys, in spite of the sharks, would dive from their boats for the canies which we dropped from the ship, and they got them, too.

St. Kitts, Second Month 8th.—We are just starting from this port as I write. We have been here from 11 A. M. to 2 P. M. We went away for about an hour. It is a clean little town, looking full of small houses, palm-trees and negroes. Sugar is grown here in the old-fashioned wasteful ways. We were greatly comforted by a troop of blacks following us, being to offer to guide us. They were much our way, so we had to invoke the black ice, then we had the view to ourselves. The river is indescribable, a deep, tender blue, with streaks of green of the rarest tints, translucent Nevis.

This is a quaint-looking old town as seen from the ship. Columbus called it "Nieve," meaning snow, as its highest peak of thirty-hundred feet was almost always enveloped in white cloud, and that remarkable feature was true yet, as we saw the clouds hung round the day was fine. We did not stop, as we did not stop long. The industries are practically the same as at St. Kitts. We greatly enjoyed the exquisite tints of the river in this sea,—the pea-greens and indigos. The sunsets are very beautiful.

Guadeloupe, Second Month 9th.—We have left this port about 10.30 A. M. We went on board the ship's boat for about fifteen minutes. We stop at all these ports to put off or take on mail. If there is cargo to move it stops much longer than for mail. Guadeloupe is a French colony. I have seen it from

only the ship, with its great mountain in the middle of the island. I saw a little of the streets of Basse-Terre whilst we were a few minutes ashore. Guadeloupe is noted for vanilla beans. They were peddled about the streets by the women.

St. Lucia, Second Month 10th.—To-morrow we expect to be in Barbados. We stopped yesterday at Dominica. It is a rich place for tropical beauty. I have seldom seen such a charming picture as, just before sunset last evening, was presented from the ship. Cocoa is an important crop. We saw the beans—a little larger than hulled almonds—in large trays drying in the sun. The culture of lime forms the chief industry. Many casks of lime-juice and much cocoa came on board for London.

We passed Martinique in the night. There was grim old Mount Pelee, emitting fumes sufficient to hide a bright star. But St. Pierre is a dead city and sadly buried.

To-day we spent at St. Lucia. We climbed a hill eight hundred feet high, behind the town, this morning. The road was shaded most of the way, and alive with men and women carrying packages of one hundred and twelve pounds each on their heads at one cent per package. Every turn was a new scene of nearby novelty and far-off beauty out over the blue sea.

On the citadel, which we climbed, a military force is garrisoned. Other forts are placed lower down, with guns of great power. But all the treasure spent in trying to make this naval base impregnable has to be abandoned. Work has stopped on buildings under way. Fort Arthur's experience, it seems, has taught a lesson about bottling up warships, and the British government is taking the hint. Each brick costs sixpence, delivered at the garrison up the heights.

I suppose it will never fall to my lot to see again such a rich and varied assortment of tropical growth as regaled our sight in the Botanical Garden.

Barbados, Second Month 11th.—We got to the port early, and after breakfast landed. We are at a private boarding-house that was recommended to us. Everything in the house is thoroughly English. The house is right on the beach, two miles out of Bridgetown. All is white and clean.

Bridgetown, Barbados, Second Month 14th.—Our room here at Hastings is about two miles out of Bridgetown; here we are quiet and have the fresh air. Our room overlooks the sea, which, at high tide, laps within twenty-five feet of our window. We are right between the kitchen and pantry, which I do not like for various reasons; but other things induce us to remain; and thus the table is fine—straight English in cooking, etc.

Our usual labor connected with opening our way is progressing. Calls are made on various people explaining our views, getting them interested, and securing their aid in finding suitable places for meetings. We did not know a soul when we landed, and only of one person, a missionary, S. Antoinette Esterbrooke. But we feel we have been making wonderful progress since Seventh-day.

S. A. Esterbrooke is a missionary who runs her mission on faith, regarding funds and everything else. I wish some of our friends could hear her preach—she has the gift. She at once, on Seventh-day, asked us to attend

her congregation First-day night. When we reached there we found some two hundred and fifty present, white and black, evidently most of them pretty well educated. She desired the meeting should be conducted entirely our way. We had a solemn time of waiting on the Lord; then was presented the language, "Behold, I stand at the door and knock," and both visitors had something to say. A prayer followed. Then A. S. Esterbrooke, after one hour, requested liberty to follow up the meeting herself, which I was glad of. She followed up the exercise that had preceded, urging all who felt the renewed call for open confession of Christ publicly to express it, and their resolve to serve Him hereafter. About seven made this confession—no disorder or excitement—but a deeply spiritual time it was. Others gave their testimony to the preciousness of the opening the door of their hearts to Christ, and to their appreciation of our time of waiting on God. These two things, and the need of the last to secure the former, had been the meeting's theme. It was a confirming meeting to ourselves, as well as others.

Bridgetown is a perfect example of an old English town. It has, however, glaring white streets and walls, from using the coral stone, of which the island is made. The streets ramble around in all sorts of directions, are very narrow, with apologies for sidewalks, some places none at all. There are a multitude of shops, some quite large ones; almost everyone walks in the middle of the street. All are blacks, except about one-tenth, who are white. Most of the white people are English, with lovely homes in the suburbs, and are typically English in dress, speech and deportment. A good many ride round in comfortable carriages with black coachmen.

The black people are of a totally different grade from those of Porto Rico; almost all seem to have more or less education, while some are managers of large commercial concerns, are very intelligent, and perfectly well-bred in manner. Many of these have countenances of a fine type. Of course the great majority look like the regulation negro everywhere. But a few generations of equal chance with white people exhibit the fact that some of the race can develop into men of affairs and culture. Some of them we find to be astute reasoners, combined with a subtle imagery in speech, characteristic of this people.

17th.—Our labor has evoked many conversations with people in all conditions of life; we find a condition religiously, vastly different from that of Porto Rico. Here, the Bible is a text-book, taught in all the public schools. So we find lawyers, gentlemen, clerks, teamsters, and boatmen all able to quote the Bible, and formulate some opinion thereon. And some of those in humble life appreciate spiritual truths, as a result of their meditations on texts which they have so acquired in younger years. There is an interest in religion, and a freedom to converse about divine things seriously, which much reminds me of similar conditions all over the rural portions of England.

Yet, I am free to believe what I hear, that some of the most apt quoters of Scripture amongst the negroes may be the quickest to lie and steal, etc., if temptation comes their way.

When we land in a strange country, we do

not know anything about people, who will help and who will not. Nor do we know about halls, methods, advertising and many other details—all has to be worked out from the ground floor up, as the saying is. So our week has been one of hard work, trying to get light in the dark. But as in Porto Rico, many things have unexpectedly aided us, and we feel good progress is being made. We have in prospect for the next week work enough into which we feel led to keep us very busy. May the Master bless it, and grant the baptism of the Holy Spirit, who alone can make our meetings of any avail!—for our instrumentality is poor and inefficient, after all.

The weather here is showery—maybe five or twenty showers, or “sprinkles,” per day. Then the sun shines. Often the rain comes from the east, along with the trade-wind, whilst the sun shines overhead right on you. The constant, brisk trade-wind keeps the temperature very bearable indeed.

16th.—We have engaged the Young Men's Christian Association hall for First-day evening, Second Month 19th, to which the public will be invited. W. C. A. has met a colored man who had bought a copy of Barclay's Apology at a sale, and was convinced of the views therein expressed. We have spent near two hours with an old man, Fitzpatrick, who took us to Friends' property long ago on Tudor Street, formerly Quaker Street. The old brick front still stands. A fire some forty years ago swept the main portion of the city. We found what seems undoubtedly remains of an elevated place of burial; also the old grounds adjoining the Jews' synagogue. The Rabbi in charge remembers that a “Quaker” lived there many years ago.

In Porto Rico we saw very small horses. Here the better class of people have nice horses, but the general beast of burden is the little ass. They come about to my hips, and are hitched to tiny carts and carry quite heavy loads. They are cute little things. The braying that they set up when they part with or meet their comrades, is something strange to witness in a large city.

This is far the most important port of the West Indies as a port of call; vessels stop from almost all parts of the world—many of them sailing vessels—to get supplies, though more particularly for orders.

Yesterday we went to an elementary school. It was on the old-fashioned plan,—children around in groups, and not a few reading, some almost to the limit of their voices,—fairly shouting. As we entered the yard the principal who was instructing a large group outside, stopped, and soon went with us inside. The room is 25x50, and has simple little benches strewn round instead of desks. There had been as many as two hundred and sixty pupils in this room, though not one hundred and eighty while we were there. I told the principal that the noise was too great for the children even to think. There are three assistants. We were told that there are one hundred and sixty-six schools on the island, or one to each square mile.

There is much poverty and not much wealth. There is one estate here covering two hundred acres. In the palmy days when sugar industry was good, a purchaser paid eighteen thousand pounds for it; now it would not bring four

thousand. Laborers receive ten pence to a shilling a day, boarding themselves.

Conditions for our work here are very different from Porto Rico, but we have things to work up ourselves,—matters which at home would appear quite simple. But very fair progress has been made, and we have much to be thankful for. It appears that there are some twenty different religious sects on the island, and there appears some feeling between them of rivalry. It is so encouraging to meet one person after another who knows Christian truths, and we talk to them, colored and white.

(To be continued.)

SECRETARY HAY'S HYMN.

That Secretary of State John Hay is an author and poet is well known, but not everybody is aware that he has written more than one fine hymn. The following was written for a Christian Endeavor Convention:

INVOCATION.

Lord! from far-severed climes we come
To meet at last in Thee, our Home,
Thou who hast been our Guide and Guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard,
Breathe to our hearts the high command,
“Go onward and possess the land!”

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee!

—JOHN HAY.

TRUE TO PRINCIPLE.—Stephen Girard, the unbeliever millionaire of Philadelphia, one Seventh-day bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks who had strong convictions, and the power to act upon them, refused to comply with the demand.

“Well, sir,” said Girard, “if you can not do as I wish, we can separate.”

“I know that, sir,” said the hero. “I also know that I have a widowed mother to care for but I can not work on Sunday.”

“Very well, sir,” said the proprietor; “go to the cashier's desk, and he will settle with you.”

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Girard to name a suitable person for cashier for a new bank about to be started. After reflection, Girard named this young man.

“But I thought you discharged him?”

“I did,” was the answer, because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money.

The most valuable part of any country's population are those who are the most trustworthy for conscience' sake. Those whom a government can least afford to spare are those who must sometimes be found holding their loyalty to the will of God, above any enactments of human law. In destroying such, governments make the great mistake of destroying the real exalters of a nation.—Ez.

FOR “THE FRIEND.” The Indian Committee of Philadelphia Year Meeting.

(Continued from page 295.)

These Friends also visited the Cattaraugus Reservation, and were pleased with the evidences of thrift and comfort, which they found there. They remark “It has a population about 1550 Indians, 647 are children, 557 these are stated by the Superintendent of Public Schools, of suitable age to go to school. The land of this Reservation is represented by some of the best in the state. A large part of it is cleared and fenced and some of the farms are very well cultivated. Many of the dwelling houses are good, commodious buildings, comfortably furnished and the grounds around some of them are neatly laid out. The whole appearance of the thickly settled portion indicates a thriving industrious community.

“On both Reservations there are places of worship comfortably furnished, those at Cattaraugus are quite expensive structures, capable of seating some hundreds of persons. They are occupied by the Presbyterian, Methodist and Baptist congregations. A council house has recently been erected, at Cattaraugus Indian mechanics at a cost to the Nation twenty-five hundred dollars. There is also an orphan Asylum with accommodations for fifty or sixty pupils. It was established as a home for the protection, care and education of orphan and destitute children from any of the Indian tribes located in New York. It is conducted in an economical yet efficient manner, the children being required to assist in the work of both farm and family. It is managed by trustees, six of whom are Indians and six are whites.”

“The location of the Allegheny Reservation is not so favorable for the improvement of population as that of Cattaraugus, although at one time the Allegheny Indians were far advanced of the latter.

“Many of those who are now in the most prosperous on the Cattaraugus Reservation have migrated from the Allegheny, being undoubtedly attracted by the better quality of the land for farming purposes.”

In the early part of the year 1865 before the Civil war had closed, demands were made upon the Friends at Tunesassa for the payment of one hundred and eighty dollars in military uses, which when refused, property that amount was levied on and sold.

The Friends who made their report of the visit to the Allegheny and Cattaraugus Reservations from which the above extracts are taken were continued under appointment and with the addition of Ebenezer Worth were authorized to visit the various Indian tribes located within the state of New York, with the view of ascertaining more definitely the condition, and advising them as may appear for it, upon such points as it may appear to them would contribute to their welfare. Address introducing them to the Indians was prepared and sent with them.

The time occupied in performing this journey to the reservations of the different tribes lasted about three weeks, and included a visit to the Oneidas, Onondagas, St. Regis, Tuscarora, Tonawanda Indians (the latter a band of the Senecas) and to the Shinnecock Indians on Long Island. A detailed report was made of the

ervations, which was afterwards prepared publication, with some additional matter, order to give a somewhat connected account the labors of Friends among the New York Indians, and was printed in 1866 by the direction of the Committee for general circulation under the title of, "A Brief Sketch of the results of the Philadelphia Yearly Meeting of the pious Society of Friends to promote the civilization and improvement of the Indians." This pamphlet contains valuable statistical information in regard to their destitute condition at that time and was widely distributed, was reprinted in 1879. The following remarks on the character of the Indians and the treatment of them, are taken from this report. "The Indian is susceptible to the influence of kindness, is open to conviction and persuasion when enforced by a constant Christian example; but resents coercion, harsh and just treatment and upbraiding language. He wants of a proper appreciation of these things will explain the little success which has attended many well meant plans for meliorating their condition, and most, if not all the troubles which the Government has had in dealing with him."

If we turn to the history of much of the public and more private dealings with the Indians, we shall find them stained by fraud and bloodshed; and as violence and coercion have signally failed to accomplish the desirable of civilizing and Christianizing them, as well as in securing peace and harmony, would it not be well for Government and its officers to try the effect of just and pacific measures; to substitute for the sword the benign and persuasive influence which flows from the spirit of the Gospel, and teaches us to do to others as we would that they should do to us.

We cannot but earnestly desire that those who are associated with the aboriginal inhabitants of our country, whether in an official capacity or otherwise, may show forth a constant and upright example as Christians, actuated by a spirit of forbearing tenderness and mercy, may pity them in their weakness and ignorance, and labor to enlighten and assist them; may patiently bear with their superstitions and prejudices; and deal kindly and gently with them, as persons suffering under many serious disadvantages from which we are fully exempt, and who therefore have strong claims on our charity and sympathy. We believe that a just, merciful, and considerate line of treatment would gradually soften and meliorate the wild and untoward dispositions of the Indians, strengthened by bad examples and manipulations; may imbue their minds with higher and better motives and aims, draw them into closer and more enduring alliance with their white brethren; and through the power of Divine Grace prepare their hearts to love and practice the holy religion of our noble Redeemer, which ever leads its sincere and obedient followers to promote and to carry into life and conversation, the purport of the noble anthem which ushered in his blessed birth; glory to God in the highest, on earth, and good will to men."

(To be continued.)

EXTER ON THE SPIRIT.—It is remarkable that Richard Baxter, whose controversy lay

for many years against the doctrine of the Spirit, as it was so prominently held forth by the first Friends, should himself, late in life, have been brought thus far to acknowledge, "I am now," he says, "much more apprehensive than heretofore of the necessity of well grounding men in their religion, especially of the witness of the indwelling Spirit, for I more sensibly perceive, that the Spirit is the great witness of Christ and Christianity to the world."

HAPPINESS IN LABOR.—Three things Ruskin considered essential to that happiness in work which is the right as well as the privilege of every human being: They (men and women) must be fit for it; they must not do too much of it, and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.

Items Concerning the Society.

As Eastern Friends are somewhat in doubt where they may find a comfortable summer home in the atmosphere of Pasadena, California, we are now able to inform them of rooms to be had in the house of Hannah W. Williams, at 425 Galena Avenue.

Many have welcomed with a sense of relief the return of William C. Allen and William B. Harvey from Barbados safe to their homes on the morning of the 24th instant. A few issues of the account of their experiences yet remain to appear in our columns.

Notes in General.

"Dost thou not fear God, seeing thou art in the same condemnation?" May this be looked after, which the *Independent* alleges, if true.

"We feel very much like making an earnest appeal to the British people and to the incoming new Liberal Government for relief to the Zulus in South Africa. Since the war there the colonial authorities have increased the burdens and restrictions of the natives, as if desirous to equal the oppressions of the two Boer republics. They are treated much worse than our negroes are treated in any part of the United States, and the British Government ought to correct it. Where is that Non-conformist conscience we hear of?"

Among the most impressive monuments, says the *Independent*, found by Layard in Nineveh, was a great bas-relief showing a procession of gods captured in battle and borne on the shoulders of soldiers. Similarly Isaiah tells us of Bel and Nebo carried captive, "a burden to the weary beast." Such a picture the Mikado may put into his palace, for we are told that in the house occupied by General Kuropatkin in Mukden were found all the ikons (images) presented to him when he went to war, and which he was to take with him to Tokyo when he should dictate peace in the Japanese capital.

"NEVER TOO LATE TO MEND—OR LEARN."—Mental activity in advanced years is always interesting. A negro woman seventy-three years of age was graduated from the elementary grade of the Hillhouse Evening School in New Haven, with honors, on the evening of Second Month 7th. She was an ex-slave; for many years she had been anxious to learn to read, and applied at the evening school for instruction. She studied diligently, was regular in attendance, made excellent progress, and is now "very proud to be able to read her

Bible and newspaper." She secured the prize awarded among two hundred and fifty pupils.

It would be unsafe to begin flattering ourselves over the disappearance of the lynching habit, yet there is much temporary reason for encouragement in the fact that during the past four or five months only four lynchings occurred in the United States. During the corresponding period of the year before there were twenty-five lynchings. Perhaps the worst has been already experienced.—*Am. Friend.*

Police Commissioner McAdoo said, "Were it not for religion and the faith behind it, there are not enough policemen in all the world to keep order in the city of New York." This may seem somewhat extravagant, but the general principle of it is true. The great, the true, the reliable police force is the conscience in a man's breast. Without that a city would be a collection of wild animals, deceiving and being deceived, devouring and being devoured.

The winners of the three prizes offered by Helen M. Gould for the best three essays on the question, "Which is a better representation of the original of the Bible, the American Version, or the Catholic Version known as the Douay Bible?" were William T. Whitley, a Baptist minister of Preston, England, who received \$1000; Gerald H. Beard, a Congregational minister, of Burlington, Vt., who received \$500; and Charles B. Dalton, teacher in a New York city public school. The decision was in favor of the American Version.

English is the international language, says the *Independent*. The negotiations between the Russians and Japanese for the surrender of Port Arthur, were conducted, not in French, but in English. The Japanese generals who took part, and their associates, talk English, and one of them Russian. On the Russian side they brought a young midshipman who had to act as interpreter, because the English of the officers was imperfect. In Russia and Turkey the officials still prefer to use French, but the rest of the world in the East, as well as the West, turns to English.

The Dean of Westminster took up the question as to what form a revival in the Church of England could take that would be in harmony with its religious instincts. He said: "We cannot attempt to organize it. We may pray for it, and I think we should do so, trusting that it will take the form God wills."

That there is need in the Church of England of a revival in spiritual life, none will deny. Organization is more thorough than it ever has been; we have better approached churches, more frequent services, a larger number of communicants, a better instructed, more diligent, more devout clergy; yet we are not given such a witness for the living God as compels men to fall down in penitence and confess that God is in them. Of a truth something is needed; something of an inspiration. What we want is not a new order or a new method, not a fresh form of worshiping God, but life racing through the limbs of the duly ordered body, life lifting our worship to the spiritual level to which its ancient form bore witness."

To a class of newly ordained Methodist ministers Governor Stokes, of New Jersey, said a few days ago that no remedy for "Trusts and other industrial evils would be found until the religious element of the country" should take up the question and "spread the gospel of honesty and uprightness until the powerful shall not prey upon the weak." Trusts are not always and necessarily an evil, but (continues the *Independent*) in dealing with the evils associated with some of them there is no more inviting field for missionary work than Governor Stokes's own State, whose corporation laws have been so carefully adjusted to satisfy the needs of combinations and the promoters of them.

"If," said President Roosevelt to the Mother's Congress, "the average family contained two children, the nation as a whole would decrease in population so rapidly that in two or three generations it would very deservedly be on the point of extermination; so that the people who had acted on this base and selfish doctrine would be giving place to others with braver and more robust ideals. Nor would such a result be in any way regrettable; for a race which practiced such a doctrine—that is, a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to a people who had not forgotten the primary laws of their being."

The *Christian Register* says: "Nothing is gained for the cause of religion, good morals and the good repute of the Church by artificial attempts to 'reach the masses.' The Salvation Army has its own way. Let it keep to it with the applause of all good men for any good work that it may do."

The *Christian Register* has an editorial on "Religion Without a Church," in which it is said: "There is in the Church itself a growing sense of sympathy and comradeship for the disowned multitude which has no articulate religion."

Sir William Harcourt, in a speech in the House of Lords, said: "What leads to great expenditure is the spirit of inflation, of annexation, of raids in every quarter of the world, of retaliation, tall talk, appeals to international jealousy, the false doctrine that every good which comes to others is an injury to ourselves. These are arts which delude ignorant people."

Two hundred and sixty-five essays were entered in the contest for the prizes offered by Helen Gould for the best essay on "The Comparative Merits of the Roman Catholic and American Revised Version of the Bible." The winning essays have been published and are ready for distribution.

Edward Everett Hale has been chosen lecturer at Princeton College. A new departure for both college and lecturer. It is a suggestive sign of the growing friendliness of Christians of different denominations.

AN INTERNATIONAL QUESTION OF MORALS.—Gambling has been the national vice of Siam. Every little town and village has its official gambling house, licensed by the government. The missionaries have been trying to show the king that the gambling habit is inimical to the best interests of Siam. The king of that country is said to be earnestly trying to rule Siam in the interest of the people. He has had his son, the Crown Prince, educated in England. It is the intention to ask permission from the United States, England, France, and other Christian nations to raise the import duties in order that a part of the revenue now accruing from the gambling concessions throughout Siam may be thus replaced. The larger part of the revenue will be derived from an increased land tax. Siam is an extra-territorial country, therefore its import duties are regulated by treaty with America and European nations, and cannot be changed without their consent.—*Christian Advocate*.

SUMMARY OF EVENTS.

UNITED STATES.—In an address before the American Forestry Congress, Secretary Wilson of the Department of Agriculture, said: "The West must have water, and that in a sure and permanent supply. Unless the forests at the headwaters of the streams used in irrigation are protected, that is impossible, and irrigation will fail."

"Unless we practice forestry in the mountain forests in the West the expenditure under the national irrigation law will be fruitless, and the wise policy of the government in the agricultural development of the arid regions will utterly fail. Without forestry, national irrigation will be merely a national mistake."

Secretary Hay has lately left this country for Europe to obtain rest and recuperation.

In the course of the free public lectures given under the auspices of the medical department of the University of Pennsylvania, Dr. Albert Philip Francis advocated municipal registration of all cases, that the city authorities may know the localities where they exist, and take the urgent and necessary precautions of disinfecting contaminated houses. He also urged the absolute control and destruction of the epidemic. This can only be accomplished if the patient spits into paper spittoons or paper napkins, which are subsequently burned. Spittoons should never be used.

Care and cleanliness in the house in respect to dust and dirt and in disinfecting by live steam or boiling water of all articles contaminated by the disease.

Tuberculous patients should sleep alone. The room should have no unnecessary drapery or furniture, and the windows should be kept open, both night and day.

The huge steamship *Dakota*, constructed at Groton, Conn., by the Eastern Steamship Company, has lately left her wharf in preparation for her trial trip. She and the *Minnesota* are the largest vessels ever constructed in this country. Her dimensions are as follows: Length, 630; breadth, 73½; depth, 56 feet. Her gross tonnage is 21,854. It is stated that the *Minnesota* and *Dakota* exceed in gross tonnage any other vessels now in commission.

There have been 307 new cases of typhoid fever in this city during the week ending at noon of the 24th, ut. There are nearly 200 cases under treatment. The career of the Chief Abbott states, has now traced in nearly every case to impure drinking water that was not boiled. He has issued directions to families to boil all water used for drinking or cooking.

The Department of Agriculture is still sending out free of cost to applicants the cultures containing bacteria for use in growing crops of leguminous plants, such as clover, alfalfa, and vetch, and also pea and similar forage plants. These cultures have proved highly useful in increasing the yield of such crops during the past year.

The Ohio Supreme Court has decided that a newspaper guessing contest on votes cast at an election is a lottery and is, therefore, prohibited by law.

The United States Circuit Court of Appeals has held that the act passed at the last session of the Maryland Legislature, commonly known as the "Jim Crow" law, and requiring steam railways in the State of Maryland to furnish separate compartments for white and negro passengers, is invalid as to interstate passengers, and must be construed as not applying to them.

The United States dispatch says that the "Canadian Northwest," and their settlement on cheap lands in that country it is stated, has averaged 25,000 persons for the last few years. It is reported that the Canadian Government, its railroads, the immigration officials, the land companies and all the agencies interested are putting forth extraordinary efforts to stimulate the migration of American farmers to this region during the present year.

FOREIGN.—The policy of establishing by Great Britain preferential duties in dealing with products of foreign countries, which was strongly advocated by ex-Secretary Chamberlain, appears to have been finally rejected by Premier Balfour, and the continuance of the free trade policy, which has been pursued of late years, appears likely to be maintained.

Emperor William, of Germany, has started on a voyage to Morocco. His motive in making a visit to that country is not generally known.

In the Grand Duchy of Baden the planting of fruit trees along the highways is encouraged by the government. The trees are planted thirty-two feet apart along each side of the road, and when the fruit is ready for market it is sold at public auction on the trees, the purchaser being obliged to harvest it at his own expense. The amount realized from the sale of the fruit is applied toward the maintenance of the system—the propagation of trees for their planting and cultivation, etc.

Russia has lately succeeded in obtaining a loan of about \$100,000,000 from banks and saving-banks in that country. The plight of the army, together with financial difficulties, are declared to have caused the Czar to yield to the peace party. It is reported that overtures to Japan since have been made, or are to be made, at St. Petersburg. The retreat of the Russian in Manchuria has been continued. They are pursued by the Japanese and skirmishes have occurred.

One of the prominent Russian newspapers declares that the whole Government of Russia and the whole Russian nation is demoralized by the relentless persecution of the Jews. It is stated that the Russian Government the country and is herding 4,000,000 of Jews in towns where they pay 90 per cent. of the taxes and yet have no share in the municipal government.

A despatch from St. Petersburg of the 27th says: "A very significant and important feature in connection with the political situation is the fact that the disaster to ruin which trade and industry are threatened is forcing the merchant and commercial classes of the big cities to change their political opinions. Heretofore, as a matter of business, they have carefully refrained from meddling in the life movement, but the situation is now so serious that they feel compelled to define their attitude, and everywhere they are pronouncing in favor of the liberal demands the cessation of the war."

Several questions in which Americans in Venezuela believe their rights have been violated by the government of that country have been under consideration at Washington, and efforts have been made to submit them to arbitration, which has finally been refused by President C. of Venezuela. An agreement has been made by which the United States will guarantee to the Venezuelans a pledging 50 per cent. of certain custom returns of Venezuela for their payment.

A despatch from London in regard to the report of commissioners sent out by the British Government to investigate the cotton-growing possibilities in East Africa says: "Unless difficulties which at present appear to be insuperable can be removed, cotton cultivation in East Africa will never be undertaken on any considerable scale." First among the difficulties the commissioners place labor, on account of the apathy of the natives to their disinclination for work. The total area devoted to cotton growing under European supervision can scarcely exceed 100,000 acres. The commissioners say that the only solution of the difficulty is to induce labor from India or China.

A new island in the Japanese archipelago has emerged from the sea as a result of volcanic activity. It is about 4800 yards in circumference, and was first observed about Twelfth Month 5th, 1904. It is three leagues east of Iwojima.

By a recent census the population of St. Petersburg, stated to be about 1,500,000. Of these about one-third are unable to read or write. Four-fifths are said to belong to the Greek Church. Only three per cent. are classified as Roman Catholics, and two per cent. are Jews. It is stated that the first paid vote was granted by the Russian Government was recently issued to the Chinese Nanking for an electric incandescent lamp.

France, Germany, Holland and Belgium are encouraging the establishment of gardens for workingmen. Although the work is not a new one, it has been considerably tended during the past year. The interest in it has grown so undiminished the health and usefulness of work that this plan was utilized to induce them in a health employment outside of working hours. In order that work may thrive in cities where the majority of operatives have never handled a spade, it is now thought necessary to encourage a taste in children for cultivating the soil by creating school gardens. It is suggested that the State, which are so often ill employed, scholars shall company their tutors to these gardens and there learn to use garden implements and acquire a taste for garden work.

NOTICES.

Wanted.—Mother's helper, to assist with care of infant. Address, D. J. _____

Office of THE FRIEND.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage trains leaving Philadelphia 7:10 and 8:15 A. M., and 7:10 and 8:15 P. M., will arrive at Westtown Station four, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1154. EDWARD G. SMEDLEY, Supt.

DIED. at his home in Burrillville, R. I., Third Month 1905, ISAAC STERRE, in his seventy-ninth year. Throughout his life he was a member of Smithfield Baptist Church. His remains are to be taken to West Chester, N. Y., for burial at the West Chester New England Yearly Meeting. His voice was often heard in prayer and in witnessing for his Divine Master.

Third Mo. 6th, 1905, at her home care Hallsville, Ohio, MARY S. HALL, widow of the late Wm. H. Jr., in the eightieth year of her age, and a member of the S. S. C. of the Creek Monthly Meeting of First Throughout her long life she faithfully maintained the principles of the Society, to which she was firmly attached. She was tenderly devoted to her family while ministering to their temporal welfare, she gave a true "Mother in Israel." Modest and unassuming in her life, she was a true "Mother in Israel." Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

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War Not the Antidote for War.

the verbal war against war which is now ceaselessly waged in present-day literature, is to be leaving little for a Friends' perusal to say which others are not relieving of saying, and in no unsparing terms. For centuries and a half Friends have labored, and now many others are entering into their ranks. Our past characterizations of the intensity of war seem tame beside the stigmatizing which many articles in the popular press are giving to it. This, by Wm. H. Hart, in the *Public Ledger*, is one of frequent specimens:

War is not a conflict of individuals with an action, but with other individuals. It turns into fighting machines; it makes them human beings; it changes a man who was made in the image of God into a cringing parasite; it not only strips man's reverence for human nature, but it strips that nature itself. The mind becomes inhuman and the heart becomes a theatre of crime. It is the concentration of evil whose essence is that it is slain by man. It is a game of chess, with man pawns, in which the players seldom pay enough they lose, yet the pieces must pay even in they win. War is a quarrel of rulers fought by their subjects. Is there anything honorable about this? It destroys popular government, in that it makes the executive practically a dictator. Even war to overthrow an abuse usually leaves behind passions so vindictive that they are almost as great as the abuse which was overthrown. Every drop of war is so much time lost to the extension of virtue. It is so opposed to the spirit of Christianity that many believe it is a prohibited crime.

This amount of good at least is getting done among Western nations by the object-lesson of war in which they have no part and can have none upon it dispassionately, save for its own business. But should a war of their own kind come up, how soon would this state of mind be reversed. For months before our Spanish war was declared, the absurdity and sin of

war was set forth in many magazines and papers, as Friends would characterize war. But when once it was declared, editors promptly justified the principle of war which the week before they had condemned.

The peace sentiment now inculcated by a sense of the barbarism of a far-off war, is we trust, making the people slower to enter into wars, and causing arbitrations rather to be chosen. The horrors of the present carnage which so outreaches human imagination, must be helping to fight down all wars before they begin.

But fire cannot be depended on to put out fire, nor sin sin. Men use fire to fight fire by making it burn up the material on which it could feed. So war may blast the material of war, and men can call the exhaustion peace, only because that sort of peace is but the wilderness which the war has created.

Fighting a war out is not fighting War out—it is simply fighting one side down, but leaving War and its spirit only more deeply entrenched in the hearts of surviving men, and more bitterly grinding its teeth for very vengeance and hate.

So wars, though they may fight for a peace, cannot fight for Peace. They more deeply confirm their own passions which are not peace; and they result only in a cessation of hostilities, which is not peace.

Before calling a condition Peace, search it inside and out, and see if it is Love; then might it be named Peace. See whether it is the spirit of Christ. Nothing less on earth can be Peace. See if it is unselfishness and parties are competing to do each other the most good and no harm. Then is it an essential of peace. Peace is a change of heart from beast to Christ, from cursing to gospel.

And blessed are the peacemakers. They have only to plant the gospel by whatever way they are called on to live it, and just so far as Christ is received to reign in men's hearts, so far and no farther is peace on earth assured.

SUCH is the law of life. Practical welfare is attained not when man strives towards this practical welfare, but only when man, without thinking of the attainment of practical welfare, strives towards the most perfect fulfilment of that which before God, before the Source and Law of his life, he regards as right.—*Tolstoi.*

Annual Report of the Institute for Colored Youth.

The normal training work of the Institute was commenced in the new buildings at Cheyney in the Eleventh Month last.

These new buildings are a dormitory and an industrial building. The former will accommodate about thirty young women. The latter is used for general school purposes and as a dormitory for the young men. A delay in opening of more than a month was occasioned by retarded building operations, and this delay evidently affected the size of the opening class. The enrollment includes ten young women and six young men. These sixteen represent ten States of the Union, one student coming from as far south as Texas. There are, besides these, three West Chester teachers who attend classes one day each week. The maximum boarding accommodation at present could not easily exceed fifty, and as the course of study covers two years a small entering class seemed desirable.

Some high school training was prescribed as a requisite of admission to the class, and as only one colored child out of a thousand in Philadelphia gets into the high school, the field from which to draw students in the whole country is at present decidedly limited.

Six teachers reside at the school, and five of them are occupied only with the work there. The sixth teaches in the colored school in West Chester, and is preparing the way for the second year students to have opportunities for observation and practice in that school. Practical handwriting in wood and iron, in agriculture and the domestic arts, is a regular part of the normal training. The special effort is to develop a type of teacher who will appreciate that intelligence is a usable quantity, and as applicable to the homely arts of life as to the recitation of definitions and formulas.

In addition to a payment of \$50 a year to cover board, each student contributes an hour a day of labor to the institution. The Domestic Department has been assigned to a special committee, and they have organized it under the teacher of domestic science, who is a graduate of Pratt Institute. The dietaries prepared by her and her plans for household management have worked out admirably and have not exceeded in cost the estimates submitted by her. This cost is less than \$10 a month for each person. The educational value of a daily life in such a well managed household must count for much in the life of the students. This is a thought that was often urged upon previous boards by Fanny Coppin.

The Farm Committee has continued to work the farm so as to improve it, and already marks of this improvement are favorably noted by neighboring farmers. Eventually it is expected that the whole farm will be a part of the educational machinery of the school, but the trans-

ition to this condition must be gradual. Allotments of ground for school gardens will be made this spring, and some portion of the farming operations will be under the direction of the teacher of agriculture. A new barn is a pressing necessity, and it is hoped that some friends of the cause will be found to supply this need.

The religious character of the life at Cheyney has had the care of the board. A Bible class is held regularly on First-days, and right methods for religious instruction in elementary schools are inculcated. Each day's work is commenced by Scripture reading, and the teachers are all believed to be well concerned for the higher interests.

Upon the earnest solicitation of Booker T. Washington and others it has been decided to hold a summer school during the Seventh Month at Cheyney. A preliminary announcement of this has already brought applications from forty teachers. Not more than sixty can be comfortably accommodated, and the number must be limited to this figure. It is estimated that the additional furniture and the cost of maintenance for this summer session will aggregate about \$2500. The furniture will be required in any event in the Ninth Month.

A very special appeal is made for contributions to carry out this effort to reach a large number of schools and teachers in the South.

The effort to concentrate the resources and activities of the Institute on moral training has had wide approval. The late Dr. Curry represented Normal Training as the greatest educational need of the colored race, and his opinion has so far influenced the Peabody trustees that they are devoting their funds to this end in the South. Such technical training, however, is costly. The accumulated funds of the Institute are wholly inadequate for the needs of a first-class normal school. This statement may arouse the suspicion that an extravagant standard has been adopted. It is most unfortunate that the work of the Institute should appear in that light. Even a few teachers of high grade very quickly represent a large circle of influence. A high quality of work in the school-room is the only true economy. The proverbial thriftlessness of the Negro can be supplanted in no way so surely as by training teachers who will apply a remedy in a better standard of living. A trade school near Cheyney devotes a thousand dollars in three years to the training of a single carpenter or machinist. Can we expect to train a good teacher for less? The people of the United States have manifested a profound faith in the power of the teacher upon civilization in dealing with Cuba and the Philippines. Large sums of money have been used to give several thousands of these teachers some training at our higher institutions and some contact with our ideals of living. The Federal Government, however, never dealt with the Negro problem in the same liberal way. It remains for private beneficence, however, to do so. Money invested in good teachers is quickly multiplied a hundred-fold. It must devolve upon future Boards therefore to enter actively upon a campaign for larger resources, if the present lines of work are to be carried forward to maturity. Your retiring Board have found their faith increased from time to time in the movement to make a high class normal school

for the colored race, and the work is committed to the corporation and to future Boards in a hope that a very large fruition of our faith shall be realized.

For the Board,
STANLEY R. YARNALL, *Secretary*,
PHILADELPHIA.

Lincoln and the Lake Champlain Quaker.

The people who love it will defy you to find a more beautiful lake anywhere; and, anyway, if the voyagers to the New World had discovered nothing else, it would have been worth all the trouble they took coming over. Big and gracious and commanding as some dear princess, it sweeps to the northern border, and the mountains range themselves on either side, watching and adoring.

The largest island in the lake is long and wide and has several townships of its own. Somewhere about 1785 a family of Quakers came from the south and found the place. "The Lord," they said, "has led us into ways of peace. Here we will live, and the blessing of heaven will be with us." They labored at their wholesome toil and their minds were filled with wholesome thoughts. Sun and storm succeeded sun and storm, and the years passed and they found rest unto the third generation.

In 1861, when the stricken country cried for men to save her, the note of war came to the island, and the great-grandson of the first Quaker was drafted.

"But it will be no use," he said, "I shall never fight. My mother taught me it is a sin. It is her religion and my father's and their fathers'. I shall never raise my hand to kill anyone."

The recruiting officer took little notice. "We'll see about that later," he commented carelessly.

The regiment went to Washington and the Quaker boy drilled placidly and shot straight. "But I shall never fight," he reiterated.

Word went out that there was a traitor in the ranks. The lieutenant conferred with the captain, and all the forms of punishment devised for refractory soldiers were visited on him. He went through them without flinching, and there was only one thing left. He was taken before the colonel.

"What does this mean?" demanded the officer. "Don't you know you will be shot?"

The Quaker was a nice boy with steady eyes, and a square chin, and he smiled a little. "That is nothing," he said. "Thee didn't think I was afraid, did thee?"

The prisoner went back to the guard-house and the colonel went to the President, to Lincoln, who was great because he knew the hearts of men. The case was put before him—of the mutinous Quaker who talked of his religion, the soldier who refused to fight, who defied pain and laughed at the fear of death.

Lincoln listened and looked relieved. "Why, that is plain enough," he answered. "There is only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men wherever they are. Send him home."

So the Quaker went back to the island, to life and duty as he saw them, and his children tell the story. —*Lippincott's Magazine*.

The Cruise of the "Arabic."

(Continued from page 299.)

En route to Smyrna

Second Month 26th, 1905.—Our visit to Constantinople is a thing of the past! I begin where I left off on Fifth-day. Our proach to the city was somewhat marred the strong wind that made it most uncomfortable to remain on deck during our entrance into the harbor. We expected to be done here, but owing to some misunderstanding did not get in to the wharf, but the ship anchored off as at the other ports. It is of the grandest, if not the grandest, loca of any city of the world, and if it belonged any other country than Turkey it would be a dream of loveliness. The city presents striking appearance, with its palaces, numerous minarets, and is much larger than expected, having over a million population. The city is divided by the Golden Horn, the part being called Stamboul. The new bridge (five hundred years old!) seems a very rat trap, and everyone must pay toll. A ter brought out the American consul and Turkish officials to examine our passports. I was expected that this formality would consume some two hours at least, as they generally sit upon seeing everyone. The consul agreed to stand for us, and in fifteen minutes I part was all over. The first time such a thing has ever happened. One is watched at every turn in the Sultan's domain, but we certainly were well treated. We were advised not to leave the ship that night, but some went ashore and remained at the hotel. In the evening one of the professors of Robert College returned on Constantinople very acceptable. Sixth-day we left the ship, and finding a guide and being assigned to carriages, commenced the sight-seeing. I cannot describe the scene that presented itself. The whirl of mass of humanity of every conceivable nationality, the sea of Turkish fezes, the dust of the filth! The reckless driving over the streets, used as much by pedestrians as by the yelling of the men to their horses, utter confusion was nerve-racking! We were thankful our ship was left out in the harbor! We safely reached the first point, the Galata Tower, a relic of the Italian quarter of the twelfth century. It is now used as a watch-tower for fire, and while we knew the view from the top was fine, we did not climb up. Now back again past the bank and post office to the new bridge, over which we rode at a terrific pace to old Stamboul, the old city. We first visited the Imperial Ottoman Museum, which is of great importance and interest. Really the most interesting thing to us was the Siloam Inscription discovered in Jerusalem in 1880, of which Timothy Hussey had told us. It is one of the oldest inscriptions known, and is in pure Biblical Hebrew. It was found in the underground canal between the Virgin Spring and the Pool of Siloam, the time of Hezekiah. We saw the great Alexander Sarcophagus of Pentelic marble, remarkably preserved and carved; the Tabuth Sarcophagus containing the withered body of Tabuth, a Sidonian king, made in the fourth century B. C. The serpents held from the bronze serpent column in the Hippodrome, said to have been struck off by Mohammed the Conqueror, and found in the British Consulate kitchen, with

as used for breaking coal! This column was up by Constantine, brought from Delphi. The same Mohammed rode his horse into the city, then a Christian church, slave-ry Greek, and high up on one of the towers they show the print of his bloody hand! Now went through the double gates into the Treasury, which were opened to us for the first time on that day of the week. Turkish hospitality was offered in the form of a spoonful of sweet (looked like jelly that hadn't solidified) stirred into a goblet of water. We lined. The collection of bejeweled garments, swords, chairs, crowns and trays of jewels was beyond conception. The emerald, large as your hand, spoken of in General D'Almeida's "Prince of India," a golden tankard filled with three thousand diamonds, rubies and pearls, all displaying the spoils of centuries. Someone remarked the Sultan had bet-sell his gems, and pay his debts and feed the people. It was a barbaric display, and we were not sorry to get out alive. A soldier was on guard at every step, and we were not allowed to take our cameras on shore. Noon, from our time (they count time from sunset here), we had some lunch at a rather plain French restaurant. I couldn't eat a thing, as I lost my appetite coming through the streets! From here we drove across the city again, and went to see the whirling dervishes. This cost one franc each, and was the greatest sight I ever saw. The mosque was rather small, and the crowd large. All the heads of the worshippers were left outside, and looked very odd. The priests, in their peculiar dress, commenced the performance immediately after we arrived. First, turning around with arms extended or folded high up to the breast, then faster and faster, with eyes closed, until you'd think they certainly would drop. All the time the members of this peculiar sect were chanting some rigmorale in the form of prayers, I suppose. The high priest had green wound around his turban, signifying his descent from Mohammed. It lasted about thirty minutes, and while we waited quite close to the priests, they seemed to be oblivious of our presence. The entrances to the mosques are thronged with beggars, and the one to Sancta Sophia is called Beggars' Hall. As we crossed the swarming bridge we went to see the greatest mosque of all, the mosque of Sancta Sophia, once a Christian church, back to Constantinople's time. The present edifice was finished in 537 by Justinian. The dome needs anything of the kind I ever saw. Eight serpentine columns were brought from the temple of Zeus, and eight more from some other temple. It cost sixty-four millions. Since the reign of the Turks, beginning in 1520, all the relics of a Christian church have been destroyed, and inscriptions from the Koran are all around the nave. We were obliged to put our whippers before entering. We were sorry not to hear the call to prayer, but never happened near at the right time. Our last visit of the day was in the bazaars, which are peculiarly bewildering in their wealth of rugs, silks, embroideries, carved woods, and every other article under the sun. We were greatly interested in seeing the rugs made. They were made by hand entirely, without any pattern or design. Beautiful rugs can be bought for little money.

It is said that there are thirty thousand dogs in Constantinople, and one cannot doubt it after once seeing them. They are all one kind apparently, and look like hungry wolves. One cannot step without coming in contact with one. The calmen are very careful not to run over them, as they would be imprisoned for three years. The penalty for killing a man is seven years! We were told that the Turks regard the dog and the pigeon holy, and believe that Mahomet will come in the form of one or the other. We were very weary, and glad to get back to the ship, which seemed like heaven after the noise and filthy odors of the city. On Seventh-day a number of us visited Robert College, which is situated a few miles north of the city on the Bosphorus. The college was founded in 1863, and is part of the University of New York. The drive was quite interesting, past the Sultan's palace, and part of the way right along the water, where we could see the little fishing boats, the flocks of ducks, and the steamers that ply along the Bosphorus. In our country we'd have an electric road built up to the Black Sea long ago. They catch great quantities of little mackerel here, and we longed to sample them. We were received at the college by one of the professors, who showed us all about. When the college was first opened only four students presented themselves. In five years it was almost self-supporting, and now has about three hundred students. Many of these are Greeks and Armenians. It was a holiday, so there were not many of them around. The history of the founding of this college is told in Dr. Cyrus Hamlin's "My Life and Times." The American school for girls at Scutari, on the Asiatic side, has one hundred and sixty students, and is doing a grand work.

In the afternoon we visited the Friends' Mission by invitation of a Friend named Binns. We saw the work of the women, which is their way of getting at them. They sell \$10,000 worth of work a year. There was a lot on the ship, and about \$300 worth was sold. Much is sent to England, and disposed of by the Friends there. Friend Binns was born here, and speaks the language like a native. She piloted us around some, too, very skillfully. She returned to the ship for dinner, and we were sorry to part with her. In the evening the Alumnae Association of the Girls' College gave an entertainment on board. The young ladies were in native costumes, Greek, Bulgarian, Armenian, Turkish, and looked perfectly fetching. A collection was taken for the benefit of the school, and I hope they got a large sum. We were treated to "Turkish Delight" afterward, a delicious native sweet. Best and grandest of all was the sail up the Bosphorus to the Black Sea this morning (Second Month 26th). It was foggy at first, and we were afraid that we were not to have a good view. We had not gone far, however, before the fog lifted. Guides were on hand to point out the different places of interest, and when we were opposite Robert College the boys were out in force. Away up the hill we could see the stars and stripes waving, and from every window, a white handkerchief fluttered. They gave their yell, and the hills resounded with it and the echo of our whistle, a march of progress since the battle-cries of ages long past away. This is the nar-

rowest part of the Bosphorus, and the point where the Xerxes built his bridge of boats. A short distance on was the Black Sea, and when we reached it our good ship turned majestically around and steamed back again. Talk about the Rhine, it isn't comparable to the Bosphorus! While I was thinking this I found there were others of the same mind. Ruins of mighty fortresses took the place of castles, and the summer-houses of the embassies, with wooded hills as a background, must make a beautiful picture in the summer time. The winters are cold here, and so the landscape was similar to our own, but the country must be lovely in warm weather. We passed hundreds of small fishing boats all out for mackerel. They were quite near together, and we could see them draw in a line with sometimes six or ten on it. They use a feather for bait, and the fish seem no larger than our smelt. The Bosphorus is very deep in some parts, fifty or sixty fathoms. We halted a few minutes opposite the city, while a tug-boat took off our couriers and guides, and then steamed past Seraglio Point, the minarets of the mosque glistening in the sunlight, the dirt, the ignorance of the Sultan forgotten in the delight of the beautiful sail on the Bosphorus!

7.30 p. m.—We have just left our pilots at the mouth of the Dardanelles, and are out on the Aegean Sea once more. The night is rainy and rather dark, but we are due at Smyrna at 7 a. m. So far we have made every point on schedule time. It is wonderful how smoothly everything works on these cruises. The party divides at Jaffa, part spending twelve days in Egypt and part in Palestine. We will be of the latter number.

Second Month 27th.—Safely arrived at Smyrna this a. m. Farewell, will save this place for the next letter.

(To be continued.)

The Dew.

During my first trip up the Mediterranean many years ago, we touched at the Island of Malta. We had rain for several days, and when I went ashore to visit an English family, the foremost subject of conversation was the rain. And my friend said, "This is the first rain we have had for three or four years. I said, 'How, then, is it that things look so green, and that you produce such superb fruit in the Floriana Gardens, where the oranges hang from the dark leaves like 'golden lamps hung in a night of green.'"

"Well, our copious dews take the place of rain."

It is interesting to witness this beneficent source of fertility at sea. Soon after the sun goes down, the dew begins to fall, and by the time darkness sets in, the watch on deck are glad to put on their oilskins to keep themselves dry. By ten o'clock it is drip, drip, all the night from the rigging, and by the morning every sail is as if it had been dipped into the sea. How gently, silently, secretly the precious dew falls to refresh and renew the earth. But sometimes it happens that no dew falls, and the whole night is dry and parched. How is this? One condition of the dew coming in its bounty is that the heavens must be calm. I recall nights when variable baffling puffs of wind came to perplex and employ the crew; we would trim yards and sheets for the breeze

on one side, perhaps just enough wind to make the sails "sleep." After getting all ropes coiled up, while the vessel was going less than a mile an hour, the wind would die away and then spring up in an opposite quarter, and the work would have to be done over again, and after a night spent in shifting sails, perhaps not two miles of progress would be entered in the log.

I have learned to apply this lesson, and want others to share. "I will be as the dew unto Israel" is a precious promise, but it seems that the attitude of the soul has something to do with success in obtaining the blessing.

If the soul is not calm the dew cannot descend; if, as my nautical lesson taught me long ago, there is a puff of worldiness now, and a flurry of sinful wandering then, there is a strife overhead, and the blessing cannot come down.

Oh, to be able to call in wandering thoughts, and concentrate our powers and say, "My heart is fixed, O God; my heart is fixed; I will sing and give praise."

"Thus saith the Lord of hosts, consider your ways, go up to the mountain and bring wood, build the house, and I will take pleasure in it and I will be glorified, saith the Lord." But they were keen to pursue their own interests; they hastened forward, every man to his own house. "Therefore, the heaven over you is stayed from the dew, and the earth is stayed from her fruit." (Haggai 1:10.)

How copiously the dew falls. Gideon wrung the water from his fleece into a bowl; yet the ordinary supply of the precious dew is often equally abundant. How secretly the blessing comes! but how gently, yea, how suddenly; but how much depends upon the calm!

"Calm me, my God, and keep me calm,

While these hot breezes blow;

Be like the night-dew's cooling balm

Upon earth's fevered brow.

"Yes, keep me calm, though loud and rude

The sounds my ear that greet.

Calm in the closet's solitude;

Calm in the bustling street;

"Calm in the hour of buoyant health;

Calm in the hour of pain;

Calm in my poverty or wealth;

Calm in my loss or gain.

"Calm as the ray of sun or star,

Which storms assail in vain;

Moving unfruffled through earth's war

The eternal calm to gain."

H. T. MILLER.

BEAMSVILLE, Ont.

A Charge Delivered by Samuel Fothergill.

I should like to see in the columns of the Friend, the following language delivered at Horsleydown, England, about one hundred and thirty-five years ago by that eminent and worthy Minister of the Society of Friends, Samuel Fothergill. It seems so full of counsel, warning and love for all, but especially for the parents and children, that I trust it will be read with interest and to edification by many readers of THE FRIEND.

T. C. H.

WEST CHESTER, Pa., Second Month 6th, 1905.

A solemn summons which the Almighty gave through his prophet Joel, to a people whom he had known above all the families of the earth, (at a time when they had revolted and

departed in heart from him) has been revived in my mind; with an apprehension that the same authority requires the republication of it in this day, to a people likewise highly favored of him; and who have in like manner departed from their first love:—

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, let them say, spare thy people, O Lord! and give not thy heritage to reproach, that the heathen should rule over them! wherefore should they say amongst the people, where is their God? then will the Lord be jealous over his land and pity his people."

As I am about to conclude (perhaps finally conclude), my labors amongst you in this quarter, I would query with some, with many that are present, whether they have not heard intelligibly the sound of the trumpet, calling them with a degree of certainty, to arise and prepare themselves for the battle.

My brethren and sisters, amongst whom I have been constrained, in the overflowings of the Father's love, to labor in a private capacity, breaking (I hope I may say) a little bread from house to house,—the everlasting gospel has been preached amongst you, with all the force of pathetic energy, with all the tenderness of Divine compassion: let it not be ineffectual! The Gospel message has been delivered with such indubitable clearness, that your judgments have been convinced, you have assented to the truth as it is in Jesus; suffer not the impressions it has made on your minds to be speedily erased. Far, very far, be it from me to think highly of myself, to exalt the officer, the minister. I would not that you should hold any man's person in high estimation. I am deeply sensible that to me belongs blushing and confusion of face, but I magnify mine office, and the power of Him who has seen meet to employ me therein; I would endeavor to exalt in your view, the adorable goodness and condescension of the great Author of all mercies, in that he has caused the trumpet to be renewedly sounded in your borders; hear its important message with suitable attention; let it rouse and prepare all the ranks in the armies of our Israel, to engage in the glorious cause of our God. Let the daughter of our Zion arise from the bed of indolence; from the lethargic stupor of a fatal forgetfulness; from all the deadening, befumbling gratifications of sensuality and shake herself from the dust of the earth, that she may come up to the help of Him who hath called her with an high and holy calling. The trumpet is blown in her streets, the alarm has been heard by all, Oh! let not its language be rendered unintelligible by the multiplicity of trivial things that too much absorb the minds of many.

I am fully persuaded that the gracious visitation of humbling, melting goodness, has been afresh extended to individuals present in (I had almost said) a very memorable manner; nor will I recall the expression, for if it is not treasured up in your remembrance now, for your profit and advantage, it will be memorable in that awful approaching period, when every neglected mercy will appear deeply engraven, as a dread handwriting on the wall, against us. Let

me, therefore, tenderly entreat you with all warmth of unutterable affection, as a brother as a fellow-pilgrim, through the vicissitudes of time, to the unmixt joys of a happy eternity that you will no longer neglect the offers of mercy, or turn a deaf ear to the reproaches of instruction. I feel my mind covered with the boundless love, that wishes, that ardently sires, you may indeed be wise for yourselves, for, although I may be deficient in many qualifications of a gospel minister, I am not wanting in that pure disinterested love, which seeks not yours but you.

Blow the trumpet in Zion: sanctify a fast. If we were but attentive enough to the sound of the trumpet, we should see the absolute necessity of this sanctified fast; a fast free of those delusive pleasures, those slavish attachments, that render the mind insensible of good. Call a solemn assembly. This bra of the summons (may some say) belongs to a few, and we have no share in the duty enjoined. I confess I am of another opinion. I think every individual has a share in the instruction couched in it. Call a solemn assembly. Oh, you active ones! stop a while your swift career; make a solemn pause; sit collected from every object that can gratify or delight the sensual part; labor diligently to assemble all the powers and faculties of your souls, that they may be sanctified by Him who gave them. I believe there is no useless, de-activating member in the Church of God; those that can thus assemble the collected attention of a redeemed mind, devoted to Divine will, have an undoubted right from the highest Authority, to call an holy convocation. We can do nothing against the Truth, but the Truth, was the language of some former who had indeed sanctified an acceptable fast. I much desire that those who, perhaps, can be so active in promoting this glorious cause amongst the sons of men, as some who are called into more eminent stations in the church, may, by a circumspect care over all their words and actions, see that they do nothing against the Truth. Call a solemn assembly: gather the people. How scattered are many of the members of this quarter! scattered indeed as sheep without a shepherd! dispersed up and down the dark vale of insensibility and self-forgetfulness! many upon the barren mountains of empty profession; lost to all sense of religious fellowship; unacquainted with that holy union in which is the bond of peace! How many are the Gallios I have met with amongst you, who (alas! it may be said) care for none of these things! Oh, you Elders! who are, or might have been, as Pillars in the Lord's house, you delegated Shepherds, who might have adorned the first ranks in the armies of our Israel, if you had not sat down, and taken a rest short of those glorious abodes, who are prepared for them that steadily persevere in the line of Divine appointment—to you I call is, gather the people.

(To be continued.)

"It is always a good rule to step in no place, to speak no word, to commit no act, which conscience whispers beware."

"THE Apostle Paul freely confessed that he had no sufficiency in himself to think a good thought."

Visit to Barbados.

(Continued from page 302.)

The following letters of Wm. C. Allen present a few features covered by Wm. B. Harris preceding accounts, but they will not be like a repetition.—Ed.]

Bridgetown, Barbados, Second Month 24th, 1905.—I will, as usual, commence a letter a few days previous to departure of the mail, and to finish later. There does not seem to be new to tell about our surroundings. Boarding-house continues comfortable, and there are pleasant associations there, mostly here for health or rest. Any one desiring a balmy, warm winter climate would find Barbados. But it is very damp, and I should think would eat out the life of tubercular or rheumatic people. A good many Americans come here to escape the severe winter of the North. We have in the house, besides ourselves, Canadians, others from Trinidad, Demarara, Peru, Mexico,—the latter by a German,—and from Boston.

I never knew before that flying-fish are good to eat. Here we have them practically every day, and when the bones have been removed, and are cooking, they make as fine and delicate a dish as one could imagine. They are sold everywhere at one cent each. We have pretty fair butter from Canada at this time, so are eating a little again, particularly as it is served up sufficiently hard not to require being dipped out with a spoon. The natives are quite good. Paw-paw is a big, round, squash-looking fruit, served like citron marmalade. Guava-jelly is always about. Tamarind is a fine fruit, and its syrup makes a good drink. Then they have daily what is called "saling"—a thick sort of molasses taken from the last boiling pan, just previous to the squeezing of the syrup or liquor of the sugar-mill into sugar. The sugar mills send it into the market for sale by women, and a teaspoon of it is very good on bread or cake. The native apples preserved are delicious.

Fowls are poor everywhere in the tropics; they have to be eaten almost immediately after they are killed, so are tough. All fowls are sold out to housekeepers for the same reason. A great trick is not to buy one that has been "crammed,"—that is, filled with heavy food just before selling, so as to increase the weight, but, not of meat, but of cheaper stuff. We have just been down town arranging for the meeting Fifth-day P. M. in the country, and on First-day in the Y. M. C. A. hall at Bridgetown. Whilst I have been writing W. has stepped outside to hunt for shells. He has just returned, bringing some pretty coral. Within a few hundred feet of our room, on the beach, shells and sea-weed were deposited. They are tossed up twice a day, at each high tide. I also have seen sea-aemones and others in my collection.

One of the strange creatures gotten out of the sea is the sea-egg. It is about as large as an orange, black, and spoked. Inside is a mass of yellowish, soft material, looking much like fish-roe. It is very good when cooked, and much like oysters.

On First-day we had a meeting in the Y. M. C. A. hall. Probably about two hundred people were there, representing the solid, thoughtful part of the community, they being generally well educated people, who are inter-

ested in religion, and are well acquainted with the Bible. The Divine presence was wonderfully with us, and as a gentleman, speaking about it to-day, said, "You could hear a pin drop all during the address." The silent part of the meeting was strange to almost all present, yet most impressive. There is a great inquiry as to when we have other meetings, and also to the views of Friends. I do not doubt but that, if a heavenly-endowed minister were to settle here now, a goodly number would soon be gathered to our society, as in the past. There is absolutely no question in my mind on that score. The fields are ripe. The inconsistencies of the clergy on one hand, and wilfulness of the "holiness movement" on the other, are making many open to conviction as to our nearness to Apostolic practice. But it is my time to stop in Barbados only a little longer;—I wish there were others to follow.

First-day A. M.—I felt like attempting a meeting under a big tree down near Bridgetown, out on a common. So we bicycled down there, and I announced to some "hangers-around" that we were going to have a gospel meeting. By dint of much persuading, and considerable personal notice in the neighboring houses (it is in a poor part of the town), we had nearly fifty to start with in ten minutes. W. B. H. took a means of settling them into quiet. Then I spoke. Two old Christian colored women, at the close, participated to great edification. One of them made a really wonderful prayer. By the end of the meeting the scoffers were very quiet,—and there was much tenderness displayed on the part of all when we left, nearly one hundred altogether. It was a time of solemn warning to sinners to seek Christ now. I felt we much helped in one serious respect, viz.—it is so difficult to get the uneducated people interested, or quiet, or to feel that a time of worship is in progress, when there is no singing.

Fifth-day evening we went out into the country, and held a meeting under a blacksmith's shed, whilst the people stood in it around,—quite a large gathering. A big torch made a light in the shed; and out in the darkness I could not see a large part of the congregation. But all were so still,—so remarkably quiet during the periods of silence,—not a rustle, or a whisper. We can truly feel it was a strong meeting.

Why do we have such weak meetings at home? Is it because the people are satisfied and critical, so that the word of the Lord does not have a chance to have free course and be glorified?

Second Month 28th.—We held another meeting in the Y. M. C. A. First-day evening, Second Month 26th, 1905. It was also a good-sized gathering, and the burden of the vocal exercise related to the ministry. Possibly the biblical teaching quoted and presented would not suit the feelings of many—but I must do my duty.—I am not here simply to please. This meeting resulted in our about closing out our line of English-language literature, particularly the little booklets about Friends. All this literature counts—it leads to frequent interview with seriously-minded people who are often, I find, influenced by the thought presented to them in conversations. So, publicly or privately, we are employed very closely. After such a day it is often good, as yesterday

late afternoon, to bicycle out of town and look at a sugar-mill for a little rest. This afternoon we expect to ride out to Oistin's Town to hold a meeting.

The sea at high tide runs right up against our hotel. At low tide we can go down on to the beach and pick up all sorts of marine life—beautiful shells, sea-weed, coral, etc. We are, of course, close to the constant noise of the surf. Indeed, we have, for weeks, with the exception of one night, been within a mile of the sea.

Our hotel is really like a regulation old-fashioned English boarding-house, such as one finds back in the rural parts of England, where the average American does not go. The dear old lady who sits at the top of the table has the same ruffles and solid physique, and decided manner seen in similar places in the old country.

Bridgetown looks like an interior town of thirty thousand people in England. It has the same narrow streets, queer little shops, and sometimes no sidewalks. But here about nine tenths of the people are black. Women throng everywhere with bare feet, carrying all sorts of things on their heads, from large baskets filled with coal to a hoe or a stalk of sugarcane. They nearly all dress in white, with white headgear. Over in St. Lucia or Dominica they dress in the most brilliant colors, but matched in excellent taste, no matter how humble the wearer may seem to be.

Barbados is not a pretty island; it is rather flat and uninteresting. Miles of sugar-cane grow everywhere, and it is now being harvested. Ox-teams of four or six oxen pull little carts around the fields, and are surrounded by women collecting the cane to place on the carts. Then it is hauled to the mill. Every "estate" or plantation has its own mill run by steam or a windmill; these latter dot the landscape everywhere.

Bridgetown, Third Month 3rd.—We have moved from the first floor to the second, and now have a fine large room, with windows on three sides of it, through which the never-failing "trade-winds" sweep day and night. This part of Bridgetown is known as Hastings.

Fourth-day we had an open-air meeting at Oistin's Town, about five miles away. It was in a broiling hot sun after luncheon that we wheeled there. The chapel was not open, as the custodian doubtless felt shy about us; so we secured permission to hold our meeting on a lot belonging to a colored woman. After letting the people know, there was attracted a large company, who sat or stood mostly in the shade of a tree and adjoining house. Finding we did not sing, some left at first, but others came, and we had a good meeting. After the opportunity part of which had been in impressive silence, the company wanted to be with us and talk, so we finally left them with feelings of mutual interest and love. In the company were several professing Christians who seemed spiritually-minded, and not just in the air, as so many in these islands.

Fifth-day afternoon we visited the Mission School in Bridgetown. It is just like the public schools we have seen. No discipline, according to our ideas, is observable. The children talk and run around the room about as they please, whilst a class will be reciting before the master. I saw one youngster, about

eight years old, slyly smoking the end of a cigarette on one side of the room. All this is very different from the sharp discipline administered in the school of Porto Rico, whether public or mission. But there is another difference—the Barbados public schools teach the Bible, whilst those of Porto Rico do not. We talked to the children, possibly to some avail, but I am not sanguine of results.

This morning (Sixth-day) we drove out to Speight's Town, some twelve miles away on the western coast, to hold a meeting. When we reached there we found the beach-front and wharf thronged with people, possibly one thousand or more. We were told it was no time for any religious work, because a whale had been brought in, and all the country thereabouts was excited and trying to buy a little meat, for which the opportunity comes only infrequently. The congregation was on the spot. I saw the good opening, and secured permission from the owner of property there to hold a meeting under the big trees. So we gave notice, and gathered to the number of several hundreds, amidst shouts pulled up into the shade, and with the din of voices all about us. As I stood to speak, I could look out into the sea, over the people's heads, at the little boats, and at the wharf a quarter of a mile distant, where the big whale was being carved up amidst an excited crowd. I think the people pressed about in their eagerness to hear, somewhat like the way it used to be on the shores of Galilee. We had an impressive meeting. The strain on my voice was great, and I was very tired, so when through, I quickly got away, whilst W. B. H. talked books, and left his impress much more lasting. I apprehend, than is the voice of the preacher.

FOR "THE FRIEND."

The Russian Colony.

On Second Month 26th a second visit was paid to the Russian Colony newly arrived in Los Angeles, California, by a number of Friends from Pasadena who were met at the steps of the house where their meetings are held, by C. de Blumenthal, the interpreter whom they failed to find at the time of their visit three weeks previous. His presence added much to the interest of the occasion, as he was an agreeable person and very capable of interpreting. He introduced them to several Russian men who shook hands very kindly and invited them into a room with seats and a table on which were two bibles, one in Russian and the other in Molokany. Their homes being without a timepiece was spoken of as a reason for some irregularity in collecting. However the room was soon filled and some on the porch, the place being too small to accommodate all comfortably, but probably the best they can have at present.

They offered to omit their services altogether if the Friends wanted the time for conversation, but they were told there was no wish to interfere with anything of theirs, though it was suggested if they were willing to they might omit the Scripture reading, as the visitors could not understand it; which was done, they only singing and praying. For the latter a rug was spread upon which several knelt bowing their heads to the floor while others were standing. They grieve for those they have left behind and one of the brothers has com-

posed a hymn or poem in which America is called the "promised land."

When these exercises were ended they asked why our people called themselves Friends, and in replying the scripture was quoted, "Ye are my friends if ye do whatsoever I command you." Questions were asked on both sides by which it was ascertained that they believed in Divine revelation and the guidance of the Holy Spirit. Besides agreeing with Friends in refusing to take up arms, they abjure the oath, don't practice water baptism or have any paid ministry. They appoint elders - r leaders who are expected to lead in their religious services and also have oversight of the flock. They said they thought it right "to admonish one another in psalms and hymns and spiritual songs, singing with melody in their hearts to the Lord," but that they used no musical instruments. In speaking of war they said it was contrary to the teaching of Christ who bade us love one another and do good.

They wanted the visitors to be thanked for coming and that they should be invited to come again, and also that they should be told that in far off Russia they heard of the kindness of Friends to the Doukhobors.

We don't know that their dress or their language is different from other Russian peasantry. Their women wore aprons and skirts short enough to be sanitary with shawls or kerchiefs on their heads. A number of children and some babies were there, one very small was introduced to them as American born.

When asked if they were in need, they replied that some of them were, but that they helped one another; that they did not ask for help, but when it was offered in the right way it was acceptable. They have been accustomed to a communal life which must be an advantage in their present circumstances. At the time of this visit they were over three hundred in number and eleven more families were due. All but twenty-five of the men had succeeded in finding employment notwithstanding the disadvantage of being strangers to the language.

One of the Friends* told them she was a visitor from Massachusetts, from the Atlantic to the Pacific, and having seen in a paper a notice of this people before leaving her home she was now very glad to see them, and to welcome them, not only on her own account but also on behalf of others who could not be there. They returned thanks for her kind words.

C. de Blumenthal, it is understood, has been in this country nine years and has been a teacher in the schools of Los Angeles. He is much interested in these persecuted people and said he felt that he was the better for having been associated with them the past few months. He said he had never noticed anything fanatical about them, that they were not vegetarians like the Doukhobors and that their education had been neglected, but most of them could read and write in their own language. Some of their children were now attending school and seemed bright.

The Friends took leave of them having previously signified that our doors are open to receive any who may feel like coming to our

*Angelina Ricketson, a sister of Job S. Gidley. From her we have another account of the same visit and agreeing very closely with this.—Ed.

meetings, with some explanation of our manner of worship without any prearranged service. Third Month, 21st, 1905.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 303.)

The humane and Christian sentiments together with the evidences of the progress of the dians in substantial improvements, contained in this pamphlet were not we believe without an effect upon individuals who were earnestly considering at this time, whether a better could not be adopted by the Government the treatment of its Indian wards than then in vogue, and it also afforded to our members an interesting history of the effort Friends in a direction little known.

Three thousand copies of this pamphlet, printed in 1865, and in addition to a distribution among our own members, copies of it forwarded to the Heads of Departments of National Government, to each member of United States Senate and House of Representatives, to the members of the Legislature of New York, to most of the leading individuals residing in that state; and to many individuals throughout the country, who are interested in the welfare of the Aborigines. It may further added that in numerous instances document was well received, and the committee state "we trust will be productive of good to the objects of our concern."

The personal influence of women Friends among the Indians at their homes, was encouraged by the Committee and our valued friend Thomazine Valentine paid a visit to the Reservation at different times during years 1856-1876, in the course of which they were very helpful to the Indian women, teaching them both by precept and example, how to manage their household affairs properly. In 1866 she writes as follows:—"I have felt comforted in visiting the Indians this time of year, there is cause of thankfulness, that the Lord has opened the hearts of the Indian women so generally to attend to what has been said to them in regard to keeping better houses, and not taking offense. When I first saw them they were only a few right clean houses, no dirt, no clean ones quite out number the dirty ones. It used to be a very usual thing to find houses with the dishes not washed, bed made, nor houses swept. I think I have found more than two of that kind this year, and the women were in poor health in cases. But if they had not lacked energy, they need not have looked so bad. Although I see a great improvement, there are still a many houses where the women though they make beds, wash dishes and sweep, yet don't do their work well, making their houses have a very untidy look, and a few I feel led to despair ever seeing clean, unless some person better qualified comes among them which I hope may be the case. It is ten years since I first came among them, I have seen them as much time now as seems to me place. I have received much sympathy and kindness from the Committee, for which I feel much obliged." This humble-minded and devoted Friend was for many years an active member of Bradford Monthly Meeting, Pa., and

er home near Downingtown, Second Month, 1896, in the eighty-first year of her age. At the meeting of the Committee held Ninth month 19th, 1867, Joseph Elkinton, Joseph Stergwood and Samuel Morris were appointed to visit some of the tribes in the state of New York. These Friends paid a visit to the settlement at Corplanter's and also to several parts of the Allegheny Reservation, but in consequence of the indisposition and finally the death of Joseph Elkinton which took place Second month 9th, 1868 in the seventy-fourth year of age, no further efforts were made to come to the object of their appointment.

The death of this valued member of the Committee (Joseph Elkinton), was soon afterwards followed by that of Thomas Evans, who died on 25th of Fifth Month, 1868, in the seventy-year of his age, a beloved minister and one of the many years was clerk of the Committee and in active service on behalf of the Indians had been closely identified with efforts of Philadelphia Yearly Meeting for the welfare of the aborigines of this country during long period of years.

Albert Scotten also a minister had deceased on 20th of Fifth Month, 1860, in the sixty-ninth year of his age, after a long valued service in this field of labor. In report to the Yearly Meeting in 1868, the Committee remark "Owing to the decease of some members of the Committee, and the and infirmities of others preventing them attending to the service, we believe it to be a suitable time for a new appointment of the Committee."

His suggestion having been acted on by the Yearly Meeting, the following Friends who had previously been under the appointment included in the new nomination, viz:—John S. Elkinton, Edward Sharpless, George Stetterood, Samuel Emlen, James E. Rhoads, H. B. Garrett and William B. Cooper.

In their report to the Yearly Meeting in this (1868) they quote the following remarks in condition of the Cattaraugus Reservation taken from a statement prepared by the Superintendent of Public Schools on the Allegheny and Cattaraugus Reservations:—"A stranger passing through the Cattaraugus reservation would see but little in the costume of the people or the general appearance of the country to remind him that he was in an Indian settlement. A good road some ten miles in length passes through farms with good houses, and fields which have cultivated flowers in the yards, cultivated fields and vegetable gardens, and a good supply of all kinds of domestic animals. On this one street there are good school houses, three excellent boarding houses, a flourishing asylum for orphan and destitute Indian children, and a court house. At the annual fair of their agricultural products, they make a respectable show of stock, farm and garden products, and the women make a good display of butter, bread, cakes, and canned fruits, pickles and plain needle work."

The treaty of 1838 as it respected the transfer of the Allegheny and Cattaraugus Reservations from the Indians to the Ogden Land Company was annulled by the treaty of 1842, which has been previously mentioned. Its purpose was however for the emigration of the Indians from New York State to the Indian country

west of the Missouri, remained in force. In this distant country a tract of land of 1,340,000 acres had been set apart for them, equivalent to 320 acres for each individual, as a permanent home.

This land in Kansas was regarded by the Indians as the real and only equivalent for which they parted with their Buffalo Creek Reservation, and during the progress of the negotiations connected with the treaty of 1838, whenever they protested against the trivial amount of the consideration money named in the treaty, they were informed that while it was true that it was no proper equivalent, yet that the land made sure to them beyond the Mississippi was amply sufficient to make up the deficiency.

(To be continued.)

FOR "THE FRIEND."

Woman the Slayer of King Alcohol.

BY C. A. STONTON.

In the days of old and under the Mosaic dispensation, when Deborah was judge in Israel, the people did evil in the sight of the Lord; and the Lord sold them into the hand of Jabin, king of Canaan, the captain of whose host was Sisera. And the children of Israel cried unto the Lord: for twenty years Sisera had mightily oppressed them.

And Deborah dwelt under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim; and the children of Israel came up to her for judgment, and she sent and called Barak and said unto him, "Hath not the Lord God of Israel commanded saying, Go, and I will draw nigh unto thee Sisera, the captain of Jabin's army, with his chariots and his multitude: and I will deliver him into thine hand."

And Barak said unto her, "If thou wilt go with me then I will go; but if thou wilt not go with me then I will not go." And she said, "I will surely go with thee, notwithstanding the journey thou takest shall not be for thine honour, for the Lord shall sell Sisera into the hand of a woman." And Deborah arose and went with Barak. And Barak went up with ten thousand men at his feet, and Deborah went with him.

When Sisera was told that Barak was gone up to Mount Tabor, he gathered together all his chariots of iron and all the people that were with him, and Deborah said unto Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thy hand. Is not the Lord gone out before thee?" So Barak went down from Mount Tabor, and ten thousand men after him, and the Lord discomfited Sisera and all his best; so that Sisera lighted down off his chariot and fled away on his feet to the tent of Jael, Heber's wife, and he said unto her, "Stand in the door of the tent, and when any man doth come and inquire of thee and say, Is there any man here? thou shalt say, No."

And, behold, as Barak pursued Sisera the woman Jael went out to meet him, and said unto him, "Come, and I will show thee the man whom thou seekest;" and when Barak came into her tent, Sisera lay there dead: he was slain by the hands of a woman, Jael, Heber's wife. So God subdued on that day Jabin, the king of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin

the king until they had destroyed the king of Canaan.

Then sang Deborah and Barak on that day, saying, "Praise ye the Lord for the avenging of Israel when the people willingly offered themselves."

Let us look a little at our own condition at the present time: are we not now oppressed by King Alcohol? And is not the brewer the captain of the king's host? When he sees and begins to find in very truth that the Christian voters are all against him regardless of any party affiliations, he will gather up his mighty host and stand against them: although he may fight valiantly, the day is approaching when the captain of this mighty host will be slain, and King Alcohol will be subdued. For the Lord doth avenge, when his people doth willingly obey." Christ came, not to regulate the works of the devil, but to destroy them. "The Lord giveth the Word; the women that publish the tidings are a great host" Ps. 68: 11, R. V.

SPRINGBORO, Third Month 18th, 1905.

NOTWITHSTANDING I have not been so much engaged in the discipline of the church, as might have been best, yet it is like marrow to my bones in my old age, to see the young and rising generation engaged therein; for we have been ploughing and sowing, but neglecting to keep up the hedge, (and) the wild beasts have got in and devoured our labor.—Peter Davis.

Items Concerning the Society.

Hardshaw West Monthly Meeting in England has already commenced to abolish its Ministry and Oversight Meeting as a separate body; that is, to hold the sittings of this meeting as a part of the regular Monthly Meeting open to all members of the Society—adjournments of the Monthly Meeting being held in the week previous to the Quarterly Meeting for these special duties. It is hoped that this arrangement will tend to a development of the sense of responsibility for the spiritual activities of the Church, and help to train younger Friends in its service, says the *British Friend*.

The *British Friend*, speaking of the next Yearly Meeting, which is to be held at Leeds, England, characterizes as a notable "forward movement" the arrangements which have been made for holding special meetings "on the Sunday of Yearly Meeting week," in about twelve of the largest towns in the North. In several cases the largest public hall in the town has been engaged, and "for each meeting two or more Friends have been appointed as speakers." Has the anointing been engaged to be delivered to order along with the speaking? "We congratulate," says the statement, "our Friends in Yorkshire on the faith and courage they are showing." Is man's predetermination of a set sermon for a set time to be called faith? We concede the name of courage, for it requires much of it thus to break "forward" from the standard of Quakerism as regards preaching, and to attempt "to gain the ear of the people for the message of Quakerism," by practically disowning it where it would apply to public ministry.

But perhaps the language of our contemporary does the project of Friends pre-engaging public sermons injustice. Our object is not to criticise, but to uphold the standard of Friends' ministry where it seems sinking into lecture-ships. The latter are for information, but "the message of Quakerism" is the Holy Spirit conformed to in practice; and He can be breathed upon the people through ministers by nothing less than Himself, and then not in man's will or time.

Notes in General.

Wm. J. Dawson recently said, "There are troubles enough and difficulties enough in the conditions of life in this and in my own country to make a patriot pray, whether he be a Christian or not, that a new spirit of righteousness may be pressed upon the people."

On "Political Corruption in Connecticut," Newman Smith says, "All this political corruption is part and essence of the mammon worship which the Church is called to fight in dead earnest. There is needed a voice in the pulpit and a response in the Church which shall cost sacrifice, and which may arouse the enmity of the political world."

—The Japanese have adopted a compulsory system of national education. A boy and girl must attend school as soon as they attain the age of six, and remain there until the age of fourteen. The first four years they teach them the Japanese and Chinese languages, and the latter four years they add English; when a boy and girl are graduated from the Japanese common schools they can read and speak English. By teaching the Chinese and English languages besides their own tongue, they bring up a new generation, prepared to seek knowledge in the outer world, as commanded by the emperor.

A NEW (?) SORT OF TRUST.—A unique trust has been formed in the State of Maine.

It has been customary for the Legislature to call upon the different ministers without regard to denomination to invoke Divine blessing at the opening of each morning's session, but a certain circle of ministers formed a club, and had an order passed by the Legislature allowing only those who have settled parishes to make prayers at the State House, thus freezing out all the superannuated and itinerant.

This order was followed by another, increasing the price from two dollars to five dollars per prayer, and this has especially incited those outside the circle, and they are trying to have the order rescinded.

The itinerant ministers of the three cities of Augusta, Hallowell and Gardiner are incensed over the formation of the prayer trust, and declare that it should be busted.—*Richmond Times Dispatch.*

WILLIAM PENN'S DEED FROM THE INDIANS. — "This indenture, Witnesseth that We, Packenah, Jachman, Sikellah, Parquetecot, Jervis, Essepaukag, Feltkroy, Hekellapen, Econah, Machloha, Mettchonga, Wissa Powey, Indian Kings, Sachemakers, right owners of all lands from Quing Quingus called Chester Creek, all along by the west side of the Delaware river, and so between the said creeks backwards as far as a man can ride in two days with a horse, for and in consideration of these following goods to us in hand paid, and secured to be paid, by William Penn, proprietor and governor of the province of Pennsylvania and territories thereof, viz: Twenty Guns, 20 fathoms of Matchcoat, 30 of Strong Water, 20 Blankets, 20 Kettles, 20 pounds Powder, 100 Bars Lead, 40 Tomahawks, 100 Knives, 40 Pairs of Stockings, 1 Barrel of Beer, 20 Pounds of Red Lead, 100 Fathoms of Wampum, 30 Glass Bottles, 30 Pewter Spoons, 100 Hands of Tobacco, 20 Tobacco Tongs, 30 Flint, 30 Pairs of Scissors, 30 Combs, 60 Looking Glasses, 200 Needles, 1 Skipple of Sale, 30 Pounds of Sugar, 5 gallons of Molasses, 30 Tobacco Boxes, 100 Jewshaps, 20 Hoes, 30 Gimlets, 30 Wooden Screw Boxes, 100 Strings of Beeds, Do hereby acknowledge, &c. Given under our hands, &c., at New Castle, 2nd day of the eighth month, 1685."

The above is a copy of Penn's deed from the Indians, from a copy "taken from the original, by Ephraim Norton, then living in Washington county,

Pa., formerly a clerk in the land office, which copy he gave to William Hutton, and from which it was taken in York, Pa., the seventh of Twelfth Month, 1813.

SUMMARY OF EVENTS.

UNITED STATES.—It is stated in Washington that the United States, if opportunity offers, would gladly assist Russia and Japan to begin direct communication on the subject of peace, and thus avoid an international conference, in which complications might arise regarding the maintenance of the territorial integrity of China, upon which the United States Government has insisted from the outset.

President Roosevelt left Washington on the 3rd inst. for a journey to Texas and Colorado, for an absence of several weeks. Arrangements have been made by which it is expected, he will be in frequent communication with Washington, and be able to pass upon matters requiring his attention.

A despatch from New York, of the 31st, says: There has been a great increase in the number of deaths in that city from cerebro-spinal meningitis within the previous few days. One hundred and four deaths from it had occurred within the one-half day.

In answer to telegraphic inquiry made by the *Public Ledger* of this city, it is stated that property unexampled and unparalleled is reported from every section of the United States. Money is easy and capital seeks investment; the wage earner is better paid than for some years, and there are few idle men, indeed, in the broad domes of the country.

Reports from all the centres, from Boston to Denver; from St. Paul in the great Northwest, to the South; from New York and Chicago tell the same story.

Paper milk bottles have lately been proposed by Dr. A. H. Stewart of the Bureau of Health, in this city. It is stated that an important feature of the bottle is the use of the word "sterilize" by being dipped in that substance at 212° Fahrenheit, and then baked. This sterilizes the bottle and prevents the milk coming in contact with the paper itself and adhering, as it does, to the glass bottle. Bacteriologic tests with the sample bottles were very satisfactory. They are light, tightly sealed, perfectly clean, and are sterilized and are to be used not only thus doing away with all bottle washing in private houses and in milk depots. Their cost is such that they may be used without increasing the present price of milk to the consumer.

The negro population in this country is stated to have increased from 5,530,000 in 1880 to 8,540,000 in 1900, or more than 33 per cent.

A bill has lately been passed by the Legislature of Pennsylvania, and approved by the Governor, which enacts that a system of humane education, which shall include kind treatment of birds and animals, shall be included in the branches of the study now required by law to be taught in the common schools, such instruction to be given to all pupils up to and including the fourth grade of the public schools, and to consist of not more than half an hour each week during the whole term of the school. The bill prohibits experimenting with any living creatures in any public school.

In the 29th ult. the temperature in this city was 79°, the highest recorded by the Weather Bureau. In some parts of this State it was still higher, and workmen were obliged to discontinue their labors on account of it.

Seedless apples have been propagated by John F. Spencer, of Grand Junction, Colorado, who, after several years' experimental research, succeeded in producing five trees of bare seedless, coreless, and wormless apples, from which have been budded 2000 other trees. It is estimated that these will have produced about 375,000 nursery trees by the fall of 1905, and the following year 2,500,000 trees will furnish the supply. The tree is without a blossom and it is thus almost impossible for the codling moth to deposit its eggs. The apple, which is of a beautiful dark red color with a yellow straw berry dot, are of a goodly size and have a flavor similar to the Wine Sap.

FOREIGN.—The steamship *Victorian*, which has lately crossed the ocean to Halifax in about eight days, is the first vessel of large size to perform this voyage driven by electric power, in which the steam acts directly upon the revolving shaft, with great economy in fuel, and in amount of machinery, and with a remarkable absence of vibration from the movement of the engines. It is believed that an important change in marine navigation has thus been begun.

The Simplon tunnel, the longest in the world, connecting France and Italy, and the systems of railroads, was traversed by trains from each end on the 20th instant for the first time.

But little effort appears to have been made to force the Russian army in Manchuria; the serious nature of the disorders in European Russia appearing to be reason that troops have not been sent there. A despatch from St. Petersburg of the 30th ult. states that grames from all parts of Russia describe outbreaks of riots. The Czar, in answer to a petition of the Privy Diet has conceded the suspension of the conscription in that country until 1908. The Japanese are reported to have taken in hand the administration of Manchuria and to be concentrating their troops in the neighborhood of Kirin.

Views of the Russian Greek Catholic Church have been published for separation of Church and State. The has been published in the *Church Messenger*, a official paper. An ecclesiastical council is proposed which shall secure religious independence.

A Japanese loan of \$150,000,000 has been offered London, and has been subscribed for by the export more than seven times that amount, a large part of this country.

Steps have been taken in Mexico to place the cur of that country partially on a gold basis in order to the pernicious effects of an oscillation in the relative value of silver and gold.

Streams of ice have been observed slowly floating northward in the Labrador current, due in the path of Atlantic liners. It is estimated to be hundred miles long.

President Roosevelt has acquiesced in a proposal by the Government of San Domingo for the collection of the revenues. All the revenues pending the action of the United States Senate upon the treaty, to the end of the meantime no change shall take place in the situation which would render useless its consummation or complications into its enforcement. The Secretary of the United States will present for nomination the President of the Dominican Republic made to the Secretary of the Dominican Government will be deposited in New York bank, to be designated by the Secretary of War, and will there be kept until the Senate has If the action is adverse, the money will then be turned over to the Dominican Government. If it favors will be distributed among the creditors in proportion to their claims.

According to a foreign statistical return recently issued the average duration of life is as follows: 81 and Norway, 50 years; Britain, 45 years, 3 months; Germany, 44 years, 11 months; Switzerland, 44 years, 8 months; France, 43 years, 6 months; Austria, 39 years, 8 months; Prussia and Italy, 39 years; Bavaria 38 Spain, 32 years, 4 months.

NOTICES.

The Annual Meeting of Friends' Western District Dorcas Society will be held in the corner room of Twelfth Street Meeting, on Thursday, Fourth Month 12th, after the meeting for worship, and all interested friends are invited to attend.

Westtown Boarding School.—For care of persons coming to Westtown, Pa., by day, leave Philadelphia 7.16 and 8.15 A. M., 2.45 and 4.32 P. M. Other trains are met when regular stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114. EDWARD G. SMEDLEY.

DIED, Second Month 20th 1905, near Earlham JOHN RAMSAY, in the eighty-ninth year of his age, son of the late John Brant Monthly Meeting Friends. He joined the Society of Friends by agreement when about thirty-five years of age, and the remainder of his life maintained a concern for the advancement of Truth and the support of the cause. Being a regular attendant of meetings when last afflicted, and in the early part of the settlement of Kansas, and Kansas, was one who with others traveled many miles in the setting up and establishing of same, going in a two-horse covered wagon, through deep mud, crossing swollen streams, enduring much and hardships. The Quarterly Meeting of which then a member, was for a few years the party headquarters, and was traveled many miles. He shall endure to the end, the same shall be saved.

—In Wichita, Kansas, on the 26th of Third 1905, LYRA T. HARVEY, wife of Adolphus E. married thirty years, eleven months and twenty-nine days, died at her residence. She was a member of Cottonwood Monthly Meeting of this dear young Friend was born in England, and was educated at the Friends' school for York, England. She came to America in 1881, leaves a husband and two young children to mourn.

THE FRIEND.

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RIGHT REVEREND (BLANK) D. D.—There
by one right Reverend, and "holy and re-
verend is his name."

Wrong reverend is every man whose heart
is holy; and the more so as he covets or
seeks an appellation not true to the state
of his soul.

The more reverend a man is, the more will
his spirit revolt from a title of human adula-

tion. The more he knows of Divinity, as the
true nature really is, the more humbly will
he realize that none but the Spirit of the Dis-
poser himself can teach Divinity.

CHEAP AND THE PRECIOUS BAPTISM.—
Ordinary to what is generally supposed, the
Friends requires that they should be the
strongest Baptists among all Christian
denominations. They differ from others, not on
the necessity of Christian Baptism, but in not
regarding so cheap an element for it as others
do. But because Friends believe that
Baptism ordained by Christ is "with the
Holy Spirit and with fire," and "into the name
of the Father, of the Son, and of the Holy
Spirit," they are said not to believe in
Baptism at all. In the fact of Baptism,
they are sought to rank foremost of all baptismal
denominations. If composed throughout of
worthy members, they certainly would.

Educating Indians.

It was more important that General Pratt
should have continued to serve the welfare of
the Indians, that he should have used a minor
Conference for expressing his opinion to the
Indian Bureau.

The pretext thus furnished for the appointment
of a successor in the management of the
Indian School at Carlisle, has been followed
by a change of policy. Instead of
General Pratt's plan of educating young Indians
into useful men and women, a reversion is

now foreshadowed, that of training them for
military purposes, a reversion towards former
barbarism of heart instead of their conversion
to civilization.

Gen. Pratt's concern has been to place In-
dians as individuals in the midst of our com-
mon civilization that each may imbibe it and
grow into its advantages, as all of us have
been fitted for it, by sharing with others the
industries of our time. He would not keep
them sequestered in tribal groups, to be gov-
ernment paupers and dependents, but would
prepare them for partnership in American man-
hood and effort, through their learning by
working and competing with our better class
of working citizens, to follow the same rule
and mind the same things.

"It is a great mistake," he says, "to think
that the Indian is born an inevitable savage.
He is born a blank, like all the rest of us.
Left in the surroundings of savagery, he grows
to possess a savage language, superstition and
life. Transfer the white infant to the savage
surroundings and he will grow up like the In-
dian; transfer the Indian infant to civilized
surroundings and he will grow up like the
white,—civilized."

This has been a principle of the Carlisle
training. In order to become civilized like
the whites the Indian youth must do it with
the whites,—passing through their experi-
ences in common with them. Returned to
their reservation, the Indian is returned to the
semi-savage environment, and a relapse into
dependence and inferiority becomes natural.
And the army life would be still more under
the bondage of dependence, temptation, and
loss of force in one as a private citizen. "I
regard it," said Dr. Montezuma, an Apache
Indian, who, though prevented from speaking
at Carlisle yet obtained the wider audience of
the public press,— "I regard it as an insult to
the intelligence of the red man to presume
that he can not attain to anything higher than
the vocation of the soldier."

Many will regret it if they are to see the
wholesome system which was carried on by Gen.
Pratt, supplanted by downward ideals, looking
towards the profession of life-taking in Indian
men, and the peculiar position of Indian women
as army nurses. Better have staid on their
reservations than be herded in barracks or
camp or on slaughter-field. Better remain the

untutored Indian and behold "God in the clouds
and hear Him in the wind," than see the demon
in battle smoke. If we are going to educate
the Indian, let us educate him for that which
is above all wars and fightings. Else what
does he morally gain above that which has
sunk all his tribes down to where our fore-
fathers found them?

THE IMAGE BREAKER.—The late Archbishop
Trench tells in verse a history of the great
Mohammedan conqueror of India, Mamoud the
image-breaker, who like others of his religion
believed that they had commission from on
high to break down the idols and suppress the
idolatry of the nations. At one place Mamoud
found an image fifteen feet high, and was
about to destroy it, when persons interposed,
offering him an enormous ransom, if he would
but spare this idol. He put their beseechings
from him, and, answering that he would rather
be known as a breaker than as a broker of idols,
he struck the image with his mace. Others
followed his example, till it was broken to
pieces. As it broke, it poured forth such a
wealth of diamonds, rubies and other precious
stones as far more than outweighed the ransom
he had just refused. So, when our weak heart
pleads that this or that which we fear to be
wrong should be spared, let us remember that
we shall gain greater riches of peace and joy
by putting from us what is evil, or even what
is doubtful, than we shall by listening to the
tempter's voice or accepting the tempter's
bribes.—Selected.

MERCY, NOT SACRIFICE.—It was the core of
the Pharisaic evil that they put the law of ritual
above the law of righteousness, the law of
legalism above the law of love. External prop-
riety meant so much more to them than
spiritual sincerity and the reality of the life
of the heart in God. To this artificial religion
the reply of Jesus is sufficient rebuke. Good-
ness is not to be realized in perfunctory ob-
servance of religious ceremonialism, but in a
heart bright with God, and a life ordered by the
will of God, who will have obedience before
sacrifice, and love rather than the fat of rams.

A MEDIATION.—In such silent gatherings
as this in which now we are assembled, in such
patient waiting upon the invisible things of
God, we come into a consciousness of the source
of all life—into the very origin of things, we
pass from the visible and perishing into the
real eternal, that which cannot perish—the
realm of spirit the life of all that is or ever
can be.

After this manner we grow into the likeness
of the first born, walking in his footsteps we
enter the silences empty of earthly desire,
draw from the Eternal One that which makes
us glow in the Divine likeness.

The Cruise of the "Arabic."

(Continued from page 307.)

En route to Jaffa.

Third Month 4th, 1905.—It doesn't seem possible that you have been inaugurating a President to-day! We recalled it in our carriage on our way back from Nazareth. I've not had a chance to write since leaving Smyrna. We had a right pleasant time there, though we were annoyed by solicitations to buy their dirty figs. There is an Acropolis to visit, and the ride is quite steep and difficult, but the view was grand at the top. This being the second commercial city of the Ottoman Empire there was a good deal of shipping in the harbor, and the Gulf of Smyrna is beautiful. Some one has described it as "an Asiatic city with an European face." French was spoken generally, and one felt as though on the Continent. They point out the tomb of St. Polycarp, second Bishop of Smyrna, and as he was a disciple of the Apostle John, it took us back to near the time of our Lord. There were remains of several aqueducts, the oldest Roman, and built in the third century. The bazaars were almost as bewildering as in Constantinople, but we hadn't much time for shopping. The stop at Smyrna is made for those who wish to visit Ephesus, and quite a number took the trip. We left in the afternoon and steamed through the Greek Archipelago, past Rhodes and Cyprus, and landed at Caifa about noon. Those of us who were to take the Galilee and Samaria trips had luncheon early and were landed promptly in small boats. Here we got our first view of Mt. Carmel and with our glasses could see the snow on Mt. Hermon. We were assigned to big mountain wagons or carriages, each having three horses. The Samaria party rode horseback and will meet us in Jerusalem. There were sixteen wagons and we made quite a caravan when we left Caifa. Our conductor and his agent were in the lead, then the dragoman (interpreter and guide,) with the first party, and the other carriages following with a second dragoman in the last carriage. As we started, we were expected to continue until the end of the journey. Several stops were made to feed and water the horses, and a lunch from the ship was provided, but we always resumed the journey as above mentioned.

After crossing the Kishon, which "ran red with the blood of the prophets of Baal," and through a good deal of barren country, we came to more cultivated places, groves of olive, fig and mulberry trees, and finally reached the Plain of Esdraelon. A scene of great beauty was before us, the like of which I never beheld. It was simply indescribable, and we gladly halted to drink in the beauties of nature. The plain is very broad, and the great brown patches of ploughed ground, the acres of wheat and barley several inches high and the beautiful beds of flowers—red, yellow, pink and violet, with the high mountains towering above all, rich with Biblical interest, were indelibly impressed on our minds. After twenty-six miles' ride we came to the city of Nazareth, eleven hundred feet above the sea, where we spent the night in a monastery. These convents are built for French, Austrian and Greek pilgrims. Our Clark sees them as hotels. We were put four and five in a cell

and there was a great deal of dissatisfaction. The only real discomfort was the cold. The bare stone floors and lack of any kind of heat were a little too much for luxury-loving Americans. The food was rather bad, mostly goat's meat and black barley bread, but we made out with the aid of crackers we had brought with us. Breakfast early next morning, and then we were taken to the traditional sites of the cave of the Annunciation, kitchen of Mary and carpenter shop of Joseph, also the fountain on the edge of the village from which the supply of water has been taken from time immemorial, and no doubt where Mary often went. The women were filling their jars and carrying them away on their heads, making quite a picturesque scene. There are hospitals and schools here connected with the English mission, and many of the children spoke English. We were simply besieged on all sides for "bakshish" (gift). That seems to be the first word the babies are taught, and the parents hold them up to the carriages as we drive along, and the children seem to come out of the earth to beg, no dwelling being in sight. After early lunch we proceeded to Galilee. The road was very rough, and we sometimes were glad to walk to avoid the jolting, but the country was cultivated and it was interesting to see the men ploughing with the old-fashioned ploughs and oxen, or even a camel! We stopped at Cana of Galilee, where the water was turned to wine, and the home of Nathaniel. The people were dirty, but we were interested in hearing the children sing in the English mission schools. The streets in all of these places are unworthy the name, and the filth is beyond belief.

Our six hours' drive brought us in view of the Horns of Hattin and beautiful snow-clad Hermon. Our arrival was timed for sunset, and the sea of Galilee was exquisite with the tints of the setting sun, the mountains reflected in its glassy surface. To me nothing else in the Holy Land will make the impression that this Lake did. Here surely is the same scene that our Saviour saw, the mountains, the sky and the sun. We were put in a convent, and could walk out on the roof to the very edge of the lake, and the view was very sweet and restful after our hard ride. We were rejoiced to find some nice fresh fish when we went down to dinner, and could decline the kid for once.

Breakfast at six o'clock the next morning so as to give us an early start on the lake. We went six or eight in a boat with five oarsmen, four pulling at one time and the fifth acting as relief. It was so lovely to see the sun rise, and the men cheerily sang their boat song in Arabic with an occasional "hip hip hurrah" to please the Americans. Mt. Hermon seemed very near, and as we approached the northern end of the lake near where the Jordan enters we seemed to feel the cool breath from its icy summits. We rowed about seven miles to the supposed sites of Capernaum, Magdala and Bethsaida were also pointed out.

Desolation has surely visited these shores since our Saviour's time, as the once populous region is deserted and Tiberias the only place of any size, where we spent the night, has only a few thousand inhabitants. Cholera takes the people off by scores and the quar-

antine had just been lifted a short time before. On the return to Tiberias one of the preachers from the Gospels very effectively, seemed that by chance we had gotten boat rowed by "Cook's" men, and they determined to out-do "Clark's," so labored to get us home first, and received "Bakshish" with smiling faces, saying "no good," "Cook very good!" It was pleasant that they can appreciate a joke, for most of the men are so repulsive and such sullen countenances that you do not like to be in their company.

After early lunch at Tiberias we retraced to Nazareth for the night, and the next (Seventh-day), returned to Caifa and our ship. The men in the small boats that us to the shore and back are so menacious their demands for "bakshish" that one that they would dump you into the sea minute if you didn't accede to their demands.

The *Arabic* seemed a fair haven after days of Palestine, and after necessary preliminaries we joyfully went down to dinner. What a contrast to the meals we had having! Everything was so spick and the stewards flew at our bidding, the tasted so good that with one accord we voted for civilization! A few hours' sail brought us to Jaffa, but it was dark and we were packing to spend our eight days in and around Jerusalem.

Breakfast at seven o'clock, Third Month. The sea was rough and we had an exciting time landing. Many were seasick and frightened very badly, but somehow it didn't disturb us. We seem a strong combination on sea and land!

At Jaffa is where Hiram, King of Tyre, brought the cedars of Lebanon to build the temple. The house of Simon the Tanneer also shown us. This is the great country of oranges and we do wish you could have been here. We had luncheon at a hotel and then special train for the four hours' ride to Jerusalem. The road is through the plain of Sharon and full of interest. We were shown the cave of Samson and the place where Samson judged the people. At last we reached Holy City, and driving through the galleries of our hotels, felt that we could say with the Psalmist, "My feet are standing with gates, O Jerusalem."

(To be continued.)

If.—If you want to be interesting, talk much about yourself.

If we had more good hearers, we have more good sermons.

If you are in the wrong place, your place is empty.

If you want to be strong in trial, don't get to pray when you are prosperous.

If there is some man you hate, seek to do him, and you will get ashamed of your hate and try to help him.

If you can't be rich, you can become off by being contented.

If you can't do the work you like to do, like the work you have to do.

If you are a Christian, the devil will get in front of you unless you turn round.

If the earth were covered with flowers, the year round, the bees would get lazy.

FOR "THE FRIEND."

Faithfulness to the New Life.

is an honor to the citizen to be a faithful subject to the king, and kings in turn love faithful subjects, and bestow honor upon them. To be a citizen by birthright, in order to become one, a man must abjure allegiance to his former ruler, and solemnly protest to serve the new, whose subject he desires to be. Now, the state of nature, other rulers beside God had dominion over us. To be a citizen of the kingdom of God, these we must need grace, ere we are eligible to become a citizen of the kingdom of God. We have served lusts and pleasures incidental with the dominion of the Prince of this world, with Self as Prime minister. We lived in forgetfulness of God, and the duties we owed to Him neglected to pay. And as no man can both please and serve two masters, we neither loved nor served God.

But God, our Creator and Redeemer, is Love. Merciful, He beheld and knew our state of bondage to Sin, whose reward for faithful service is only sorrow and death. God first sought us before we loved Him. He sought us as sinners before we sought Him. He so far quickened us that we became conscious of our condition. He drew nigh, and the light of His glory enabled to see ourselves as we were in His Divine sight. He began to desire to return, as the Prodigal to his Heavenly Father, to seek his pardon and reconciliation. Already had God opened up a way, way by which we, once rebels, might return. For, had we not been his subjects by nature? Had we not of our own free will yielded up ourselves to serve sin? thus renouncing proper allegiance to God. We had by the acts of disobedience become enemies to Him who had broken his commandments, and come under the just judgments of his righteous laws. Yet, almighty, having all power utterly to destroy us as enemies. He yet in loving kindness long-suffering mercy approaches us. He said by his prophet promised that "all flesh shall behold the glory of God" (Isa. 40:5), and again "Out of Zion, the perfection of beauty, God hath shined," "the Lord hath led the earth from the rising of the sun to the going down thereof." When men in darkness, in unconcern of the eternal future of their souls, they looked not up to heaven, but now they gladly greet the rising of the Sun of Righteousness and behold the dawning of a brighter day. Their hearts are quickened by the beams of his love, and tendered to receive visits of compassion. Sorrow fills their hearts when they remember their multiplied transgressions. This is true repentance, the cooperation of the Spirit of God. Like as when the High-priest, the trembling sinner, the former King Satan standing on one side, claiming his right of sovereignty, and the other Jesus on the other, rebuking the adversary and commanding that the contrite, humbled sinner be stripped of his prison garbs, and clothed in the robes of righteousness, which all who wear who dwell in Immanuel's land. And as all have sinned, all have need of repentance; therefore is the example taken not from the perfect sinner, but from the high priest, above all men needed to be holy.

How does the Holy Spirit point out to the

repentant sinner, the Saviour; who having once suffered for sin that sinners might be forgiven and brought to God, cries, as the witness John did to the Jews, "Behold the Lamb of God that taketh away the sin of the world;" and what is of the greatest moment to that sinner, "He died for thee." Belief in that word is faith, a faith in Jesus, which brings pardon, reconciliation, peace and joy. Christ Jesus, the Good Shepherd of Israel, now seeks his flock scattered on the mountains and in the morasses of sin, and as He draws nigh, the sins of the penitent one, which hang as the dark cloud on Sinai's Mount, threatening the impending and righteous judgment of God therefore, these sins in the presence of that Holy One, all pass behind his back, to roll away forever into oblivion, and his glory send irradiates all around. Despair and unbelief are dispelled, and a glad and assured hope fills the sinner's soul. Thus it is true, "All whom the Father giveth to me, shall come to me; and him that cometh to me, I will in no wise cast out." Again, Jesus taught his disciples, "Ye believe in God, believe also in me." Here is "faith in God and in the Lord Jesus Christ. This also is Christ by his grace, "the author and the finisher of the saints' faith," for He forgives us our sins that we may forsake sin; He washes our sins away, that we may by the help of his grace overcome sin, and "Be holy," even as it is a holy God, who hath in and through his dear Son called us to himself. He requires us now to be faithful. He gives us heavenly armour, that we may overcome our spiritual enemies, and in this heavenly canopy are found "the shield of faith," the "helmet of salvation," and the "sword of the spirit, which is the word of God." His command and promise to his new-born subject is, "Be thou faithful unto death, and I will give thee a crown of life."

But do all thus called prove faithful? Israel in Egypt felt the affliction of his bondage. He cried unto the God of Israel, who heard and answered. He sent Moses as a Saviour, who delivered them from bondage. He lured his people into the wilderness, to prove whether they loved God more than all.

Alas! for man's resolutions and faithfulness. They forgot God, who by his judgments and mighty works had saved them. They turned the back to God and fell down to a golden calf, the work of their own hands, and ascribed to this dumb idol their deliverance from bondage. So alas! do some who have heard and answered the call of God, when the first fruits of the joys of deliverance have been experienced, and the Lord hides himself for awhile from them, that they may seek Him, may hunger and thirst for his manifested presence, in order that He may wean them from trusting in their own arm for deliverance, and trust alone in God, and wait upon Him for a renewal of their strength, these, through impatience depart from their trust in the Lord, and lean upon self or upon other men to guide them. These depart from the true and only guide to blessedness, the Spirit of promise, who is sent to teach us all things and to guide the flock of Christ into all truth, like as God by his pillar of cloud by day and of fire by night, led his people through the wilderness into the promised land, God asking of them nothing more nor less than faith in their leader, and obedience whether

to advance or to rest. Those who forsake this guide go into formalism, will-worship and the like, and ceasing to be led by the Spirit of God, cease to be the true born children of Abraham, the father of the faithful, the friend of God.

If these would always remember, that God never leaves nor forsakes those who seek and trust in Him (for has He not engraven them on the palms of his hands?)—would they but believe that God never changeth in his love towards them and his purpose in calling them, and that these changes in the hearts of men are ever found in true believers (for is it not written? "Because they have no changes, therefore they fear not God," Ps. lv: 19,) then would they dwell patiently under these turnings and overturnings of the Lord's hand, and wait for the promised power from on high. These things make the heart humble, teachable, and trustful, and if the heart is made better by this work of grace, then is a man's walk and conversation acceptable to God.

The Christian walks by faith, not by sight. And the Word of Grace ever leads in the path of righteousness, manifesting the evil, and giving power to refuse it, and pointing to the strait gate and the narrow way, wherein all who walk take up a cross to their own will, and implicitly follow their heavenly guide.

W. W. B.

SILENCE.—The rector of a large church in Philadelphia recently contributed the following to the *Public Ledger*:

Let us think of some ways in which we can make our worship more real and true and worthy. And in the first place we speak too much. Our part ought to be to listen to God's voice; to look up into His loved face and rejoice in His presence; to bow our heads that He may touch us in blessing; to be still and know that He is God. The finest thing to me in connection with the "Friends," or "Quakers" as we commonly call them, is the observance of silence which is so marked a part of their public worship. And I am thankful that it has entered so largely into all forms of worship. Most of us when we enter the church bow our heads for a few moments in silent prayer, and at the close of the service after the benediction we are again quiet. How blessed those still moments are! We can almost feel the presence of the Holy Spirit. And I love to go into a church and sit down or kneel when the church is empty, for then, too, when all humanity is absent, the blessed Spirit seems to brood over the Sanctuary of God. In our private prayers I believe we ought to keep silence at times and let our spirits commune with the infinite. We are so ready to pour forth our sorrows or plead with God to give us this or that! And He is always ready and willing. But may not His great heart of love long to have us trust Him and listen while He speaks with still small voice to quiet our alarms and calm our anxieties? We often think we shall be heard for our much speaking. They who worship in spirit and in truth know how to keep quiet in the presence of the great Father, while they rest in His love.

A MAN who is too busy to take care of his health is like a workman who is too busy to sharpen his tools.

A History of the Adoption of a Stated Ministry in American Yearly Meetings.

(From Allen C. and Richard H. Thomas's History of the Society of Friends in America, 1894).

After the subject of baptism and the Supper became of secondary interest and was overshadowed by that of the ministry. With the increase of religious life and evangelizing zeal not only had old congregations taken on new growth and activity, but many new congregations had been formed. To accomplish this many methods formerly unknown among Friends were in various places brought into use, such as congregational singing, and the employment of methods more or less similar to those so familiar among the Methodists. Persons brought rapidly into the Society and with very little knowledge of the methods of Friends or instruction in them, were found not to understand their unconventional ways. With the intense zeal for new converts that had now taken hold of the Society, it often seemed simpler to adapt the meetings to the crude ideas of the converts rather than to adopt the slower process of educating them, and in this way in many places in the West and some in the East very decided changes began to show themselves. Most noticeable of these was the introduction of "pastors," who were at first expected to give their whole time to looking after the congregation, and preaching, but not in any way to the exclusion of the rest, or even necessarily always to preach. In order to enable them to do this, a very slight support was afforded them. This change came very quietly, and has never yet become general. In Iowa, Oregon, Western and Ohio Yearly Meetings the method has attained wide acceptance, and in the first two may be regarded as the settled policy of the body. There is at present none of it in Philadelphia and Baltimore, and but very little in North Carolina and New England [1894, but showing an increase in New England since]. In the other Yearly Meetings it prevails to a greater extent, but by no means universally. It has given rise to much discussion, generally carried on in a very Christian spirit. The movement attained strength so rapidly that it appeared as if the front of the Society would be permanently and universally changed; but the opposition continues, and in the last year or two there have been signs of a reaction in various quarters, and there seem to be grounds for the expectation that the final outcome will be something more nearly akin to the original basis of the Society than is at present seen in the development of the "pastoral system," under which in a few places prearranged services with choir singing and music, etc., have come into vogue.

It is too soon to say how far this reaction will extend. It was probably started by the conference held in October of 1892 at Indianapolis. This conference was suggested by the one held in Richmond, Indiana, five years previously. A proposition for an authoritative conference was made later by Kansas Yearly Meeting, but not accepted. Finally a committee of the various Yearly Meetings met at Oskaloosa at the time of Iowa Yearly Meeting in 1891 and issued a recommendation for a conference.

This was accepted by the various Yearly Meetings on the Continent, except Canada, yet not fully as to details, most of the Yearly Meetings not considering themselves bound to continue to send delegates to future conferences unless it seemed best. Baltimore instructed its delegates not to take part in voting in case any question should be settled in that way.* The conference was unlike any that preceded it in the fact that the representation to it was in proportion to the membership of the respective Yearly Meetings, and unlike the one of 1887 in having no representatives from Great Britain, Ireland, or Canada. In this conference the great question was that of "pastoral labor," and a minute on the subject was adopted. The delegates from Baltimore, most of those from North Carolina and a number from Kansas objected to the minute on the ground of its indorsement of the appointment of pastors, which they felt was a serious interference with the true liberty of the membership at large and the development of strong Christian character. Probably, however, the strongest weapon used against the "pastoral movement" was forged by those who favored it, for in the course of the discussion the real meaning of it was brought out, and it was stated without contradiction that it placed the ministry on a financial basis and meant a professional class. These statements attracted a great deal of attention and comment, and brought a number to think that the time to review their position had come. The reaction is, however, but slight, and probably is not found in those places where the system has attained its fullest development. It is an interesting fact that statistics of growth in the Society do not bear out the claim that the increase of numbers has been in proportion to the adoption of the "pastoral methods." In the East certainly the proportional increase has been greatest in those meetings (excluding Philadelphia, where special conditions prevail), where there have been the fewest innovations of this kind. In the West there has been great growth in some places under it, and in other places not.

In the field of evangelization Friends have been the most successful, especially in the West. Their work has by no means been confined to their own denomination, but they have gladly labored for others and in union with other denominations. Although they have become a proselyting body, they are still remarkable for their freedom from jealousy of others and readiness to encourage converts to join whatever denomination of Christians they may feel to be most helpful to them.

In places where the system of having a "pastor" is not used, the pastoral work is sought to be accomplished by committees, composed of the more spiritually minded of the members, and this is often followed by most excellent results.

EVEN as Jesus looked to the Father, so look ye! As He sought the solitudes and the silences for the strength of soul communion so seek ye! There is no life apart from God, for, "In Him we live and move and have our being."

*As a matter of fact, no question was decided by vote during the conference.

An Indictment of "Yellow Pulpitism." "Yellow" methods are rampant not only in journalism but in religion, if we may accept the statements of a recent writer in the *New York Independent*, who bases his observations on the perusal and classifications of a year's "Religious Notices" in the metropolitan newspapers. He thinks that the "Saturday" advertisements of many of the churches are "pardonable" in their "vulgarity and hippity-ness" and adds: "It seems to me that the very principles are applied here as elsewhere, without the same effect. Every trick of successful advertising in other departments imitated, but in no single case is the imitator ever so clever as the original; in fact, it is often clever at all." To quote further:

"There are some special things, perhaps half a dozen, upon each one of which, in the stress is laid in the hope that it will attract congregation. In one whole group, for example, all the emphasis is laid upon the music. . . . Matters continue much as they were in the dedication of Nebuchadnezzar's image: people are bidden to 'fall down and worship' what time they hear the sound of the corn flute, harp, sackbut, psaltery, dulcimer, all kinds of music." One notice refers to a "new organ," another mentions a "string quartet and organ," another boasts of "string instruments and a chorus choir"; somewhat famous quartet will be present and singing; where else 'the music will be under the direction of Professor X, and the singing will be by Madam Q., the favorite soprano, who in still a third place, 'Herr B., the distinguished cornetist, will perform.' One church advertises 'cellist and contralto,' another 'imported tenor,' another a 'basso solo' and still another the fact that there will be 'violin music and euphonious solos,' what they may be."

From the group of "musical" notices, which the name of the preacher does not appear at all, the writer passes on to a consideration of the type in which the minister's name and the subject of his address are given, and in a subordinate position, and finally at the most important features. He continues:

"As regards the actual texts themselves, here are some instances taken at random and set forth in terms of their literal wording. They are all genuine. Not one is my own invention. I could not have invented them had tried. I am not all sure that I got all were singular, nor even that I have chosen the most startling; for, by the time that I read the list half through nothing any longer looked strange or surprising. When I got out of their setting this is how they looked printed: 'Seeking Grass for Mules and Horses'; 'Elijah'; 'A Great Gulp Fixed, or a Series of Trumpet Blast Addresses'; 'No! Said unto David, 'Thou Art the Man'"; 'The Crack Detective'; 'Out of the Frypan into the Fire: A Study of a Recent Suicide'."

"In most cases where 'subjects' are announced without texts the subject is either ambiguous as to suggest nothing definite, or it is so large and general that one is dragged into the discussion of it almost anywhere. "Those that are very large are often overwhelming. For example: 'The Metaphysics of Sociology,' 'The Changes That Have Taken Place in Christianity in the Past Eighteen

*Now not a few.—ED.

Years. "What About the Human Race? Men and Women." Sometimes they are heeling, as, for example, "An Interview with a Noted Scientist of 900 B. C." Sometimes they are startling, as, "The Persistence of Life." Sometimes they are intended to be practical, as, "How to Succeed: Get a Good Job (Stick to It)." Sometimes they even contain sign words and phrases; for instance, a missionary address on "The Eastern Question Comben?" And here is one I do not quite know how to classify, "Justification, Adoption, Sanctification, with blackboard diagrams," "Special services of special kinds—" "from Feasts and Seances to Carnivals and Festi—"—suggest the following paragraph:

Nothing is either too sacred or too silly to be made an 'occasion.' The sacrament of the Lord's Supper is made a function to which 'all cordially invited'; efforts to pay debts are made into 'jubilees'; baptism is advertised as 'spectacle,' while Sunday-schools, Bible classes, and prayer meetings are merest pastimes. There are also varied performances, with the aid of a magic lantern, one of which is described as 'intensely dramatic and interesting,' another as 'unique and delightful entertainment,' while still a third has 'an active program with unique features.' Written among these during the past year were the reproduction of scenes from the 'Action Play and Everyman,' concerning which the theater seems to be that the play's the thing wherein I'll catch the conscience of the crowd."

What earthly purpose can this "yellow pulpit" serve? asks the writer. "The purpose seems to be twofold," he says, "one part of it is honest and one part dishonest." The honest is to acquaint the public, by legitimate means, with the hours and places of worship, the names of the preachers and the nature of the service. The second and much more obvious purpose is to "draw a crowd" by means which into mind "the tone of a street-hawker in the act of a dime museum, of which the leading words are braggadocio and dishonesty." The writer concludes:

There are those who urge that it is impossible to arouse the attention of the multitude by ordinary means and that therefore it is permissible to use any means at first to bring us into a position where they may hear something that in itself is really edifying. Ah, but—well, that simply will not work. The only here lies in the fact that when such an aim is made to justify a means the process proceeds any farther than the means. The sole who come to what they think is going to be a circus are not going to be put off—at least, never a second time—with a serious sermon. A crowd can not be collected by a bank's tricks and then appealed to with solemn truth of God."

It is not only the eye along the sight, but the charge in the gun, which rips up the curtain of the target; it is not only our good intentions, but the spiritual force within the word which brings Christ and his kingdom down into the midst of men.

The passage from the letter to the spirit of devotion is going on in all churches as fast as preparation is made for it.

A Charge Delivered by Samuel Fothergill.

Concluded from page 308.

Am I my brother's keeper? let it suffice for me that I look to myself, and that my own family is in tolerable order, is a language that too much prevails. But, Oh! that you had the cause of God more at heart! that you were more engaged to gather the people; that you might, with a Fatherly care, overlook those whose minds at present resemble the barren desert, the uncultivated wilderness; that you might comfort and encourage them that tread the gloomy scenes of an adverse allotment, as it were, cut off from every joy, and alive to each painful sensibility; how would it comfort many of these, if an experienced friend was now and then to drop into their families, and at times speak a word, in the opening of Divine Wisdom, suitable to their several states; I believe it would be a great means of gathering the people. Why should your care be circumscribed within the narrow limits of your own families? (although they should certainly be well regulated,) but you might be more extensively serviceable, if thus engaged in the care of the household of God. I am persuaded that the Divine Wing would be over you, and that a blessing would attend your labors. It is not a time for us to dwell unconcerned in our ceiled houses, when the house of God lies waste! We have, many of us, the same tender connexions as you; I myself have the same endearing attachments as some of you, the same ties of domestic love, and perhaps am as deeply sensible of all their force, as some of you; not less attentive to every relative and social duty, than some of you; my nature is not harsh, my principles much less so; yet I am made willing to leave all, to come and labor with you, if so be I might be instrumental to rouse any to a more arduous pursuit of their everlasting interest; and I can freely acknowledge with humble thankfulness, that I never more fully experienced my peace to flow as a river; never could with greater joy say, *Return, Oh my soul, to the place of thy rest, for the Lord thy God hath dealt bountifully with thee!* than when I have been thus engaged in extensive private labors; visiting the sick; reviving the sorrowful; encouraging the disconsolate; strengthening the weak; watching over and carefully admonishing the giddy, incautious youth; and I doubt not but you would have the reward of peace in your own bosoms, if, as heads of the society, you were more often thus employed in endeavoring to gather the people.

Sanctify the congregation; assemble the elders. I have been deeply concerned to see some of the elders so deficient in filling the line of Divine appointment. If they were more frequently engaged to assemble under the holy influence of that power in which they should move, they would many of them be commanded to blow the trumpet in Zion; but I know of no state harder to speak to, or more difficult to reach, than that of an elder whose mind is overgrown by the earthly nature; *Oh! earth, earth, earth! hear the word of the Lord!* I do not recollect any other instance in sacred writ, where attention is demanded in a similar manner: *Oh! earth, earth, earth,* thus thrice repeated, plainly signifying the great difficulty there is in reaching to those who are, as it

were, buried in the earth, whose minds are fixed in it.

Gather the children. You that have the rising youth under your care, let me call upon you, let me entreat you, to gather the children; gather them from all the bewitching, enticing allurements of the world; gather their attention to that of God in their own minds. Oh! how have I secretly mourned, to see the poor children so sorrowfully neglected! so unprotected! so much estranged to that holy divine principle, which would so exceedingly beautify and enrich them! but, alas! how few parents are rightly qualified to teach their children the law of Divine love! to instill into their tender minds proper sentiments; to cultivate upon them those impressions that would be of everlasting advantage; and if the children, when the gracious visitation of the Father of mercies moves upon their hearts, warming and animating them with a love of virtue, raising the secret sigh, and begetting desires after heaven and holiness; O say, if the children should then ask the negligent parent—"What is the secret something which I feel? this principle which impresses my mind with the love of virtue? what is it? what value shall I set upon it?" How, then, can you give them suitable instruction? you cannot teach them obedience to its sacred dictates, when your own example speaks a language quite opposite: Oh! why should the Sea Monster be brought against you! "The Sea Monster draweth forth the breast to her young, but the daughter of my people is become cruel, like the ostrich in the wilderness, that leaveth her eggs in the sand to be hatched by the beams of the sun, and considereth not that the foot of the passenger may crush them!"—"the daughter of my people hath left her tender offspring to the uncertainty of being accidentally benefited, or I should rather say, to the mercy of God, unasked, unsought, exposed to all the dangers of a dreary wilderness, unaided, unassisted by the care of a natural parent! The tongue of the sucking child cleaveth to the roof of its mouth for thirst! the children ask bread, and there is none, in many families, to break it; they want to be nourished by the sincere milk of the word, but, alas! the daughter of my people is become cruel! Oh, you parents! you delegated shepherds! what account will you have to render, when the Lord of the whole earth ariseth to make inquisition for blood!

Bear with me, my beloved friends; flattery and smooth tales may please fools, but they will not please Him whom I desire to serve in the gospel of his Son. All that is within me is moved, while I thus earnestly expostulate with you on behalf of the dear children; suffer me to entreat you, for God's sake, for your own soul's sake, for the sake of the cause of truth, gather the children and those that suck the breast; those that are filling themselves with the world's consolation, with the intoxicating pleasures and amusements of a degenerate age; wean them from these delights; gather them to a knowledge of themselves, to a sense of the mercies that are offered them by the great Author of Mercies, ancient and new. While thy servant was busied hither and thither, the man made his escape, was the vain excuse of the officer to whose custody a certain captive was committed, with this charge,

take care of this man till I come, and if thou let him go, thy life shall go for his life. No plea of other engagements, nor even the want of ability to discharge our duty towards our offspring, will stand us in any stead; if, when the Almighty queries with us—“What hast thou done with those Lambs I left under thy care in the wilderness, those tender offspring I gave thee in charge?” We have, through neglect, through unwatchfulness, suffered him or her to go, but we shall most certainly stand accountable for his or her life. I said want of ability, because I assuredly believe that want of ability will be so far from a palliation of the crime, that it will rather increase our condemnation! can we plead want of ability to him who is always ready to furnish us with it, if we are but willing to receive it at his hand?

I am of opinion, respecting many of our youth, that if they had been properly instructed, and carefully watched over; if they could have seen the beauty of holiness shine in the example of their parents, they would not have gone out so widely as they have. Oh, you parents of both sexes! an important trust is reposed in you! Example your children in the practice of piety; example speaks louder; much louder than precept; its influence is far more extensive. And while, on the one hand, you are excited to a faithful discharge of your duty towards them, by the certain hope of a glorious reward; so, on the other hand, the powerful ties of natural affection, the warm solicitude for the happiness of those you love, must stir up to diligence in the work and service appointed you.

Gather the children. If, after your attentive care has been employed for their preservation; if, after, by the forceful voice of example, you have called them to the perfecting of holiness in the fear of God, they will go, they will turn aside into the by-ways and crooked paths of sin and iniquity, they must stand by their own choice; you have [done your part to] redeem your souls, and will be found in your lots at the end of time, a ponderous crown awaits you; you will close your eyes, and open them to the boundless fruition of unmixed joy, in a happy eternity!

We do sometimes with sorrow observe the unwearying labors of a parent's love, bestowed without the desired effect; it is mournful to see children pierced with bitterness and anxiety the breast that has been their support in their infantile years; to fill that eye with sorrow, that has dropped over them the tear of maternal fondness; it is a cruel thing for a child to mangle gall and wormwood, in the cup of a parent descending to the grave; let us be assured, that their own portion of gall and wormwood will be doubly increased thereby, in the solemn hour of just retribution! But, oh, beloved youth! I earnestly desire that you may never thus widely deviate from the paths of rectitude; it is on you that the hope of the present age must shortly devolve; may you wisely choose an early submission to the holy discipline of the cross of Christ, that you may come up as an army for God. Consider the uncertainty of your stay here; consider the important business of life; and let the love of every unprofitable delight be swallowed up in the arduous pursuit of glory, honor, immortality and eternal life. We are daily instructed by the powerful eloquent language of mortal-

ity; death invades all ranks, snatches those of all ages from the busy stage of life; she that was yesterday surrounded with nuptial joys, must to-morrow be confined within the cold enclosure of the silent grave! *Let the bridegroom go forth of his chamber, and the bride out of her closet;* let the young, the joyous, those that are in the bloom of life, leave every thing that tends to retard their progress towards the city of the saints' solemnity; let them relinquish their most exalted satisfactions, rather than neglect to lay hold on the joys of God's salvation; which are unutterably more desirable than all the sin-pleasing gratifications that this world can bestow.

Let the priests, the ministers of the Lord weep between the porch and the altar; this should not be confined to those only, whose mouths may be opened publicly amongst you, for it belongs to all those who preach to others by the regularity of a Godly life and conversation; although we are favored with a living ministry of divine appointment, who dare not fill the ears of men with a repetition of unfelt truths, nor amuse them with the unprofitable productions of an empty mind, but are concerned to discharge themselves faithfully, as *stewards of the mysteries of God*, yet let them be joined by all those that mourn for the desolation of Zion; by all that wish peace within her walls, and prosperity within her palaces, let us weep between the porch and the altar, saying, *Spare thy people, O Lord! and give not thy heritage to reproach, that the heathen should rule over them! wherefore should they say among the people, where is their God?* If we are thus unitedly engaged on behalf of our Israel, it may be that the Lord will again be *jealous over his land*, with an holy jealousy, for I cannot think that a people whom He has raised by his own invincible power, and so signally placed his Name amongst, were ever designed to be only the transient glory of a couple of centuries; I am still revived by a secret hope of better times, when our Zion shall again put on her beautiful garments; and in her, and with her, shall arise judges as at the first, and counselors and lawgivers as at the beginning; let us weep between the porch and the altar; let us intercede for the people, that the land may yet be spared! the gracious ear of our heavenly Father is still open to the supplications of his children, and I believe He will yet be *jealous over his land and pity his people*. The time approaches, when the great dasher in pieces will more and more come up amongst us, and may all who are broken by Him, wait to be healed by the arising of his love; I shall not live to see it, but I live in the faith, and I believe I shall die in the faith, that the Lord of Hosts will yet beautify the place of his feet, that our Zion *will yet become an eternal excellency, and Jerusalem the praise of the whole earth*.

Let us weep between the porch and the altar, with unwearied intercession, for the Lord *will yet be jealous over his land, and pity his people*. The bowels of adorable compassion yet yearn over his children, with all the tenderness of a Father's love. *How shall I give thee up, O Ephraim! How shall I make thee as Admah, and set thee as Zeboim!* How shall I cut thee off from being a people before me? By this moving and pathetic language, would the great Father of the Universe, induce you to return to the Arms of everlasting Mercy! And if we,

who are placed as watchmen in Zion, faithfully discharge the trust reposed in us, we shall make instrumental in gathering the scattered and dispersed sheep, from the east and from the west, from the north and from the south to the great Shepherd, to the one Shepherd, and finally obtain an admittance into the glorious mansions, where the morning star join in singing hallelujahs; and where all sons of God forever shout for joy!

Now, unto the King Eternal, immortal, visible, the only GOD, be honor and praise for ever and ever!

FOR THE FRIEND.

The Indian Committee of Philadelphia Year Meeting.

(Continued from page 311.)

By far the larger part of the Indians refused to emigrate at that time and remained in State of New York, some however removed the tract of land above referred to, where is said many of them failed to receive the deed to which they were entitled under the treaty and suffered extreme poverty, and after having been compelled to subsist mainly on the charity of the tribes by which they were surrounded gradually disappeared. Many complaints been received at the office of the Commissioner of Indian Affairs at Washington, in consequence of these events, and the Commissioner in 1862 called attention to them in his annual report for that year; with the statement his belief that the Indians who had not removed had a just claim against the United States, suggested legislative action for the settlement not only of this claim, but also of the claims of those Indians who had failed to find in Kansas the undisturbed home and protection which they had been led to expect.

In 1857 an arrangement was made by the United States with the Tonawanda band of Senecas by which they relinquished their claims to the lands in Kansas under the treaty of 1825 and thus obtained the means to secure a fee simple to their Reservation in New York by the extinguishment of the claim of the L. Ogden and Joseph Fellows, who at that time were the owners of the preemption right.

In 1864 an attempt was made to hold a treaty upon the Cattaraugus Reservation with other tribes of New York Indians for the relinquishment of their claim which still remained against the United States, on account of the lands in Kansas, which by this time had been taken by the Government and sold to the settlers. This attempt however was frustrated by the unwise action of the Indians, themselves who demanded that the Commissioner appointed by the Government should produce his credentials empowering him to act upon the occasion a request which was peremptorily declined by the Commissioner, and who then abruptly closed the conference.

In a few years another attempt was made to effect a settlement of these claims a treaty which was entered into on the Cattaraugus Reservation in the Twelfth Month 1868 by Walter R. Irwin the Commissioner appointed by the Government and the delegates appointed by the different tribes to represent them therein. The council of the Seneca Nation in view of this important conference required the assistance of Friends, and at a special meeting of the Committee held Eleventh

h, 1868, six of its members were named to represent and to render such aid as they may be qualified to give, four of these Friends, viz: Thomas Wistar, Joseph Scattergood, James H. Hoads, and Ebenezer Worth attended the treaty, and conferred freely with both the Indians and the Commissioner in regard to the important subjects claiming their attention. On this occasion the claim of the Ogden Land Company caused a considerable expression of conflicting views. An attempt was made to include in the article relating to it, an agreement for the Indians to pay a large sum of money for its extinguishment. To this the Indians objected. For their objections there were several reasons. Not only did they feel that it was a claim incurred without any action on their part to cause it, and was therefore unjust, but that unjust as it was, it was equally believed to be a protection to them against the cupidity of other white men, who would if this were removed, continually harass them, and very likely under one pretext or another obtain a part of their inheritance. In addition to this there was a general feeling prevailing among that part of the nation who were opposed to becoming citizens, that so long as this preemption right exists, the Indians must not be made citizens, or hold their property in fee. Hence they wished the preemption right to remain as it was as a safe-guard of their national existence; and would regret exceedingly to have it extinguished, until at least their people were better qualified to assume the rights and obligations of citizenship which they then were.

As a consequence of these and similar sentiments, considerable difficulty occurred in the negotiations, but a modification of the original article relating to this subject was finally proposed which received the assent of the Indians. On this it was agreed that an appropriation from their funds in the hands of the Government of a sum not exceeding \$25,000 for the extinguishment of the claim of the Ogden Land Company should be made, if the council of the Great Nation should in future so direct. The element of this subject removed the last obstacle to the conclusion of the treaty, and the instrument was duly signed.

The assistance which Friends rendered in reconciling the differing views was acknowledged both by the Commissioner and the Indians, and in their report of their proceedings the Committee these Friends state:—"that in their opinion the terms of the treaty are as liberal and fair as could have been expected under the circumstances, and if ratified will give general satisfaction." This treaty though considered by the Committee of Indian affairs at Washington at different times, was not

(To be continued.)

to share with Christians everywhere the same certainty that the power which has established this fabric of things is conscious of his beneficent. Upon this foundation, in all ages, has rested the hope from which cometh life, and nations every gift of noblest origin, and hope of immortality. In virtue of this we claim our place in the ranks of those who, by whatever name they call themselves, are striving to bring in the kingdom of God, and that His will may be done on earth as it is in heaven.—*Senator Hoar.*

Science and Industry.

THE SOUTHERN APPALACHIAN FORESTS.—The portion of the Appalachian region under consideration extends from Virginia southward, and comprises parts of north and South Carolina, Tennessee and Georgia, between the Piedmont Plateau on the southeast and the Appalachian Valley on the northwest.

The distinctive factors which give value to this mountain region are a temperate and healthful climate, grand and varied scenery; a plentiful supply of cold water; abundant water power; mineral deposits of iron, copper, mica, talc, gold, corundum, precious stones, kaolin and other clays, and building stone; soils that are generally of good physical and chemical composition; and a vast extent of forest, principally of hardwood, consisting of 137 species of trees, many of which yield lumber and bark. Up to the present time these resources have been developed by individuals in a wasteful and unsatisfactory manner.

The original forest of this region, as indicated by the preserved remnants and by the accounts of old settlers and early explorers must have been wonderful in the extent, density, size and quality of its timber trees, and the variety of its species. The agencies that have wrought changes in these forests are fire, lumbering, clearing of lands for farming, and the grazing of cattle and sheep.

Evidence of forest fires is found over approximately 4,500,000 acres, or 80 per cent. of the entire area. Great damage has been done, year after year, by light fires that have scorched the roots of timber trees, destroyed seedlings so that the forest can not reproduce itself, consumed forest litter and humus, and reduced the thatch of leaves which breaks the force of the rain.

The lumberman is growing more active in this region, going every year farther into the forest. In most places, however, the continuity of the forest has not yet been broken, as only the most valuable of the trees have been taken out.

Surpassing both fire and lumbering in the completeness and permanency of the damage done is the clearing for ordinary agricultural purposes of mountain lands which are not worth cultivating and should forever remain in forest. A few years of cultivation usually exhausts these lands and they are soon abandoned. Denuded of their forests they are rapidly washed away.

Great damage is also done to the forest by grazing cattle. Young growth has been prevented, and the hardening of the ground and the removal of debris and humus have promoted a rapid run-off of rain and water and prevented its percolation into the ground as a reserve for dry times.

If the best methods of silviculture were applied at once, the remaining forest would undoubtedly yield handsome returns. The most pressing need of the region is railroads, which would make the timber accessible. The report on these forests is published by the Survey as Professional Paper No. 37, and may be obtained on application to the Director of the United States Geological Survey, Washington, D. C.

THE history of the Church cannot be traced in the history of sects, —*Ex.*

Items Concerning the Society.

The safe arrival of our friend, Joseph Elkinton, in Japan was reported last week.

Joel and Anna Cadbury sailed for England last Seventh-day, on account of the health of the former.

The *Westonian* publishes a very interesting article on the work of "Friends' Reading Circles" during the past winter. Besides four circles in Philadelphia and two in Germantown, there have been classes for the study of Friends' principles and history in Moorestown, Woodbury and Atlantic City, N. J.; in Wilmington, Del., and in Fallingston, Chester, Downingtown, West Grove, Lansdowne, Westtown and Frankford, Pa.

"NANTUCKET'S LAST QUAKER."—The death of Huldah H. Bonwill, eighty years old, has removed Nantucket's last resident Quaker, and the Society of Friends, which at one time supported two separate meeting-houses here, has perished from the island. She was one of the few living who actively engaged in the work of the Society of Friends in its efforts to ameliorate the condition of the Indians of Kansas and of Indian Territory a half-century ago.

To this statement, found in a Boston paper, it seems proper to add that the last native Quaker of Nantucket to be removed by death was Mary S. Mitchell, who died there in the summer of 1892, having been also, for some years, a winter resident of Philadelphia in the home of her children, Benjamin and Mary Ann Albertson. But the last resident Friends to leave their homes on the island were James Kite and his sister, in the past autumn; also his daughter Elizabeth and his four grand-children, whom, together with her aunt, Huldah H. Bonwill, she had cared for there. These left Nantucket subsequently to H. H. Bonwill's departure from it, who left them for medical care in a hospital, where she recently died. Quite lately her remains were removed to Nantucket for burial, and Joseph S. Elkinton of Philadelphia, and Jos. S. Gidley, of N. Dartmouth, attended that service.

Notes in General.

A letter from Rome says that the pope did not create the expected new cardinals lately for reasons of economy. They cost \$5000 a year.

The total number of cases against Passive Resisters since the commencement of the movement now approaches near fifty thousand.

The first Friend reported as going to prison under the present Education Act in England was Samuel Southall, at Leeds, last month, on the 16th.

There are in the United States twenty-nine thousand and Indians unreached by any Christian missionary, and there are large tribes who still openly worship their ancestral idols.

Bishop Warne, of India, reports that in the two conferences of North and Northwest India there are 50,000 inquirers who cannot be baptized (!) because of the lack of trained workers trained to care for the applicants.

Campbell Morgan has appeared before the Crydon Bench as a "passive resister." In addressing a very large congregation at Westminster Chapel he gave his reasons for his action. He said: "I went there because I feel it absolutely impossible to contribute the money which belongs to my Lord and of which I am steward, to make it possible to teach the children of this country doctrines that I believe to be deadly and damnable heresies."

Henry H. Hamilton, of York, Maine, writes of the concern he feels for "Keeping New England

Christian." He says that the chief distinction of New England has been that she was Christian. It will be her chief distinction in the future. The Christian home, the Christian church, the Christian school and a Christian society will be absolutely essential to have New England Christian and to keep her the power for good in our country and the world, that evidently in the providence of God was intended. Not even wealth, nor educational advantages, desirable as they are, will help New England to fulfil her highest mission.

KINSHIP IN RELIGION.—The following is written in a letter by Wade Koons, a missionary in Korea, to attest a similarity in the beliefs of the Alaskan Indians and the Koreans:—"A dozen of the men of a village attended church in Pyeng Yang, and when they went home they had a talk together and decided they must believe. To prove their genuineness they agreed to destroy the 'Jueesis' in their homes. You know how the Koreans reverence this spirit, which is propitiated from the day the first timber is set up for the building, and to whose favor it is due all domestic prosperity.

"It is devil-worship pure and simple. Mr. Jack London, when he was here last year, told me he had an exact parallel to this among the Alaskan Indians. At any rate, they fear and worship the spirit which lives in a dirty rag of paper nailed to the roof-beam of the house, and they make it various offerings and gifts. So the men yesterday made a pile of these objects and the objects connected with them and publicly burned the whole business. I saw the ashes, and was told the pile of stuff was as high as a man's shoulder. I went out to visit the village and learned about this movement. I visited homes where the people had not been ready to destroy their 'Jueesis' yesterday, and had the pleasure of seeing them thrown out and burned. We found a couple of places where the people had not made a clean sweep. One man had reserved the roof Jueesi, saying—"It is only a small thing; it won't make any difference." But Deacon Choi, a native, said: 'A little thing. So is an egg a little thing, but the first thing you know it hatches to a chicken that may become a big fowl. Tear that thing down and let it burn it. And they tore it down and destroyed it.'

PROMOTION is often dangerous. Many a man who while living in obscurity and humble position lived unselfishly and walked with God, has become proud, vain, and selfish through promotion. His rise was a grievous fall. The honors of the world robbed him of the honor which cometh from God.—*Christian Advocate.*

SUMMARY OF EVENTS.

UNITED STATES.—In the absence of the President from Washington, Secretary Taft has been acting as the head of the government as respects foreign affairs.

It is stated from Washington that reports received from gold-hearing sections of the United States give promise that the aggregate production for the current year will exceed that of any previous year, and it is supposed to amount to \$100,000,000.

It is stated that the President of the New Haven Railroad has issued an order prohibiting station agents from selling cigars or cigarettes. This order affects 200 stations belonging to the system.

In this city it is stated in official reports that there are 124,130 miles of paved streets, besides 467 miles of unpaved streets, or 347,776 miles. The streets are paved with sheet asphalt; 374,388 miles with granite block; 144,118 miles with brick or other improved pavements, and 268,91 miles with "macadam." The paved streets of Philadelphia would make a continuous highway to Minneapolis. There are, beneath these streets, 106,873 miles of sewers. There are also 146,677 miles of water pipes. The streets are lighted by 10,469 electric arc lights, 21,749 gas lamps and 12,817 gasoline lamps.

In consequence of the danger of spreading spotted fever in the community the State Board of Health directed that the health authorities in Pennsylvania "shall immediately place or cause to be placed in a conspicuous place

or places upon the house or premises in which such cases may be located a placard or placards upon which shall be printed in large letters the words 'epidemic cerebro-spinal meningitis—spotted fever; an infectious and communicable disease. All persons are cautioned against entering these premises except by permission of the Board of Health.'

On the 6th inst. snow fell at intervals in Gainesville, Ga., the only instance of snow falling in this month there on record.

The British steamship *Manchester Corporation* recently arrived at Philadelphia after encountering forty-three icebergs. For thirteen miles east and west of the steamship great ice-fields floated, the bergs towering above the water for from 50 to 100 feet.

One of the largest fossils has lately been set up in the American Museum of Natural History, New York. This is the complete skeleton of a prehistoric animal, known as *brontosaurus*, of the lizard type, sixty-seven feet long and fifteen and a half high. It was discovered in 1897 in the central part of Wyoming. Some of the bones weigh from 600 to 1000 pounds each.

Previous to 1850 there were few olive trees in California, outside of mission gardens, but in the year mentioned quantities of trees of the best Italian and French varieties were imported. It is now stated that parts of California are now vast olive orchards, and the indications are that in the not far distant future the State will supply a considerable and constantly increasing quantity of olives for export.

A reorganization of the Commissioners of the Panama Canal has been made. Theodore Shontz, Judge Magoon, and John F. Wallace will be chiefly responsible, but other Commissioners and a board of consulting engineers are to be associated with them. The question as to whether it will be a sea-level canal or not is to be yet decided. It is stated that the Commissioners propose to employ 30,000 to 40,000 laborers, and that they are looking towards Japan or China for the supply.

The acceptance of a gift of \$100,000, which John D. Rockefeller has proposed to make to the American Board of Commissioners of Foreign Missions, has awakened much discussion as to the propriety of accepting it. In consequence of the connection of the donor with the Standard Oil Company. In protesting against receiving it certain clergymen urged "that the Church must not stand in compromising relation to a man who in public thought represents methods that are oppressive, dangerous and wrong." Some did not disregard the effect of the association with his name, and the fact that this widespread and notorious, unfortunately carries with it. The Church cannot afford to enter into any relation that may weaken or discredit it in the fulfillment of its task."

There are in the United States over 2,000 Jewish farmers, men with families, representing more than 10,000 persons, profitably engaged in tilling American soil. The Jewish Agricultural and Aid Society has been helpful in promoting this movement in order to relieve the congestion in the Jewish quarters of large cities, particularly New York and Chicago, toward which city Jewish immigration is mainly directed. Three hundred and thirty-four Jewish farmers, representing 1,363 persons, have taken up the land in the United States, and through perseverance and tireless industry have succeeded in making them profitable.

FOREIGN.—Despatches from London indicate that the bonds of the San Domingo Republic and those of certain South American countries have greatly advanced in price. It is believed that President Roosevelt will intervene in some way to cause the debt-ridden countries to pay their debts. This idea, it is said, has been confirmed by the remarks made in President Roosevelt's message to Congress and the utterances of Secretary Root when he said: "When we say to the Powers of the world you shall not push your remedies for wrongdoing against the people to the point of occupying territory, we are bound to say, wherever wrong cannot otherwise be redressed, we ourselves will see that it is redressed."

King Edward of England has recently visited President Loubet in Paris. Emperor William has had an interview with Victor Emmanuel, the King of Italy on board the yacht belonging to the former at Naples, during a voyage of the German Emperor in the Mediterranean.

A general uprising is feared in Russia, in consequence of popular discontent. In the Caucasus rioting by the peasants is reported. A despatch from St. Petersburg of the 5th says: "Official circles are unreservedly warlike, but the great majority of Russian remain opposed to the war. The peace sentiment is particularly strong in Moscow and the provinces. The *Bourse Gazette* publishes the result of an investigation among the business houses of St. Petersburg, showing declines of 30 to 40 per cent. in business. The peasants are unable to grasp the mean-

ing of the war. Special correspondents sent by Russian newspapers to visit the provinces all relate the same story. The peasants invariably ask what the war is about and when it will end. Russian statesmen who consider the situation calmly and dispassionately see nothing to be gained by prolonging the struggle."

A general meeting of the representatives of the high schools of Russia at Moscow has adopted a series of resolutions demanding a revision of the whole educational system, and including freedom of teaching, the closing of universities from Government control and declaring for constitutional regime.

It is stated that the total Russian losses in killed and wounded prisoners at the battle of Mukden, 107,000.

Russia is reported to be making preparations to transfer large numbers of troops to the far East.

Another despatch says: "The stories of suffering on the part of the widows, wives and families of soldier the front are attracting general attention, and the demands Government aid for the sufferers. The charities are no longer able to cope with the situation in many places the funds raised for this purpose are actively exhausted, and the provincial papers are filled with pathetic accounts of starving mothers and children living in the streets."

A despatch of the 5th from Lahore, India, says: Widespread disaster was caused by yesterday's earthquake and great loss of life is reported from Kashmir, Dabir, Dehraun, Patna and Malerkotla. Thousands of people are reported to have been killed.

Earthquake shocks were felt in Antigua and some of the West India islands about the 1st instant.

The falling down of a reservoir used to supply water to certain parts of Madrid has caused widespread alarm and loss of life in that city.

A despatch from Berlin of the 6th says: Spotted fever has been raging for several months in epidemic form in Silesia. Much alarm exists among the people, especially the laboring population, and many have fled from the district. The disease is beginning to make its appearance in other parts of the country.

NOTICES.

WESTOWN BOARDING SCHOOL.—For convening of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.15 and 8.18 A. M., 2.48 and 4.52 P. M. Other trains are met when twenty stage fare, fifteen cents, after 7.30 P. M., twenty cents each way. To reach the School by telephone, West Chester, Phone 114a. EDWARD G. SMEDLEY, S.

DIED. at her home in Germantown, Philadelphia, September 28th, 1905, ANNA SPENCER, in the seventy-fourth year of her age; a member of Abington Monthly Horsham Particular Meetings. She was greatly beloved by her immediate friends and relatives, while to all whom she came in contact she evinced a sympathy and self-sacrificing spirit that were very attractive and long and trying sickness was borne with great patience and cheerfulness, and her child-like submission to the will of God was sweetly apparent through all. As the dread hour she was spared acute suffering, and the reverently believed passed peacefully into her eternal rest.

On the nineteenth of Third Month, 1905, a son, in home in West Branch, Iowa, WILLIAM D. BRANSON, deceased father in Israel was born Fourth Month, 1814, being nearly ninety-one years of age. Was a long member of the Society of Friends, and at the time of his death was an esteemed member of West Branch Monthly and Particular Meeting of conservative Friends. He was firmly attached to our principles as believed early and late, and upheld them unflinchingly; was a meek and quiet spirit, and a bright and shining light in the world. He was quite frail in body for some years before the close, but spiritually bright, and retained faculties in remarkable degree to the last. He expressed a belief that his time was near, and remarked to one who visited him a few days before his death he had full faith in the Lord Jesus Christ, and he signed to his will and time. His often repeated words of the Psalmist that "Once I was young, now I am old and I never saw the righteous forsaken or his kindred brought low." Who he was he was known to have been gathered as a shock of corn fully ripe into the heavenly garner, and that the text of Scripture quoted at his funeral was applicable, "Blessed are the dead who in the Lord; yea, said the spirit, that they may rest from their labors, and their works do follow them."

THE FRIEND.

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Articles designed for insertion to be addressed to

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Session of Philadelphia Yearly Meeting for 1905.

The two hundred and twenty-fourth sitting of the Philadelphia Yearly Meeting began on Sunday the 17th instant, and was preceded by a seventh-day by a Meeting of Ministers and Deacons in which all the representatives were present, and several attenders from other Yearly Meetings. An unusual outpouring of prayer expression began early in the sitting and was continued also through the business session. Especially interesting was the account given on the returning of the credentials of Wm. C. Allen, whose companion was Wm. Harvey, for religious service on the islands of Porto Rico and Barbados, a sketch of which has already been given from week to week in our columns. This brought much tender feeling and thankfulness over the meeting, and found earnest expression. It was repeatedly acknowledged in view of the favors of such a meeting, that this was "no common thing."

Second-day, 17th.—Following a season of unity in worship, the doings of the Meeting for Sufferings representing the work of the Yearly Meeting during the past year were presented.

Appropriations had been made from the Dymond Fund, of \$400 for two meetings, to be built, one in Rich Square and one in Marlboro, North Carolina.

Attention having been called to the awful responsibility assumed in the taking of human life, whether legally or illegally, including the horrors of lynching, and a committee having been set apart to produce, if way opened, an address on this subject, one had been prepared and approved, and printed to the number of 5,400. Most of these having been distributed to persons of influence, including men connected with legislatures and government, the State and religious press, boards of trade, and representatives of religion, some very encouraging letters of appreciation had been received, indicating that the publication has been timely, and that it has strengthened and enlightened many.

Special meeting had been called on account of the appalling state of vice and im-

morality reported as tolerated in the city of Philadelphia, and a committee was appointed to wait on the Mayor on this account. These attended to the service immediately, were courteously received and given full opportunity to lay before him the concern of this meeting, and to express the exercise of their minds on his behalf, and for the witness for truth and righteousness as the standard of a government that should exalt the character of the city.

On account of bills before the State Legislature aimed at frustrating the good service of associations carried on to assist the laws in the suppression of vice, a committee had proceeded to Harrisburg, and had an attentive and respectful hearing accorded them by the Governor. They also conversed with members of the Legislature on the subject. Widespread opposition in the community has also been a factor, it is believed, in leading to the final failure of these bills to become laws.

Through the Willits Fund an average of 3,269 copies of the *African's Friend* have been distributed in Liberia, and 2,443 in the Southern States. Testimonials of good done by this reading matter have been very encouraging.

The Committee in charge of interests of the Doukhobors had found no way open properly to apply funds in their hands for the work of Education among that people. Prudence seemed to dictate the holding of the funds at interest until a right opening appeared for their use. The present material prosperity attained by that people without learning seems to foster the idea that school education is not needed.

The Book Committee reported a distribution of 1786 volumes and 13,305 pamphlets,—1265 volumes of these, and 12,581 pamphlets gratuitously, at a cost of \$839.87. The reprints issued were Memorials of Debbie E. Cope, of Charles Rhoads, and of William U. Ditzler, Dymond on War, Dymond on Morality, in Spanish; and Letters of Isaac Penington. There were printed also 15,040 copies of the Address on the Sacredness of Human Life, and 1500 copies of the Catalog of Books for sale. The cost of producing all these has been \$932.64.

The visit of Wm. C. Allen and Wm. B. Harvey to Porto Rico and Barbados gave unusual opportunity for the distribution of our literature. Dymond's Essays, in Spanish, were especially welcomed in Porto Rico, and letters showing deep appreciation of the work were received from men of influence in Honduras, Costa Rica, Venezuela, Chili, Paraguay. Gifts of our publications to several libraries, to interested parties in France, and distant parts of our own country were reported. The Elisha Roberts Fund for disseminating our publications, particularly among the young, has been thankfully appreciated.

The following are among the characterizations of Dymond's Essays received from Spanish-

American countries:—"It breathes throughout morality in its highest form." "It is with deep interest I have read this notable work intended to spread the high and sublime principles of Christianity, which deserve the greatest admiration and warmest support." "It is a very valuable book for a Christian of every kind. It is truth, truth difficult to practice, it is true, considering the multitude of prejudices in which we have been educated, but towards which every disciple of Christ ought to strive, cost what it may."

The reading of the varied labors of the Meeting for Sufferings brought out much expression of unusual, some would say unprecedented, appreciation of their value and interest. The pains taken to obviate unsound legislation were learned of with gratitude and encouragement that we had watchmen on the towers round about; and perhaps the major part of the session was taken up with considerations arising from hearing the report of the extension and appreciation abroad of Friends' literature, and with warnings against undermining the faith of our families by receiving as periodicals journals which, though most ably conducted and giving in the most convenient and informing way the world's history of the successive weeks, yet are tinctured or boldly replete with insidious and open expression on religion and the Scriptures, tending to destroy the faith and poison the spiritual life of many. Some desires were expressed for a periodical conducted by Friends which should contain the merits and none of the demerits of these harmful weeklies. But most earnest were the exhortations to drink deeply of such literature as John Churchman's, Thos. Chalkley's, George Fox's, John Woolman's, and Stephen Grellet's Journal, and Penn's "No Cross, No Crown;" and not to disappoint inquirers who would expect to see in us true representatives of such literature.

Beyond these proceedings of Second-day, we can place in print none until next week's number.

AMID all the strife of tongues over words and names in realms theological and critical, is it not well to remember that there is in the world a Being, pervading, omnipotent, all-wise, who is able to lead into all the truth those who seek his guidance? The Holy Spirit is a factor in all religious controversy. Eliminate Him we cannot. The question for us is, Shall we, or shall we not, follow his leadership? Those who accept his guidance will be led into the light; those who refuse it will be baffled and thwarted by their own misapprehension of the truth.—*The Examiner*.

HEAVEN is your home, therefore often think about it; tribulation is your lot, therefore daily expect it.

Market Street Meeting-House.

Probable Picture of its Interior.

An interesting historical picture has recently come to light in the Coates family, which it is believed shows a part of the interior of one of the Meeting-houses at the corner of Market and Second Sts., perhaps that built in 1695 and removed in 1755.

This picture is painted on glass, twelve by fifteen inches in size, and is apparently in a meeting-room in which the ceiling ran up to the roof. This makes it probable that the room shown was in the meeting-house which was removed in 1755, and indicates that the picture was painted before that date.

The ministers' gallery and second gallery, as we are accustomed to call it, are both well depicted, and the scene represented is apparently that just after breaking up of meeting. Three figures are shown, one of them about eight inches in height, and the others of somewhat shorter men. The first is just descending from the gallery, and holding out his right hand as if to shake hands with some one on the floor of the meeting. He is dressed in drab clothes, with a very long coat, knee breeches, and buckles on his shoes. He is without hat, but has a large wig, which overlaps his shoulders. The other two figures are standing in the ministers' gallery, facing each other and shaking hands. Both have canes, and their clothing appears somewhat darker than that of the other figure, though of similar style. Both are wearing large hats with drooping brims, and possibly wigs.

The picture is in admirable state of preservation, most of the colors being bright, and fairly fresh, and the faces so well depicted as to be easily recognizable by any person who had known them.

The picture is one of rare interest and value from a historical point of view.

I have been unable to obtain any clue to who the persons represented are. There was formerly attached to the picture a written description, but in the course of time this has disappeared, and it is feared that the information it contained is irrecoverably lost.

GEORGE VAUX.

SUCCESS HINDERED BY WEALTH.—A boy's character must be exceptionally strong when he is earnest in his endeavors to make a man of himself and to attain some worthy object in life, despite the fact that he knows there is no necessity for him to work to gain those results. The feeling that he can have whatever he wants without any special effort upon his own part, is most demoralizing. It saps his energy and may even make him inconsiderate of others who are less fortunately circumstanced than himself. American life furnishes few examples of sons of rich men who have distinguished themselves in any way that was creditable to them; while it offers thousands of cases of men who have risen from the greatest obscurity to the highest position and to great wealth. No one can suppose that we would assert that wealth need be a barrier to success in other things; for, if wisely used, it can be of material assistance in smoothing the road to a great reputation; but it is in no way essential, and may even prove a hindrance, instead of a stimulant.

The Cruise of the "Arabic."

(Concluded from page 314.)

En route to Naples.

Third Month 21st, 1905.—Our cruise is nearing the end and this will finish up my journal letters. Time has been short for a proper treatment of the great sights we have seen and I haven't tried to give you more than a hint of what we were doing each day, but it has certainly made an indelible impression on our minds. I confess we left Jerusalem without regret. It was all so different from our expectations and to cap the climax, it rained most of the time. We did have two perfect days so that we know what the climate is like under favorable conditions. The cultivated plains were in their spring-time freshness and the great patches of flowers were indeed pleasing to the eye. The ride from Jerusalem to Jaffa presents a dreary contrast until the Plains of Sharon are reached and the great orange groves near Jaffa. The sea was not rough, but the rocks looked dangerous enough when we rowed to the ship. Those boatmen are such a villainous looking lot that I felt my first fear on the water. We reached Alexandria early, Third Month 15th, and found the harbor full of shipping. The beacon light was interesting to me as the direct descendant of the first lighthouse in the world. The English control things here as sort of Trustee for other countries, though nominally the Sultan rules through the Khedive. Everything seemed very European with the Oriental combined and the ride to Cairo was most interesting. The cultivated strips of land run like a ribbon along the valley of the Nile and the irrigating wells worked by the oxen or camels were very picturesque. We reached Cairo in about four hours and were glad to get into a hotel once more. On our way from the station a wheel came off the omnibus and let us down, but nothing broke and no one was hurt. Cairo is perfectly fascinating, reminding one of Paris with the oriental dash of costume, camels from the desert, and people from all countries.

Third Month 16th.—Our first morning was spent at the Pyramids. The drive was lovely, starting at 8.30 from the hotel, through the city to the Nile bridge, which we crossed, and then five or six miles through a beautiful avenue of locust trees. The trolley on one side reminded us continually of modern civilization, but we constantly passed caravans of camels loaded with various commodities. The funny little wagons with whole families, with women in the ugly Egyptian veil and carrying babies astride their shoulders, donkeys of every size, and occasionally the "smart" trap of some European attracted us. As the day advanced the heat became intense and by the time we reached the pyramids we felt the full force of the sun's rays. A donkey was necessary for the last hill as the desert sand was not easy to walk in. Some rode camels, but we took the donkey. I'll not attempt to describe these wonders of the world. The largest pyramid Cheops is 451 feet high, and it is said took one hundred thousand men twenty years to build. The Sphinx is quite as wonderful, and in the Temple we saw one granite slab 16 feet long. The pillars are of alabaster. There is a fine hotel near the Pyramids, called the Mena House, and we stopped there to rest and get some refreshment. It is a very fashionable and popular

winter resort. We returned to the hotel in time for luncheon and at 2.30 were driven to the Museum. The Royal Mummies excited most of our interest but they are not very cheerful exhibits. Each Empire is represented beginning with the ancient 2800 to 2200 B. C. an ending with the new empire 1600-1100 B. C. and it is a most remarkable exhibit. "Eve six thousand years ago when the great pyramids were built Egypt had a written language, a grammar, literature, religion, school of knowledge of mathematics and of the mechanical arts and an established hierarchy and social system." After the museum we drove independently to the telegraph office and the we drove through the bazaars.

Third Month 17th.—In the morning we were driven to the Mosque of the Sultan Hassan it most interesting as still breathing the spirit of old Cairo. It is quite a ruin but is being restored. From the citadel we obtained a magnificent view. The new and old cities, the river and the valley of the Nile with the great palms, and in the distance the pyramids of Memphis and of course the Gizeh pyramid all make a striking picture. The way back was through the Bazaars and we saw many beautiful rugs and embroideries that we should have liked to buy. In the afternoon we visited old Cairo and the Coptic Church, which is very ancient and interesting, though the Copts are fast going over to the Mohammedan faith. Also the tombs of the Caliphs which are elaborate and gaudy things erected in the Thirteenth and Sixteenth Centuries were to be seen. Last but not least was the island of Roda where Moses was found in the bulrushes. We were ferried across in a little old boat. There is quite a fine garden and it is quite pretty. The Old Nilometer dating from 7 A. D. is situated here. The men filling the goat skins and the women their jars made quite a picturesque scene on the shores of the Nile.

Third Month 18th.—We formed a company drive independently to see the Obelisk (Helipolis). Starting about 8.30 after leaving the city we soon passed troops of the Khedive's soldiers waiting to escort him into the city. We finally saw him coming in a carriage and our carriages were driven to one side to let him pass. We photographers improved the occasion. The grounds and palace occupy a large area and everything seemed in perfect order. It was a lovely drive all the way. This is the place that the obelisks in Central Park and the one on the Thames embankment were taken from, but they rested at Alexandria sixteen hundred years on the way! This is the obelisk of the Bible and this remaining obelisk was built in the time of Abraham at least fifteen hundred years ago. It is a solid piece of granite sixty-five feet high. On our return we stopped at an ostrich farm where they have several thousand birds. We saw them the days old up. Each female lays eight eggs. The males resented our intrusion, but we got several snap-shots. We also saw on the farm the Sudanese cow but failed to get a picture. In the afternoon we visited some of the hotels and finished up our shopping.

Third Month 19th.—We decided to go to the ship and so avoid the rush in the morning. One of our drago men having heard me inquire about the University several times offered to take me before leaving. It was a striking sight, all

students sitting in groups on the floor studying loud and swaying their bodies backward and forward. Some were eating breakfast and a water-carrier was going in and out among them. It is said there are six thousand students and it is the great official University of Mohammedanism. Of course we had to put on slippers to go in, and pay a fee of ten cents. The teachers are not paid but are given their food! Tuition is also free. It is the ambition of every Mohammedan to be a priest some day. They are very devout and several times a day I near a minaret you hear the call to prayer. We left Cairo at 12 o'clock and had a most comfortable ride to Alexandria. On the way from the station to the boat our horse fell flat and gave us quite a scare. The man finally got him up and we proceeded in safety to the ship.

Third Month 20th.—The large party reached to ship in time and we set sail after luncheon. It was a beautiful sight, the water was so many colors, green and lovely shades of blue, and the white hues in the sky! They would have been bought unnatural in a painting. The usual sight of steamers, the people cheering as the boat went down the narrow ladder, all added to most inspiring scene. We feel sorry to leave such an interesting country, but we have Rome before us, and then home! We realize that we are to rush across Europe, but it is the best we can do and reach New York by the twentieth.

Third Month 21st.—It is lovely to-day. The Mediterranean is blue and covered with white clouds. I forgot to mention passing the wreck of a steamer as we left Alexandria. She tried to go in without a pilot and is a total loss. We heard of it before we left Jerusalem.

Third Month 22nd.—Sea has quieted down and it is more pleasant on deck. We are trying to arrange to take the trip to Capri and Sorrento and the Amalfi drive while in Naples. Are by packing our trunks to send around to Liverpool. It is difficult to get things in small space. It being the last night we all would have dinner on board, we had what they call the Captain's dinner with a special menu card as a souvenir. Since dinner, Dr. Thompson, of New York, lectured on Rome. At sunset we had a view of Mt. Aetna our first active volcano. We passed the straits of Messina, and are in Naples in the morning.

Third Month 23rd.—We are now entering the bay and have had our first look at Vesuvius. Unfortunately its raining and the view is somewhat spoiled. We dislike to leave our good ship Arabic, but the time is drawing near. Farewell.

The greatest defect in the modern religion of the churches is, there is too much of man in it; it is too easily comprehended; it is only on a level with brains, and on a par with mere human ideas; it does not strike outward and downward into fathomless infinities. The best part of religion is that which transcends the limits of human reason and moves upon us and through us with incomprehensible force. The cleansing fullness of the Spirit is never contradictory to reason, only it sweeps out a thousand leagues beyond all brain-measuring boundaries—passeth the limits of understanding. The glory of God shining in a purified soul never stultifies the reason as sin does, but itativates it and holds all the brain forces in harmony with Truth.—Geo. D. Watson.

FOR "THE FRIEND."

"With What Measure Ye Mete it shall be Measured to You Again."

How often in the course of life may we see some of the various scripture declarations verified, and at times even to our admiration. The writer, having occasion recently to visit and spend a day in a neighboring village to transact some business, a place from which he and his family had removed a few years back, was surprised to notice the kindness and marked show of respect while there from all persons met with, and had to notice that some, evidently in that feeling, varied from their usual form of "Mr.," and in a respectful manner gave him the first name.

This caused him to look back over a number of years, to the time of his first coming to that place, and how he and his family then fared. From a feeling of requirement they endeavored to demean themselves consistently as becomes Friends. This caused our being objects of notice, and, for a short time, of scolding remarks. But as the same feeling which actuated to consistency of speech and apparel was taken heed to, it preserved our minds above any unpleasantness of feeling toward the individuals, or on account of the remarks or names they, in derision, put upon us, only hoping that we were in a measure worthy, even as our forefathers, of the name of Quakers, and in a degree willing to undergo reproach for the doctrines and testimonies of Truth held by that people. It happened, a few days after our coming to that place, that a relative calling to see us, and not knowing which house, inquired for the person who had previously occupied our residence, and was answered, "There is the house, but Quakers live there now." However, feeling kindly to all, and using all respectfully, with loving desires for their good, the unkind behavior of calling names, etc., soon became things of the past, though being faithful to our principles, and of discouraging all improper words of a mere show of respect, as "Mr.," "Mrs.," etc. The foregoing has been written with a desire that it may be as a little inducement to faithfulness to those who are ready to shrink from the testimonies of Friends, or who hold them too loosely, as not at all times and in all places to be known by their behavior, speech and apparel, as Friends.

© Mary Boeraguet, afterwards Mary Fletcher, says, in her account of her life, as one amongst others with the very many of our ancient and later worthies who have left similar sayings in their writings for our reading and profit, which should often be recurring to us as incitements: "I saw clearly that plainness of dress and behavior becomes a Christian, and resolved to be neat and clean in the plainest things;" and she says, "whenever I thought on the subject, these words of the apostle would pass through my mind with power,—'For so the holy women of old . . . adorned themselves.'"

First Month 23rd, 1905.

To most people self-control means the control of appearances and not the control of realities. The control of appearances is merely outward repression. I have not controlled myself until I am absolutely free from that interior desire which was seeking expression.

Boys.

BY ELEANOR COPE EMLIN.

"And so he bore without reproach
The grand old name of Gentleman."

I can lay no claim to any special opportunities for knowledge of this wide, and deep and many-sided subject, but, I suppose, like any other woman who is the mother of sons, I have had to think a great deal about them.

I believe I can never forget the time when I was told that my little baby was a boy. The principal thing that occupied me all that day was the thought, going over and over through my mind, "A man-child is born into the world."

And a great sense of responsibility seemed to take hold of me from that moment, as if I felt that a man had been entrusted to my charge, who would need my help all the time. And as he would be growing night and day there was no time to lose.

How many kinds of boys there are! I have known many, brothers, sons, nephews, all on intimate terms—and no two alike. We can make no rules for managing them or for training that are in the least of universal application, or we should be sure to do some of them injustice. Just a few rules for ourselves, however, will help us much.

We should, for instance, never use force to insist on obedience, unless it be to carry an unwilling child out of the way of fire, or something equally tragic. This may seem a little hard to carry out, but see how it will work. If we tell the dear little boy of four to go to bed now, and he declines, to the point of rebelliousness—if we pick him up and carry him or drag him where we wish, we can probably manage to do it by main force, but with an effort, and his antagonism rises immediately as he feels the effort, and he hides himself on the strength of his resistance. Not so with our moral force and maternal authority if we wield it very quietly and firmly; he has no weapon to match that, and if we begin early and faithfully, he will recognize the force of it as surely as the sight of a policeman brings order to a disorderly crowd.

I was much interested lately in hearing an explanation of hypnotism which bears on this. This mental force, or whatever it may be, is said to be closely akin to the power which a mother exerts over her child whenever she puts it to sleep. I do not mean when it wants to go to sleep, but when her superior will and judgment decide that it is time for sleeping. She makes it very comfortable, perhaps darkens the room, she may sing to it, or rock it, but she wills that it shall go to sleep, and very many times she succeeds. Can we not draw a lesson for ourselves from this, in other kinds of mother's duties? So many people say, "How do you keep the children from teasing and tormenting each other?" and I always feel like saying, "By firmly resolving not to allow that baleful influence in your home life." We are quite determined in our mind that our little ones shall grow up to speak the truth, and to respect the property of others, and we are willing, if necessary, to spend much time and will-power in enforcing these very important things—in short, without any discussion, we insist that they shall be truthful and honest boys and girls. So, I believe we can, with

the strength of our will, do away with this great destroyer of home peace.

Some boys are perhaps more prone to teasing than others, from nervousness, but all can be trained out of it in some way. Let the boy who cannot be charmed with a book at the moment, be shown that the kindling-wood pile is low, or that the snow is not entirely taken off the front path, or that some little light duty is waiting for a willing hand—but at the same time make all clearly to understand that teasing is wrong-doing, and never allowed. Let us tell them early and often of the Tender Love that watches over us all the time, the protection of the Heavenly Father, as well as the many little *unasked* for favors that we receive from Him—and then show them that it must be Satan's own pleasure that finds joy or satisfaction in the discomfort or misery of a companion. I feel very strongly about this. It is not reasonable to expect love and loyalty to be as strong among brothers and sisters when each older one is allowed to torment and taunt the next younger, and I do not think that parents are doing their duty to allow the practice to be spread from one to another. I have seen an older brother bring so much unhappiness into the house with his petty tyranny and interference, that there was open rejoicing when he went away from home, and sighing and dark looks at his return. It struck me that real injustice was done to that boy, and far less trouble would it have been to break up the bad habit, than the cost of time and feeling spent in petting and comforting the rest of the family.

This may naturally suggest to us the possibility of our children wanting to be cruel to animals—of which I am sure there is not nearly as much as there was once, a reform worked no doubt by the many children's books published lately about animals and their interesting ways. So that if we find our children thoughtless or reckless about the cat, or the flies on the dinner-table, or the sparrows on the sidewalk, let us see that they very shortly have some very interesting book which will set them to thinking about such little creatures—or the little ones can have stories told them which will give their thoughts the right turn.

Now, in regard to truthfulness and honest dealing in little ways, we shall probably find a natural difference between our little boys, but I think it is largely a matter of courage or lack of it, though with some, I must say, there seems to be an inborn sincerity and clearness of view which scarcely needs any training in this respect. But we must not be easily discouraged if it takes great faithfulness and tact to establish moral courage and backbone in a little boy, and make him array himself, as it were, on the side of truth. Generally we can track a vein of manliness in him, and get his tendency to Hero-worship to help along. There is always his father, or a particularly beloved uncle, or perhaps an older boy who is notably strong in truth-telling, who can be talked over quietly, and this beautiful quality explained, and the influence that such people exert by their actions brought out. And then the thought will come naturally, how fine it would be to grow up to be a man like that; and of how it can be done—not in our own strength, but in the strength of the Lord, who

is very close to us, wanting to help us if we will only turn to Him, and who will surely listen to the faintest cry for help in the moment of temptation. "Set a watch, Oh Lord, before my mouth; keep the door of my lips!" is a very short prayer to teach just now, but is a very impressive one. But suppose we are nearly sure that the truth has not been told us, yet have no proof. It is a most awkward situation—we cannot let it slip by—we must not dare to insist that our boy is a liar, what shall we do?

Of course, the mother whose refuge is prayer will want to lay this burden before the Heavenly Father, for her heart is aching sorely, and let the child share this with her. This is not the time for talking, but with great gravity let her go into a quiet room, and with tightly-closed doors sit silently down, holding the little hand warmly. Do not bury at all, but maintain the silence—and the prayer for light that goes up in the quiet may be joined in by the little child—who can say? After some minutes let him go, but kiss him and just say, "I have been telling the dear Lord about it; He was there, and He can help us." I have no experience with a child who would not be tendered by this. And although he may make no confession at the time, I believe his power of truth-telling will be greater afterwards.

There is no point that I can lay more stress on than the habit of self-control. It is fully as important for the mother as for the son, and many a mother gets good help herself in this direction by the necessity of setting the right example to her children. A very quick temper is often a distinct trait in our children, and may become a terrible enemy if it is yielded to, but no outbreak should be overlooked or treated as an excusable thing at the time, although at quite another time we may talk it over quietly, and sympathize heartily in the temptation to get angry. And let us never forget to praise, or notice in some quiet way, the valiant effort not to break out in rage, whenever it is crowned with success. Sometimes the right chance to say the encouraging word may not come for hours or days afterwards, but let him know that mother saw it, and mother was glad!

The picture of a lively young colt, half-trained, is very easily set before a boy, and he made to realize how utter ruin will come if it is allowed to run off with the driver, but if a firm hand is held over him he will travel many a mile, and be a useful friend. And so a hot temper well controlled seems to change to energy and force of character later.

And this is only one way in which self-control is to be urged—many little habits which mar the children's manners, or make them uncomfortable companions to older people, may be handled in the same way—little things which spring from selfishness or greediness may be greatly eliminated from daily life by the duty of self-control, and we may be sure that in strengthening our sons' characters in this way while they are young, we shall be helping them to stand in the day of great temptations, "and having done all, to stand." I am glad to recall here the beautiful thought that Professor Brumbaugh gave us lately of the possibility of holding up the character of Christ as a genuine example in our daily lives—

"For even Christ pleased not Himself" has been an unanswerable reminder to a thoughtless child sometimes.

As we wish to draw out our boys' feeling in right ways in times of stress, so we must be sure to let our own feelings move us to sympathize in their small affairs. All of us are quick enough to pity or help them in an injury to the body, but some have not realized the need of a sympathetic spirit in their small joys. We are too busy or absorbed to take over a pet game of ball with them, and hear who are going to play, and why this boy is better this year, though we have time to discuss clothes and servants' deficiencies before them, which are certainly no more important. We should see the new bat, and enjoy it for its good points, or do anything else sympathetic within reason, to establish an intimate footing between mother and son—though we may well bear in mind not to let his affairs grow more important than the grown-up people's.

One thing that troubled me when my son was young and thoughtless, was the propensity to handle disrespect to me, their mother. I felt at first that it savored too much of self-conceit to correct this fault—perhaps I might have brought it on myself. But the Divine command is very definite—"Honor thy father and thy mother"—and should be obeyed. So I never passed it over, but never answered back, only saying, "That is not the way to speak to mother; go to thy room and close thy door, or else apologize at once." It is only naughty habit, not very hard to break, if the mother is faithful and the punishment is inevitable. That little rule, "Let the punishment be simple, but inevitable," given me long ago by a wise man, has been a great help to me. And let no one think that putting a key into a closet and holding the door to keep him there, is worthy of the name of punishment.

I almost fear it may be thought that I have had only troublesome experiences with children, I have been dwelling on grave faults much; but I am not writing a family history and can only assure you that these times of retrospect are all covered over and submerged in the scenes of happy childhood, the boy's breezy love of out-door life, the loyal little men who waited on me, and with whom I took counsel over our small home problems.

Now, when our boys grow older we may have other problems, and must brace ourselves for them. I think there are but few of the who do not, as they grow toward manhood have a period of exaggerated traits, as it were. It may be shown in an irritability over small matters, it may be an excess of modesty or self-consciousness—or it may be the reverse and show itself as bravado and contempt for the powers that be—but, at any rate, we can be ready for it ourselves, and see to it that we are not nervous or fickle with them, and like a wise horse-trainer with a spirited young animal, we must be ready to soothe and "gentle" a little, to show a good deal of sympathy without too much talk—and remember that this is not a permanent condition, but a period of development in many ways, and having tried preach and insist on self-control from very early years, let us exercise faith, and not look for very much fruit just now. I think good companions and good books are all-important

time, and though we may not be quite able to maintain confidential relations with our boys, can be ever on the watch—and study them without their being aware of it. And if we faithfully watching, with a humble desire to help them in best ways, we shall often be able to detect a tendency towards something desirable, before it becomes a fixed habit or vice—and our prayers and our most earnest efforts must unobtrusively be brought to bear, altering this or modifying it.

To feel that a little consideration of the need of courtesy among our young people would be of great help to us. We all see the need of it in our homes, but I suppose the question is, how much we, as Friends, can go into the subject, for fear we might be thought to be giving too much time to Deportment as an accomplishment. But I cannot help feeling that courtesy and politeness must be instilled in our children more thoroughly, and without rules it is often passed over, or perhaps vaguely felt to be lacking without any improvement ensuing. The family table, for instance, would be the gathering place of not only neat and cleanly people, but of kindly cheer and humor—and each with some thought for interest—that we may go away from it refreshed in more than body. If our children sit at dinner, silent, absorbed in our own books, intent only on our own plans, we are positively to have the prettiest manners—so we cannot pose as an example for them. On the contrary, we make an effort to be entertaining, and insist on polite response to words of politeness, we have a very different table, and a much more refreshing hour for everyone.

Again, the sight of young people sitting comfortably in arm chairs when older people in the room, should be an unheard-of thing to be inconsiderate is it—but it needs more than two or three tellings to make it the law to the household that they should rise and see themselves seated. So, with many other things, on certain, at meetings, at school, or wherever our children may go, we must insist on the training of others than themselves and acting according to the rules we have given them. For some one has said, "Good manners are only series of small self-sacrifices."

We have all heard of the courtesy of George Washington which "surpassed all the forms of breeding," but we cannot trust to our every-day young girls following the far-away example of a very good man. We must look for cleanliness every day, in smaller as well as in larger things—for our Society suffers in reputation from the brusqueness and careless manners of our young people. I am not pleading for company manners," which are, at best, but varnish, and very apt to show cracks if not kept in a strain—what I want to see is more of polish, which has to be put on with many a nail but which has the qualities of endurance, and stands to old age.

I comprehend all the mothers who read this and say, "We may be, unexpressed in their hearts, the best of fathers, but their sons may bear some likeness to the Knights of the Round Table, as Tennyson describes them in his matchless description—

"Glorious company, the flower of men,
To serve as model for the mighty world."

He tells us that they swore

"To reverence the King, as if he were
Their conscience, and their conscience as their King,

To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her."

Let such be our ideals, at any rate, and let us not be ashamed of them in this late century of the world. And so, as we move trustfully forward on our daily way, we may come to the time when we shall be able to say, with humility, and with grateful hearts, "Here am I, Lord, and the children which thou hast given me."

E. C. EMLEN.

Birds in the Hebrides.

A. Goodrich-Freer in an extremely interesting work entitled "The Outer Isles," says: "Even in this miniature land of Great Britain, there is a whole chain of islands, some hundred and fifty miles long, possessed of natural beauties and resources, having its own characteristic literature, archaeology and traditions, of which its nearest neighbors on the mainland know little, the rest of the world, for the most part, next to nothing. . . . Even a land laid bare and homes made desolate, these things and more have not sufficed to subtract from the Hebrides the inherent characteristics of a people who were Christianized before S. Augustine, who were sending scholars to found Continental Universities two centuries before the existence of Oxford, and who, as we learn from early Gaelic poems, were drinking wine and burning wax candles while English kings slept upon straw, and bought wine as a cordial from the apothecaries." The writer thus describes the almost limitless bird-life of some of these out-of-the-way islands.

"Something has already been said of the wild birds, which in a country not only treeless, but almost without cover of any kind, even heather being very scarce, are extraordinarily varied and numerous. Their perching-places are of course the loose walls or the galvanized wire used for boundaries, and their entire fearlessness is a delightful tribute to the humanity of the islanders. The Hebrides are throughout a paradise of larks, which seem to sing almost all day and night in the clear summer twilights. We have heard them in full song at half past ten at night, and again at three o'clock in the morning. The lapwing is even more numerous and more assertive.

To be attended for miles by say, fifty lapwings, each possessed of the opinion that your one object in life is to discover the whereabouts of his nest, and each protesting with the vigor of a 'ver' that it is somewhere else, becomes a really troublesome feature in the month of June. . . . The cliffs of Kenevara present an extraordinary spectacle in the breeding season. Wandering over the hill, one becomes aware of a sound only to be compared to a Wagner chorus, performed on a thousand stringed instruments, and ever growing louder and louder. Suddenly the hill is cleft by a narrow ravine, and two absolutely perpendicular cliffs confronting each other, are separated by an inlet of the sea, but a few feet wide, where, on a sunny day, the seals bask on the sheltered

rocks below. At the head of the gully is a deep cave entered only with considerable difficulty, and where hundreds of blue doves have their home in the rocks. The cliffs themselves from crown to base are white with hundreds of young sea-birds sitting, as it seems, in tight packed rows on incredibly narrow ledges, and all screaming for food, while the old birds fly in and out in snowy clouds bringing choice morsels for their exacting broods. At first one's sense seems almost dulled by the weird and monotonous orchestra, the sounds rising and falling as the creatures pause to devour their food, and varied only by occasional shrieks of expectation as the parents come in sight. Then by degrees one gains sufficient detachment to be able to take in the wonderful outline and coloring of the strange picture, the brilliant blue of a sky and sea which rolls away and away without interruption to a New World, the deep grey of the towering cliffs, the irregular gleaming rows of white sea-birds, stationary in mass but in detail ever moving, ever stretching forth impatient golden beaks and straining on long rows of tenacious golden feet. Above, and beneath, and about them, great hanging beds of pink sea-drift, brilliant blue-bells, pink and yellow vetch, crimson clover, and geranium, waving ferns and grasses, brilliant and prolific as such things are, only in places absolutely inaccessible except to the kindly hand of Nature. And then, from time to time, comes the swooping of strong wings overhead, the sudden descent of the great mother-birds-gull, or kittiwake, or guillemot. Away, under an overhanging crag, is the nest of the much-feared hoodie-crow, and there too, a pair of ravens have lived beyond the memory of man, every year driving their young family away from the island. Down below, our guide pointed to a ledge, sacred, it is said, year by year, to the cormorants. At certain other times other birds make their way to this sheltered spot, wild geese, swans, scooters, great northern divers, falcons, or the gousander and seamew."

CULTURE is good, but we must not hope to find in it that which it cannot give. A recent writer tells of the decay of churches in certain rural districts, but does not seem to regret very much the fact. He says morality shows no sign of decay in those regions, because the public schools still flourish. His hope for those communities appears to be not in religion, but in culture. But culture will not save a soul. Communities have decayed in morals and life while culture flourished among them. But no community ever decayed while the Christian religion flourished in the midst. True Christians are the salt of the earth. It is the grace of God in the heart, and not knowledge in the head, that saves.—*Christian Advocate*.

"BEWARE that thou forget not the Lord, thy God, when thou hast eaten and art full, and hast built goodly houses, and hast dwelt therein; when thy silver and thy gold multiply, and all that thou hast has been multiplied, and thy heart be lifted up. . . . For it is He that giveth thee power to get wealth." This, then, is the principal danger held up to view in the prayer of the litany which says, "In all the time of our prosperity, good Lord deliver us."—*Charleston News and Courier*.

The Jews of New York.

Israel Zangwill has come from England to New York city to induce the Jews to establish their Zion in Eastern Africa, and give up their prospect of a kingdom in Palestine for the present. But influential Jews are not found to favor the plan. A writer in the Boston *Transcript* gives the following information:

"The Jews of the Ghetto refuse to be even interested. New York's the place for them. After generations of persecution and oppression the Jews of Central and Eastern Europe have found a haven where they are free to lead their own lives—free to adhere to the religion of their fathers, to speak their own Yiddish, and to mingle or not with the outside world as they may be inclined. That is why more Jews came to America during the year now ending than in any previous year, more than eighty-nine thousand. Sixty-nine thousand Jewish immigrants came into the port of New York. And coming here, they feel that they are coming home; more so than if they were entering Palestine; far more so than if they were settling in British East Africa. In coming to New York they become denizens of the largest Jewish city in the world. There are more than seven hundred thousand Jews in New York to-day, and more than four hundred thousand of them are in the Ghetto—that wonderful section of the city east of the Bowery to the East River, south of Houston street nearly to Brooklyn bridge. Here the Jew may come and live out his life without acquiring one word of English. Nor is this in any way detrimental to American life, or the so-called process of Americanization. The public schools, the Hebrew educational institutions—like the Educational Alliance, and the settlements—exercise a powerful influence upon the children. Indeed, one of the gravest dangers in this part of American life to-day lies in the too rapid assimilation of the Jewish immigrants of the second generation. It creates too wide a breach between parents and children.

"Scarcely any religion has more of beauty, meaningful symbolism, and deep spirituality than Orthodox Judaism. Orthodoxy may be cramped, narrow, and dogmatic. It still has a contribution to make to American life that America cannot afford to ignore. The New York Ghetto has more obscure scholars, poets, and dramatists than any other alien colony in the world. They are obscure, not because of the inferior quality of their work, but because their scholarship is in dead languages, their poems and their dramas are in a tongue little known outside of the Jewish world. Yiddish is a strange jargon. More nearly than anything else it resembles sixteenth century German, with frequent traces of French, Latin and modern German, and English. There are push-cart peddlers on the East side of New York who are versed in ancient Hebraic lore to an extent that would put to blush some of our most distinguished academicians. There are men in this same Ghetto whose thoughts are as naturally expressed in poetic forms as the birds sing. There is Eliakim Zunder. How many people in Boston could tell one thing about Zunder? There are sixty-five known collections of Zunder's songs in existence, and to-day his name is a household word in millions of homes in Russia. For

many years he was the 'Wedding Bard' who was as necessary at the wedding as the rabbi.

"The Ghetto knows him. The Ghetto knows many and many a name that the English-speaking world would not recognize. The Ghetto world is as full of light and shadow as the world we most of us were born to, and the black spots are not darker than the bright spots are golden. Filth, squalor, overcrowding, unsanitary tenements and sweat shops are all characteristic of the Ghetto, but not more so than the heart and soul poetry and the classic drama of the Yiddish-speaking people. One thoroughfare from the Bowery to the East River—Rivington street—is said to be the most crowded street in the world. It teems with humanity day and night. The density of its population is nearly 1000 to the acre, while London's most crowded area is less than 400. Three blocks south is a parallel thoroughfare—Grand street—with its Yiddish stage, where during a year there is probably more of classic drama than in all the rest of New York together. The Yiddish stage has reached an extraordinary plane of development in New York. This would not be possible in East Africa for generations to come, and it is doubtful if it could ever attain the eminence there that it has reached here. Ghetto life tends to conserve all that is best and beautiful in the lives of the Jews; at the same time it brings them into contact with our world, which is a broadening and enlightening influence.

"As an instrument of transition the Ghetto is incomparable. There is no call for hurry. The Jewish immigrants, unlike the vast proportion of any other of our invading peoples, bring their families, their native life and their traditions with them. They are happy here, happier than they have ever been before in the history of their people. They bring to America a trust in things spiritual, a belief in the vision of the inward eye that is a wholesome counteractant to our extreme materialism. New York cannot hold all of the Jews who are still in Europe, but America can. And why should the eight million who are still in Russia, Austria and Roumania turn to East Africa when America's doors are still open to them? There are agencies at work transporting the immigrants to other parts of the continent. In one recent year sixty per cent. of the immigrants were forwarded from New York through the efforts of the Baron Hirsch Fund. A broadcast scattering of the Jews is not a wise or successful policy. Segregation is not desirable. But colonization in the midst of other peoples is wise, and does result to the mutual satisfaction of the immigrants and America. All that is great and good in the Ghetto life in New York to-day—and there is much more than can be hinted at here—results from the preservation, or partial preservation, of the true Jewish life. At the present rate of immigration it will be half a century before all of the Jews of Europe will have come to America. If the various agencies handling this tide of immigration continue to strengthen, the question of properly apportioning them will not be an impossible one by any means. Anti-Semitism is never encouraged by people familiar with Ghetto life in its deeper phases.

"The Jew who has thrown away his faith, who has become a mere money changer and

frequent summer hotels, is no more the typical Jew than the blasé American who is eternal in evidence in England, France and Switzerland during the summer months, is representative of America and Americans. He is as popular with the real Jews, and the cultural Jews, as among Americans. It is not so unkindly, but these are probably the people who will support I. Zangwill. The Jew people who understand the question in all its aspects disapprove of East Africa colonization. The immigrants for whom it is intended know that America has more to offer. That is why Zangwill's mission is destined to prove fruitless."

FOR "THE FRIEND"

The Indian Committee of Philadelphia Year Meeting.

(Continued from page 319.)

For many years subsequent to this no definite action respecting these matters was taken. With the growing indisposition in Congress to recognize the independence of the Indian tribes by entering into treaties with them, which 1871 was embodied in an act of Congress, another effort to conclude a treaty has since been made, but after many years these matters were brought before the Court of Claims, which the rights of the Indians have been far acknowledged that a judgment has been rendered in their favor, and the amount payable to them, by the United States was determined by decree of the Court on the 1st of First Month 1892, to be \$1,971,295. This sum however has not yet been paid them, several questions of detail having arisen for adjudication which with other causes has delayed a final settlement.

In 1868 Joseph Scattergood and Ebenezer Word upon an appointment of the Committee made a visit to several of the tribes of Indians in New York, all of whom they had visited in 1865. In reporting their observations during this visit they comment upon the "lack of industry and timely attention to their farming operations" by the Indians upon the Allegany Reservation which had been so frequently noticed before, and add, "Some of the Indians excuse themselves for this want of timely action, alleging that they have no horses nor oxen, and for want of them they cannot get their land broken up in time to plant, because they cannot hire teams at the right time, owing their owners wanting them themselves, or other instances, their not having either money or credit. To such as these a judicious person who could go around among them might do a special service by encouraging them to procure teams in time, and perhaps in some cases assisting them with one. A want of forethought and economy is a marked deficiency in many of the natives and they need the advice, and encouragement that one really interested in their improvement could afford, if it was his business to make himself intimately acquainted with their necessities. If they could be induced to save some of their little earnings it might be a stimulus to them to be more provided for."

Their visit to the Cattaraugus Reservation was a brief one, they remark in reference to it "A large number of the residents of the Reservation are reaping the fruits of the agricultural industry. The agricultural fair which was a few days before our arrival was representative

to have been a very creditable exhibition of livestock and also of agricultural products and implements. It was visited by many white people and was said to have been equal in many respects to similar exhibitions in the Western part of the state, and superior to some of them."

The Tuscarora Indians they remark: "The varying operations of this tribe appear to be well conducted. Their fences were mostly in good order, and the land appeared much freer from weeds than some others. John Mount Pleasant at whose house we were kindly entertained, still pursues his business energetically. He has sowed eighty acres of land with wheat, and of which looked promising." Other members of the tribe manifested a prosperous condition and it was the opinion of the Friends that the land as a whole was in better condition than that of any other Indians. There were two schools among them which were represented to be well attended. Nearly or quite all the people profess Christianity.

The condition of the Tonawanda Indians did seem encouraging. The Friends remark: "The Tonawandas having settled their difficulties with the Ogden Land Company respecting their lands, which reason was assigned in 1868 as a cause of their want of greater progress, it was hoped a marked improvement would have been seen in their condition." To the regret of the Friends this was not the case, and they were told that intemperance had increased among them and has brought its usual trail of idleness and immorality.

In conference which they had with a number of their principal men, some of the evils which were retarding their progress were pointed out, and they were urged to pursue a steady course of industry if they expected to have the comfort of life. The Indians informed the Friends that they had made application to the Legislature for funds to build a house adapted for a boarding school, but which not having been granted they intended to renew their application, a course which did not meet the approval of the Friends, as there were but two small schools on their land, and four or five times as many children among them as could be accommodated in these houses. The Friends inquired "whether it would not be better to concentrate an interest in education among the teachers of their district schools; as the expense of conducting them would be much less than supporting a boarding school."

Boarding schools when well conducted were very valuable but they were attended with much expense and it would not be desirable to commence one unless they had sufficient means wherewith to support it and could procure a person well qualified to carry it on. It was often difficult to procure those who were suitable to manage them etc."

The Friends remark in reference to this band of Oneidas: "If some suitable Friend could be placed to reside among this tribe even for a few weeks and instruct some of them in agriculture much advantage might with the Divine blessing arise from his labors. Very few of them appear to profess Christianity and a small number appear to be rightly influenced by its principles and spirit."

(To be continued.)

Us temporal things and desire eternal.

THE END OF CHRISTIAN EXPERIENCE.—Christian experience proves what the Christian revelation declares, that through a reception of the word of God in the heart by faith there is a clearer, fuller and more personal knowledge of the Divine Being than is found by natural reason or through any other source. God is best revealed and manifested in the sphere of faith and love. In faith's first look God is brought into clear view and into intimate relation; in love's full contemplation and reflection God becomes a fellow-being. The end of Christian experience is "to see his face." The Scripture declares that it is "life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Science discovers only an eternal energy and inscrutable force, reason sees only unity or pantheism, but faith, through the Christian revelation, finds fatherhood, sonhood and spirithood, with fullness, light and love, and with manifestation to every believing soul of man. This is a profound wisdom, yet also a simple experience, so easy and attainable that a child can realize it. Indeed, the childlike and the humble are the best recipients. It is not necessary to understand the revelation of God before we receive its power and blessing, as it is not necessary to understand all about life in order to be born into life.—*The Watchman*.

THE bane of millions of professed religionists is their ignorance of religion; they have a man-made, man-measured sort of thing nursed up in the reason, a collection of ideas about religion that can be weighed and measured and grasped by creature's thought, and respectively labeled with a denominationalism, but it lacks the divinity and the voice of God.

Do what you may, it is out of the power of mortals to enter into a truth for which they are unprepared; God, the perfect teacher, goes not beyond the capacity of his pupils to receive; their next step depends upon the use of present opportunity; an idler in the kingdom of God is an impossibility.

First Month 15th, 1905.

Items Concerning the Society.

Visitors attending Philadelphia Yearly Meeting were Eli Harvey and Ezra Barber, from Indiana; James Henderson, Charles Livezey, John S. and Esther H. Fowler, from Ohio; Henry T. and Alfred Outland, Abram Fisher and Benjamin P. Brown, from North Carolina; Job S. Gidley and Elizabeth Roberts, from Massachusetts; Joel Bean, from California, and Eliza H. Varney, from Canada.

The Yearly Meeting missed the company and service of several valuable members, because of the sudden decease of Rebecca C. Rhoads, the beloved wife of our friend, Jonathan B. Rhoads. These two were in attendance at the meeting of ministers and elders on Seventh-day the 15th, and having returned to their home in Wilmington, she passed away early the next morning. The news was saddening to Friends generally as it came back to the city on First-day, and the sympathy of many in the sitting in the Yearly Meeting was with our beloved bereaved brother in the Truth, and with his afflicted family. Especially as words largely from his pen and heart were read in the first session, as contained in the address on the "Sacredness of Human Life," were we cognizant of the added sense of such sacredness now borne in upon his heart.

Notes in General.

In reply to the query, is not the practice of women preaching in churches contrary to Paul's prohibition (1 Cor. 3: 4-40). The *Christian Herald* replies, "The prohibition was given under circumstances very different from those now existing, which is all changed now, and we do not believe that Paul would prohibit women teaching in these days. Acting on the principle he laid down in other matters, we think he would welcome their aid." Sounder reasons can be found.

Bishop Samuel I. J. Schreschewsky, who has given to the world the entire Bible in the best Mandarin and Weni versions yet produced, is a Russian Hebrew by birth, trained by his devout parents to be a rabbi. He has not been able to stand or walk for twenty years because of paralysis, and wrote out the entire Old Testament with the forefingers of each hand on a typewriter. The bishop is now nearly seventy-four years old, and is hard at work on the references for the two versions, and also hopes to complete the translation of the Apocrypha.

A CHURCH PUTTING LIES INTO BOYS' MOUTHS.—This year's President of the National Free Church Council, R. F. Horton, thus describes an early experience which sealed his life for Non-conformity. "It was at a dame school, where the boys said their Catechism as the Monday morning lesson, and one boy with a hard, bad face, and blasphemous tongue—a veritable plague-spot in the school—was loudly and glibly repeating the answer to the question, 'Who gave you that name?' I hear the words, 'My baptism, wherein I was made a child of God and an inheritor of the kingdom of heaven.' From that moment I date my conviction that baptism does not produce the alleged effect. That conviction was confirmed at the public school to which I was sent at Shrewsbury. There, again, I observed passing through confirmation and partaking of the Sacrament, the boys who were odious to me as bullies and as blackguards. And I became well assured that the Christianity which consists in Sacraments was not a religion to which my conscience or reason could ever respond."

QUAINT NAMES.—Birdfreedom Sawin, Praise-God Barebones and other quaintly named Puritans were not without their forerunners. They might have chosen other names, too, if they had known that the practice had originated with believers on the other side of their great religious divide.

Late last month there came the commemoration day of that Bishop of Carthage who fought the good fight under the name Deogratias, or Thank-God. Deogratias's episcopal predecessor, by the way, bore the name Quodvult Deus—What God Wills. It's a pleasant, meek sort of name, but it wasn't original with himself. Half a dozen fifth or sixth century bishops used it faithfully before him. Habedemus (He-Hath-God), and Adeodatus (Given-by-God) were other names of the time.

These truly sound odd—but it is only that the meaning of such names as John and Ursula and Walter, which once had a very vivid significance, has now entirely evaporated. It is only when we of these later centuries come to manufacture new ones ready to hand that the element of the grotesque steps in.

Even so the Latin is unable to undertake their manufacture with chances of turning out a more finished product than is possible in the English. Our own Indian names have, some of them, a haunting music—in their own tongue. We know how Man-Afraid-of-His-Mother-in-Law sounds in English. Many a Hebrew to-day smarts under perfectly hideous names visited upon luckless German ancestors in days of bitter persecution. But hideous or any way odd as are many names of to-day—like Turnip-seed and Wogwaller—it seems impossible to believe with Hume that in the days of the widest riot with family nomenclature there ever

could have lived the fancy to fashion the names he says was borne by the brothers of Praise-God Barbone. One of these was Christ-came-into-the-world-to-save-Barbone. And the other was IF-Christ-had-not-died-for-you-you-had-been-damned-Barbone. Hume, by the by, also mentions God-reward-Smart, Standfast-on-high Stringer, Kill-sin Pimple, Fly-debate Roberts and Fight-the-good-fight-of-faith White. Our Indian at his wildest is never worse than these. Not without reason was it said that "A good name is rather to be chosen than great riches."—*Boston Transcript*.

JESUS ascended, that from his throne He might send forth his spirit, and work more mightily than ever in the world.—*McLaren*.

SUMMARY OF EVENTS.

UNITED STATES.—The humble oil field near Houston, Texas, has lately been the scene of volcanic disturbances during which an eruption of mud, loud explosions and an escape of great volumes of gas have occurred. This was first noticed on the 13th instant. On the same day a slight earthquake took place at Kookuk, Ia. A dispatch from Redding, Cal., of the 14th states that the neighborhood of Independence, some three days distant, has been rumbling and the snow is melting fast. Yesterday volcanic ash and mud began to ooze through the surface of the earth at the edge of Sisson. The flow gradually increased until to-day it poured forth in several places like thick paint. While the mountain itself shows no visible eruptions, these phenomena some alarm. The inquiry into the regulation of railroads by legislation has been begun in Washington by the Senate Committee on Interstate Commerce. It is expected that officers of the largest railroads in the country will appear and testify in regard to rates, rebates, violations of present law and the need of additional legislation.

It is announced that the Department of Agriculture is instructed to see that the new rule is strictly observed. Dr. Wiley of the Department of Agriculture has lately stated that the general effect of borax upon the human system is of a character tending to injure health.

The value of copper as a purifier of water by destroying vegetable signs, and also typhoid bacteria has been confirmed by further researches. Doctors Moore and Kellerman of the Department of Agriculture. They state moreover that there is no authentic record of fatal copper poisoning, and that in minute quantities copper has no effect upon man.

Superintendent Brooks has lately made a report to the Board of Education in the city recommending the use of the vertical in preference to the sloping method of writing. He says that in the course of his investigations he wrote to the superintendents of schools of 150 of the larger cities in the country. Of the 116 cities from which replies were received, 100 have adopted the vertical system. A majority of the principals in this favored vertical system, and most of the street business houses to which the Superintendent applied for expressions of opinion on the subject also endorsed it.

Among the latter the following replies were received to the Superintendent's request for general suggestions: "Teach vertical, for in practice persons will elant some." "Vertical penmanship is easier, legible and avoids careless writing."

It is stated that in 1904 over 263,000 of the total 800,000 immigrants in this country remained in New York city, and 67 per cent. of the total in the States of New York, Connecticut, New Jersey, Pennsylvania, Massachusetts and Rhode Island; that was a majority of the number settled in the large cities and factory towns of those States. The West received but a small fraction of the newcomers, and the Southern States in the Atlantic division, which are in the number of recruits, but three per cent. of the whole.

The Prudential Committee of the American Board Commissioners of Foreign Missions has issued a statement that John D. Rockefeller's \$100,000 gift could not be legally returned, and the objections of the board were not sufficient to warrant such action.

Religious statistics for New York city, compiled by the Federation of Churches for 1904, show a total population of 3,945,907, with a Protestant membership of 508,705, as compared with 500,000 of 1900. The population is classified thus: Catholic, 1,300,000, or 32.9 per cent.;

Jewish, 725,000, or 18.4 per cent.; Protestant communicants, 331,698, or 8.4 per cent.; additional Protestant attendants, 497,547, or 12.6 per cent.; churchless Protestants, 1,087,762, or 27.6 per cent.

It is said that Osmon, a now fuel, is made from peat. The peat used contains 90 per cent. of water, of which 25 per cent. is removed by means of an electric current. The peat is then further dried and passed through a machine which breaks it up and forms it into briquettes or nut-shaped pieces. Osmon is free from sulphur and burns without slag or smoke.

FOREIGN.—Foreign Secretary Lansdowne recently stated in the House of Lords that the British Government was entirely in accord with that of this country in regard to the advisability of holding a second international peace conference.

A recent statement of the finances of Great Britain shows that the consumption of beer and spirits was less in 1904 than during any of the preceding fifteen years. The Chancellor attributes the improvement in the habits of the people to the increasing tendency to seek enjoyment in out-of-door recreation rather than in the public houses.

A national league of associations has been organized in Russia largely by the efforts of lawyers which has issued resolutions which state that "the people of Russia awaits with eagerness the coming of a complete reform of the Government. We believe it to be our duty to declare that the country is on the verge of a precipice. The poverty-stricken Russian people are driven by the malevolence of the Government into agrarian and industrial revolt. The social and economic questions cannot be solved by force bureaucracy. Political reform is imperative. The Government should be reformed in accordance with modern principles, representatives of the people should have the principal influence and the bureaucracy should be relegated to a minor role. The reformed Government should be absolutely democratic."

The Czar has issued a rescript for a special commission to study the bureaucracy, "for the improvement of the welfare of the peasants." A dispatch states that in view of the vastness of the task no practical results are possible for many months to come. Much apprehension is felt that hostile demonstrations by workmen on a large scale and by peasants throughout Russia may be expected about Fifth Month last.

General D'Amboles de Constant, the former Deputy and president of the Parliamentary group favoring international arbitration, has lately delivered a speech in the French Senate, urging the military and naval disarmament of the States of Europe by a proportionate reduction of their forces similar to the joint disarmament of Chili and Argentina. He maintained that naval expenses were ruining France under the pretext of defending her, and cited statements made by leading statesmen of Great Britain, Russia and Germany favoring a European accord for the limitation of naval expenses, and urged that this would benefit the entire world, particularly Russia, Japan and the United States, leaving them free to develop their commercial resources. Therefore he asked that the work begin by France negotiating an Anglo-French agreement for limiting naval expenditures and later securing the adhesion of the other Powers.

In several cities in Europe meals are provided for poor children, who are attending school, at the expense of the State.

The French Chamber of Deputies, by 422 to 45 votes, has adopted Article 1 of the bill providing for the separation of Church and State, as follows: "The Republic assures liberty of conscience and guarantees the free exercise of religion; the only restrictions being those in the interest of public order."

All amendments were rejected. The majority in favor of Article 1 was considered as showing the strength of the supporters of the measure.

The second section of the bill for the separation of Church and State, containing the fundamental principle of the bill, "that the republic neither recognizes, provides stipends for nor grants any religion," was adopted by a vote of 337 against 233.

It is stated that a German patent has been taken out for an electrical apparatus whereby the presence and extent of shoals of fish can be ascertained. A microphone, inclosed in a water-tight case connected with an electric battery and telephone, is lowered into the water. So long as the microphone is in contact with the water, but on its coming into contact with the shoal of fish, the constant tapping of the fish against the microphone case produces a series of sounds which at once betrays their presence. The rope attached to the microphone marks the exact depth of the shoal ascertained.

A census has recently been taken in the Philippine Islands which shows that while the density of population on the mainland of the United States is 26 to the square

mile, the density in the Philippines is 67, and that 342 islands of the archipelago have a total of 7,635,5 inhabitants. Seven million of the people are classified as civilized. Practically all of the civilized people belong to the Roman Catholic Church, 37 per cent. of all the children of school age are attending school.

The average size of the Filipino farm is about six acres, and the farmer usually owns his land. Pauperism is unknown, because very little effort produces the near necessities of life.

An order in council has been passed by the Canadian Government closing fishing from 1905 to 1906, in the Puget Sound. The order will close the waters of the lake period, and by this means, millions of salmon-reach spawning beds unharmed and the industry will be saved from threatened extinction. On the Canadian canneries will be idle for two years.

DEB. THOS. GILBERT, son of Thomas and Sarah E. Gilbert, was born in Hantsboro County, Ind., the 10th of the Eleventh Month, 1827, died the twenty-seventh Second Month, 1905, aged seventy-seven years, ten months and seventeen days. He was married to Sarah Thomas in 1849. To them were born five children,—sons and three daughters. Although a Friend, by his mother, he was born a Christian, but he was converted, enlisted in the army. But the hand of Providence wonderfully preserved him, that he was not engaged any battle, and he knew he never took the life of man. Here he was so fully and thoroughly convinced the horrors of war that he vowed to God that if he spared to receive a discharge, he would return to his family and mother, (then living), and live a devoted life. He would prove that it was not by might or power, "But my Spirit, said the Lord," and that through his me alone we are saved. So fully did he adhere to the principles of peace that he refused a pension, though in need of it at various times. After this he spoke of increased light he received on different subjects, showing his rising and glowing emotions, and that he had seen the Father of all. Sometimes when coming home from meeting, he would speak of the great lessons unfolded by the Divine Light and life to his mind in silent waiting before God, greatly refreshing his soul, building him up in the most holy firm. So firmly he was convinced of the principles of Friendship that through all his emotions he had to pass through no such trials as prevailed to turn him away from faith he so dearly loved and maintained until death. He left a clear evidence that all was well with him. Some time before his death, and especially the day before said: "There was not a cloud in his way; and he wanted to be left in the quiet with his Lord on the 27th of the Second Month, 1905, and he was in the presence of the Father and his said, he saw Christ, and it is all through his great mercy, and how I love and adore Him." That one assured him that he would be at rest with his Master; to which he immediately assented. Then was his countenance lighted up with heavenly smile, a token, as we believe, of the evidence of his entrance into the unspeakable joy of his Lord.

Rest, warded pilgrim,
The Shepherd has come,
And called thee away.
For thy work is all done.
Thy days are numbered,
Then go with the blest,
To the mansion on high,
Where the Father waits to meet all.

—, at her home in Whittier, Iowa, Second Mo. 23, 1905, MARTHA S. STANLEY, wife of Thomas E. Stanley, in the fifty-sixth year of her age. A beloved member of Springfield Monthly Meeting of Friends. She possessed kind and affectionate disposition which endeared her to a large circle of friends. She bore her illness with patience, at one time saying, "I am willing to die." She felt that she was in the hands of a merciful God, and she would like to live for the sake of her family. "I had prayed for resignation and believed her prayer had been mercifully granted, and that she thought she was taken then she would go happy." At another time she said "her sins had been forgiven before, but she felt that she was in the hands of a merciful God, and she would like to live for the sake of her family. Her relatives and friends are comforted in the belief that she has been safely gathered up, and that their loss is her eternal gain.

—, on the sixth of Fourth Month, 1905, at Grafton, Pa., JOSEPH TAYLOR, a member of Salem Monthly Meeting, N. J. He was born at Woodstock, N. J., in 1826, and married Martha E. Black in 1856 at a meeting in Friends' Meeting-house, Fourth and Arch Streets Philadelphia. She and four daughters survive him.

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Philadelphia Yearly Meeting, 1905.

(Continued from page 321.)

Third-day, Fourth Month 18th.—William
ings and Charles S. Carter were continued
 Clerks of the Meeting for this year.

Concern which originated in the Women's
ing, of interest and sympathy for those
ere absent from us and unable to attend
religious meetings of which they are mem-
ri was introduced by a visit from a woman
id who had opened the subject in the
en's Meeting, desiring that a joint letter
ve and sympathy to individuals of this
ould be prepared. This met the hearty
urrence of the Men's Meeting, who set
a Committee for the purpose, and the
ing letter which was produced before
Meeting in its session on Sixth-day was
ved by the Yearly Meeting as a fitting
ession of its concern.

The remainder of the sitting was occupied
reading and considering the Queries, as far
e third.

Fourth-day, 19th.—The reading and answer-
of the eight Queries was completed. Much
est and loving expression was given to the
subjects embraced in them.

I was thought that in no previous annual
son had so many of the smaller meetings
omitted or unattended. The change from
cultural to town or city life had depleted
at meetings of the younger or middle aged
sents, leaving the elder members to pass
ve without successors there. Still it can-
be denied that in some who remain, and
u keep up the attendance of meetings, the
ay that is named indifference empties more
sing-houses than that called mortality.
where the spirit of worship prevalent in
embership of larger meetings, they would
all larger; for the spirit of living worship
seek fellowship with the same in brethren
y place where they can be found.

The future of our meetings for worship
discipline is intimately connected with the
rent attitude of parents towards them. If
omeone life lacks in reverence for sacred
airs, or deals in criticisms of the ministry,
e complies a spirit of worldliness, the chil-
e of such a household will certainly imbibe

the spirit of their elders. Are the children
sometimes, almost unconsciously, being de-
flected from religious associations through the
misplaced liberty induced by parental affec-
tion? As our offspring are encouraged to
become enamoured with the Saviour, and are
tenderly guided to the place of prayer, just so
will their future be largely developed, and
they learn to appreciate the hour of public
worship."

Comfort was taken in the many evidences
apparent in the past year of our young people
seeking to discover the old paths and to dis-
cern the landmarks of our religious profession.

In the conducting of funerals encourage-
ments to simplicity and the good order which
is dictated even by common prudence as well
as by the mind of truth were heard, and ad-
monitions to the avoidance of all that is bor-
rowed from superstition.

Although a special form of garb is not the
vital thing in religion, yet obedience to a
sense of Divine requirement is vital; and the
Spirit of Truth cannot long be our actuating
power without leading us to simplicity, and
generally into a testimony for it.

Warnings were given of the narrowing and
deadening effect of the too close pursuit of
secular affairs without due regard to the need
of the immortal part. "Where your treasure
is there will your heart be also," and so with
Christ if our treasure be in Him. Those
whose places of business are at a distance
from their homes were encouraged to avail
themselves of the opportunities which their
mode of travel may allow for inward retire-
ment and waiting upon the Lord for his coun-
sel in their perplexities or their prosperity, and
for the refreshment of mind and spirit with
which He will often feed them.

"The Light of Christ as God's gift for
man's salvation" remains, as explained by
William Penn, to be the root of the goodly
tree of doctrines that grew and branched out
of it, and will continue to flourish if we abide
in it, and bring forth fruit from it to the
Divine praise.

In the abundance of lively counsel poured
forth, the acknowledgment was felt that the
prayers offered on our behalf, both vocally
and silently, at the opening of our assembly
had in large measure been mercifully granted.

Fifth-day, 20th.—Perhaps the largest meet-
ing ever witnessed in the Arch Street house
assembled for Divine worship in the forenoon,
and the time was much occupied in vocal de-
livery by many. The congestion in that meet-
ing was at the expense, evident on the men's
side, of a smaller meeting, to which, however,
some went who feared that the crowded meet-
ing through multiplicity of vocal offerings
would not be a Friends' meeting. But no just
cause of complaint of either meeting was
heard, but rather that many were edified.

The Annual Queries brought answer that
three Elders and two Ministers had died dur-
ing the year:—Elders: Rachel F. Parker, of
Muncy, Hannah N. Harry, of London Grove,
Lydia S. Webster, of Frankford. Ministers:
Levi R. Cowperthwaite, of Haddonfield, and
Ann Eliza Bacon, of Greenwich.

Two Monthly Meetings had been constituted
—the old Radnor Monthly Meeting resumed
under the name of Haverford, and Lansdowne
at Lansdowne, Pa. Discontinued are London
Britain Preparative with its week-day meeting;
Plainfield Preparative and its particular meet-
ing; and Langhorne Meeting between last
Eleventh and next Fifth Month.

Fourteen schools under the care of our
members are reported as within our limits.

Of the six hundred and eighty-one children
between five and twenty years of age reported
by the Quarterly Meetings, one hundred and
ninety-six have been at Monthly or Prepara-
tive Meeting Schools, one hundred and thirty-
six at Westtown, sixty-four at various schools
under Friends, thirty-eight at colleges or
normal schools, fifteen at family or private
schools, thirty taught at home, one hundred
and forty-seven at public schools, and three
unknown as to schooling. Thus four hundred
and fifty-nine out of the six hundred and nine-
teen at school were placed in Friends' schools.

Three Monthly Meetings were reported as
entirely clear of the use of intoxicating drinks
as a beverage, and its general diminution
apparent in others was encouraging.

The report of Westtown School elicited
much interest and commendation of the faith-
fulness of the Committee.

The number of pupils enrolled in the school
in the spring term, 1904, was one hundred
and sixty-six (seventy-four boys, ninety-two
girls), and in the fall term one hundred and
eighty-three (seventy-nine boys and one hun-
dred and four girls). The attendance of chil-
dren from other Yearly Meetings has been
larger than at any previous date,—even fifty-
six, or thirty per cent. of the whole. The
preponderance of pupils in the upper classes,
due to the improvement of our Monthly Meet-
ing and other schools, is noticeable. Peculiar
advantages installed in the school and given
by nature in the country, with practical gar-
dening and other manual training as well as
domestic, have combined to make conditions
for good health remarkably effective. Well
qualified lecturers, earnest and practical men,
have been employed to enlarge the minds of
children for their future place in life, through
the knowledge and views which such instruc-
tors clearly elucidate. The change in arrange-
ments for the First-day of the week have
seemed satisfactory. The Scripture Classes,
by readings and historical views, now come in
the morning before meeting, and the recita-
tion of memorized portions of the Bible is

assigned to Fifth-day morning. The "Quiet Hour" observed on First-day afternoons by children remaining in the building in rest or individual occupations where stillness is welcomed, proves advantageous mentally and physically. The religious readings formerly held in the morning of First-day are now given after supper. The total income of the School for the year has been \$53,297.36, and the expenditures have amounted to \$57,193.68, the balance against the institution being \$3,896.52. The Committee feel that "at no period during the more than a century of its existence has there been a more sustained effort to keep in touch with what is best in the advances in education throughout the country." The endeavor of the Committee, and of "a faculty of conscientious men and women trained for their work, is to maintain a solid basis which will prove good footing for our pupils in their years to come."

The imbuement of the minds of our children with right views and principles according to the religious doctrine and worship in which we most surely believe, under conditions of their mental development and intellectual education, was dwelt upon by interested hearers of the report.

Sixth-day, 21st.—The Educational Committee in care of our primary schools reported their aim to bring them to a standard of excellence and uniformity of instruction which shall make them stepping-stones to Westtown or other of our advanced schools. Fourteen schools have been under the care of the Committee. The total number of pupils three hundred and sixty-one, as last year. Atlantic City and Lansdowne Schools are giving much promise. Teachers' Meetings have been held monthly and well attended, and several courses of instruction given to teachers by some of our principal instructors in their special departments. A loaning library has supplied to them valuable reading. Two thousand dollars were appropriated for the use of this Committee.

The Indian Committee reported the school at Tunesassa as containing twenty-four boys and twenty-six girls. Visits, which have been encouraging to them, were paid to Indian families at their homes. Religious instruction is faithfully administered in the school. The results of school work among the children are gratifying. The farm maintains its standard and valuable equipment. A serious loss was sustained in the destruction of the creamery by fire. This has been replaced at a cost of \$1300. There are one thousand and seventeen Senecas belonging to the Allegheny Reservation, and one thousand four hundred and nineteen on the Cattaraugus Reservation, also two hundred Onondagas and Cayugas on the two. These, with other New York tribes, make up nearly five thousand Indians, who are entitled to a distribution of over \$300 to each individual, resulting from past arrangements with the government. Receipts have been \$14,612 for the year and expenses \$13,830. The Meeting appropriated \$2500 for the Indian service; also \$2000 for its own use for the coming year.

Thomas H. Whitson and Job S. Gidley having at the same time been brought under a sense of a spiritual service to be delivered in the Women's Meeting, were released to perform it, accompanied by an Elder.

The reading of the letter to Absent Members, already referred to, and of the exercises on the State of the Society, was followed by a solemnity both in silence and in utterance in which hearts were baptized under a sense of Divine good, of gratitude for the continual evidence of much brotherly love and condescension, and of desire for our deeper establishment hereafter in the truth and life of the Gospel.

Non-essentials as Guards of Essentials.

[The following letter to a Friend, from one who is not a member with us, but a serious, thoughtful man, contains a warning respecting the effects of conformity to the world, which it would be well for some of our members to heed.—C. A. S.]

I very much fear that on the walls of many Friends' Meeting-houses, ICHABOD may be written, because the staid, uncompromising principles of half a century ago are either lost or inoperative.

The present is sadly an age of untold conformity, and even those whom we vain would hope to know something of the saving work of God's Spirit, show by dress, display, amusements, and other things, how ready they are to be conformed to this world. I very much fear that there is far too little of uncompromising devotedness to Christ and following in his footsteps.

My prayer is, that God may revive the spirit of old-fashioned Quakerism. We want the practical rebuke that the plain dress gives, yes, and the plain language, too.

I am well aware that the characteristics of the kingdom of God are not these externals, but that *non-essentials are often the sentinels to guard essentials.*

But what we most want is more of the power of the Holy Spirit in us, operating with his enlightening, purifying influences. We need to yield ourselves more to his gracious guidance, and to seek after greater conformity to the mind of Christ Jesus. May God be graciously pleased to overrule and sanctify to your spiritual welfare the great trials through which you have passed.

May He give you much of the comfort of the Holy Ghost, and enable you to go forward in the King's highway of holiness with the joy of the Lord as your strength, even by the power of a living faith, looking to Jesus, that you may be accepted in the Beloved One. At last may we who differ on earth enjoy the same Heaven, and may we feel even now that we are one in Christ Jesus.

Very truly your friend in the faith and hope of the gospel.

T. J. H.

"And they that know thy name, will put their trust in Thee, for thou, Lord! hast not forsaken them that seek thee."

"They that sow in tears
Shall reap in joy."

Sang a poet-heart in the long ago,
'Midst depths of sorrow, pain and woe;
And what to him was truth and life
And shone through all the ages' strife,
To be at last our beacon-light
Of comfort in the darkest night.

They that sow in tears
Shall reap in joy."

—Elizabeth Porter Gould.

John Burnyeat.

Prepared for Friends' Reading Meeting, Moorestown by J. Whitall Nicholson.

The year was 1653. The civil war over; England was in the hands of the Commonwealth, and Cromwell had just dissolved Parliament with the words "Your hour come, the Lord hath done with you."

"Now," says George Fox, "were given threatenings given forth in Cumberland, if I ever came there again they would away my life. When I heard it I was drawn to go into Cumberland, and went to M. Wennington's, in the same parish from which those threatenings came."

There was in Cumberland at this time man, aged about 22 years, John Burnyeat name. "His parents," it is recorded, "of good repute, and his education was according to his parentage." His heart inflamed after righteousness. He diligently read Scriptures, and took counsel from men reputed experience, for his soul's peace.

He sought the Lord but knew not where to find Him. To such an one George Fox spoke in vain. "Blessed be the Lord," says Burnyeat, "and the day of mercy in which he visited for He was pleased to make this labor of mine effectual unto thousands, amongst whom sent his servant to labor, and amongst whom it pleased the Lord to grant me the favor to keep a share of the benefit of this blessed visitation, whereby I came to be informed concerning the right way of the Lord, directed to the true light, which the apostle was sent to turn people unto in his day, so from the darkness and the power of Satan unto God and his blessed power, which I was waiting in his light I received."

Not all at once was Burnyeat prepared for the public labors which occupied most of his after life. For four years he continued loving what he always refers to, quite implicitly, as his "Outward calling or profession," but diligently attending meetings and communing with his brothers in the faith. At length, however, as he says, the Lord began to stir in his heart, by His spirit arising and go forth in the strength of His word and declare against the hirelings who were themselves and not the people. Though would willingly have shunned this duty, could find no peace until he yielded in spirit and gave up to do the will of the Lord.

Straightaway, then, he faced a priest in his own "bell house," but failed in fully carrying out his mission through fear of prison. He never failed through his own fault again. When he realized that he had not been faithful, a sore cry prevailed in him: "Curse be he that doeth the work of the Lord negligently!" the wrath of God was upon him, and he had no peace until, after prayer and waiting, it was revealed to him that he might again and clear himself. Then he arose valiantly, and went with speed to the "village house," where the priest was speaking in the afternoon. This time there was no faltering; what the Lord put into his mouth he said, and when the priest fled from the house, followed him, and cried after him, that he turned again in the graveyard. Then did John Burnyeat clear his conscience to the priest, and a great dispute they had, and was

priest would stay no longer, Burnyeat gave to the people, cleared his conscience among them, and came away in peace, his heart full of unspeakable joy, and his soul in gladness.

These were pleasant times for priests in Newberland. John Burnyeat had come to see and see the woeful and dreadful state that they were in, who, for their own earthly gain, the merchandise of people, seeking after more fleece more than the flock; who were in transgression of the laws of God; gainers of the truth, and lovers of the wages of unrighteousness; whose labors brought forth no fruits to God. Feeling thus, Burnyeat made various visits to priests while they were preaching in their "steeple houses," and he "cleared himself," as he expresses of his concern regarding them. The result was always great peace to his soul, and sometimes great pain to his body, and finally he had himself in the common gaol at Carlisle, where he remained three and twenty weeks.

While in prison, as he expresses it, "something came upon him for Scotland," and as he says "not yet deeply acquainted with the power and work of the Lord's power and spirit relation to such a service," he at first shrank from entering upon it; but upon giving his own will he came to feel a readiness, strength and ability for the work which he was called upon to perform.

He then started on the first of the many missions which occupied his whole after life. His work was "to call people to repentance, of their lifeless, hypocritical profession of dead formalities, wherein they were set in the ignorance of the true and living God; and so to turn them into the true light of Christ Jesus in their hearts; that therein they might come to know the power of God, and also come to know remission of sins, and receive an inheritance among the sanctified." He traveled for three months over rough and dangerous roads, afoot or on horseback. His service was at steeple-houses, market-places, and wherever else he could meet with people, and at Friends' Meetings, where he was welcomed.

Being clear of Scotland he returned home and worked at his trade until called to go upon a new mission.

Wherever the Quakers were persecuted, he came John Burnyeat. When they were imprisoned, he visited them, and sometimes ended imprisonment with them. For him no trial was too hard and no danger too great. The faithful he was full of tender counsel and brave cheer, a strengthener of the weak and an encourager of the upright. He was as dreadful and terrible to the hypocrite and rebellious, and gave no quarter to the traitor of separation wherever he found it.

His labors led him through England, Scotland and Ireland. Twice he crossed the ocean to America, visiting in Barbadoes, Maryland and New England.

He was good people of Massachusetts were not his time hanging Quakers, and in some respects Burnyeat appears to have fared better in America than in England, as he was never beaten nor imprisoned. The difficulties he met with were, however, quite sufficient to ward off home-sickness.

It was his lot, both in Barbadoes and in

New England, to deal with the followers of a certain John Perrot, who went beyond reason in preaching the avoidance of forms, holding that to remove the hat during prayer, and even to attend meeting, were forms to be avoided and condemned.

In Rhode Island he had to do with one Gorton and his company, Ranters, who, in the words of Thomas Storey, "held absurd and blasphemous opinions, and frequently came into our meetings, and rant, sing and dance, and act like madmen, throwing dust into the faces of our ministers when preaching. Though they are called Quakers, and have meetings of their own, as we have, yet they have no discipline or order among them, but deny all that, as carnal and formal, leaving every one to do as he pleases, without any reproof, restraint or account to the Society, in anything how consistent soever with civility, morality, and religion, and are in mere anarchy."

William Edmundson, who also at this time came in contact with this curious people in America, tells of a Ranter who came into a meeting which he held at the house of Richard Hartsborne, at Middletown, New Jersey. This man came into the meeting with his face blackened, and said it was his justification and sanctification. He sang and danced, and, approaching Edmundson, called him an old rotten priest. But, says Edmundson, "the Lord's power filled my heart, and his Word was powerful and sharp in my heart and tongue."

While Burnyeat was in Rhode Island, Roger Williams issued a challenge, with fourteen propositions, which were really charges against the Quakers, and engaged to maintain them against all comers, the first seven to be disputed in Rhode Island, and the latter seven at Providence. Like George Fox, Burnyeat was no man to refuse a challenge, and he, with William Edmundson, maintained a three days' dispute with Williams, over the first seven propositions. Williams evidently was not convinced, but he failed, at least in the opinion of the Quakers, to make proof of his charges to the satisfaction of the large congregations which attended every day. William Edmundson and John Stubbs attended to the dispute in Providence; they spent one day with Williams there, and, as Burnyeat says, "came away when they had done with him." The matter was not ended there, for some years afterwards George Fox records that he and Burnyeat spent some time in answering a very envious and wicked book which Williams had written against truth and Friends. This answer was published under the name of "New England Fire Brand Quenched."

While on his second visit to America, Burnyeat joined George Fox in Maryland, and traveled with him to New England. They went, says Fox, "through the wilderness and through many rivers and desperate bogs, where they said never Englishman or horse had traveled before; where we lay out at night and sometimes in Indian towns, and many times very hard put to it for provisions."

The latter part of Burnyeat's life was much spent in Ireland, and in 1683 he married, in Dublin, and made that city his headquarters. He approached matrimony in a very serious manner, and made his choice of a wife with

particular reference to the concord and unity of Friends and brethren. In a letter he refers to his marriage as follows: "We have now accomplished that concern of marriage which we have for some time been under; and blessed be the Lord, he has been unto us a comfortable director in our undertaking in this matter, to the satisfaction of Friends in general, who were with us."

Settled, married life must have been a strange experience to one so used to strenuous activity, but the monotony was soon relieved, for within three months of his wedding day, Burnyeat found himself confined in the Marshalsea prison in Dublin. This was all in the day's work for Burnyeat, and we may hope that the new bride faced this early interruption of domestic bliss with some of the Christian fortitude that her husband always showed.

In his dealings with the magistrates, Burnyeat appears to have been respectful and reasonable, but firm to his convictions. His account of his particular commitment is as follows:—"The last First-day the mayor sent the marshal to our meeting in the forenoon; I was speaking, and he commanded me to go with him, which after some discourse I did. He commanded the meeting to disperse, but Friends kept quiet in their places. I was carried before the mayor, with whom I had some discourse, to this effect:—He asked me why we did act contrary to the government, having been commanded not to meet? I told him, we do nothing in contempt of the government. But, said he, why do you not obey then? I said, because it is matter of conscience to us, and that which we believe to be our indispensable duty, to meet together to worship God. To which he answered, you may be misled. I told him if we were misled, we were willing to be informed, if any could do it. Then it was urged, other dissenters had submitted, and why would not we? I said, what they do will be no plea for us before the judgment-seat of the great God. So, after some other discourse, the mayor committed me to this prison."

In 1688, William of Orange landed in England, and King James II fled to France. For some time past James had worked towards making Ireland a refuge for himself in case of trouble. The army there had been remodelled by disbanding its Protestant soldiers and filling the ranks with Catholics. The Bench of Judges had been treated in like manner, and Catholic mayors and Catholic sheriffs set at the head of every city and county. The Protestants in Ireland looked at all this with the deepest apprehension, and the terror of a massacre spread among them, so that those who could fled the country.

This state of affairs became more acute when the banished James landed in Ireland with his French allies, in an effort to retain that island for himself. The country was plunged into a war, which became so bitter that the envoy of the King's ally even dared to propose a general massacre of all Protestants, and justified his suggestion by the saying, "Mercy to Protestants is cruelty to Catholics." At this time no family ties bound John Burnyeat to Ireland, and he might easily have placed himself out of the reach of trouble, but trouble was a thing John Burnyeat never shunned.

A testimony of several Friends in Ireland in his behalf is, in part, as follows:—

"Now, after the death of his wife, he had some intentions to go for England, and sent his son thither; but seeing the troubles of war coming on, and that many afflictions and exercises would attend us, and that many people being possessed with great fears fled for England; at which time many testimonies came from Friends of sundry meetings, for all to mind the Lord's preserving power, and not to let fears take hold of them, as it did of others, who knew not the Lord. Our dear friend, though he had an opportunity, had no freedom to go for England; but gave himself up to stay with Friends here, and bear a part of the sufferings that might attend us. In which time he was a precious instrument in the Lord's hand for the comforting his people in the time of great afflictions and calamities; for he was a cheerful encourager of us."

The death of John Burnyeat occurred in 1690, in about the fifth-ninth year of his age. He died in harness, while engaged in traveling for the purpose of holding meetings through Ireland.

In his Journal, while alluding at some length to his spiritual experiences, he is always extremely brief and to the point as regards other matters. He can say much in few words, as might be expected of one whose chief model was the Bible. His published letters are much fuller in expression, as they deal almost entirely with spiritual matters.

We can regard Burnyeat as a strong and active man, great of heart and of superb courage, with a faith in his Heavenly Father that nothing could shake, and a determination to follow Divine guidance, with no thought as to what the consequences to himself might be. A lovable man, tender and sympathetic, full of encouragement and wise counsel. "He preached," says George Fox, "in his life and conversation as well as in his words."

G. FOX, FROM DERBY PRISON, 1650.—The Lord is King over all the earth; therefore, all people, praise and glorify your King in true obedience, in uprightness, and in the beauty of holiness. Oh! consider, in true obedience the Lord is known, and an understanding from Him is received. Mark and consider in silence, in lowliness of mind, and thou wilt hear the Lord speak unto thee in thy mind. His voice is sweet and pleasant; his sheep bear his voice, and will not hearken to another when they hear his voice, they rejoice and are obedient; they also sing for joy. Oh! their hearts are filled with everlasting triumph! they sing and praise the eternal God in Zion. Their joy man shall never take from them. Glory to the Lord God for evermore.

A CHURCH that stands for nothing tangible is a schism in the body of Christ. It has no right to a separate existence. It is to be regarded rather as a hindrance than a help to the cause of Christ. The sooner it disappears from the horizon the less harm will be done. Division in the church can be justified only when valuable truths are to be preserved and made known. A church is sometimes placed in such a position as to antagonize instead of conserve true doctrine. Then it is required that God's people come out from her and be separate.—*Christian Instructor*.

BEFORE IT IS TOO LATE.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you're a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own.
The chance that fortune leads to us
May vanish while we wait,
So spend your life's rich pleasure
Before it is too late.

The tender word unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unsent,
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—*New World*.

Papyrus, Then and Now.

The papyrus plants of ancient Egypt are not all dead, though papyrus paper making is a long-lost art. As a beautiful ornamental plant the papyrus thrives to-day, and is perhaps destined to become a favorite along the banks of our warmer streams and rivers. In Florida or Louisiana, in a noiseless electric launch, the visitor may then glide up creeks and winding rivers, and drift back some thousand years into the dim and hazy days when the Pharaohs and the Ptolemies and Cleopatra ruled the land of earliest civilization.

In the days of paper-making Egypt, the banks of the Nile near the sea must have been covered with great stretches of this wonderful plant. The bas-reliefs on Egyptian monuments show the methods of this culture, while the great Alexandrian library, with its half million long papyrus rolls, burned by the ruthless Mohammedans, gives an idea of the extent of its manufacture, and throughout the Nile delta were large plantations of this graceful and lordly plant.

As late as the eighteenth century travelers in Egypt found the fellahs or peasants making mats of papyrus, although the art of paper-making has been long dead. To-day you may search lower Egypt in vain for a single plume of papyrus, although on the upper reaches of the Nile you can still lose yourself in its dense forests, which everywhere line the banks of the sluggish river. The few plants now growing in the Ezlee Kieya garden in Cairo are said to have been imported there from Hamburg.

It seems strange that a plant which once played such a role in the world of literature and history should have become so neglected that probably not one in ten thousand of the people of the United States could tell what it is like

or would know it if they saw it, except that they would recognize a plant surpassingly beautiful.

The papyrus of old Egypt would add an irresistible charm to our southern waterways. enthusiasts on beautiful plant forms it would well worth a visit to Sicily just for a look the miles of papyrus which overhang the Anapo River, as well as its source, a deep clear spring just outside the ancient city of Syracuse, is difficult to conceive a more brilliant or more fairy-like sight than the thousands of smooth slender, leafless stems, rising in graceful cur from the water to a height of fifteen feet bearing at their summits feather-duster tassels of delicate green filaments. As the boat w in and out among this multitude of sm stems, or as you separate the tassels w nearly touch overhead, it is easy to beli yourself in a tropical forest, where all the trunks are brilliant green and all the lea are threads of but a lighter vivid hue. T wealth of papyrus on the Anapo is one of most fascinating sights in the world, and ev years thousands of visitors make the excu from Syracuse to view it.

If the experiments which are being star with the papyrus by the office of plant int duction of the Department of Agriculture as successful as the agricultural scientist charge of the office hopes, that plant may become a favorite ornament in Florida, w many streams like the Anapo are to be fou and where thousands of visitors repair annu to look upon and enjoy strange plants and fr and to thaw the cold and frost from the n row of their bones.

Recent excavations at Abusir have brou home the universal importance of papyrus illuminating many a dark spot in ancient tory and literature. In one of the graves Abusir was discovered, in Second Mo., 1902, papyrus roll containing a large portion of a poem Peral of Timotheus. The papyrus a found in a wooden coffin still containing a corpse, together with a pair of sandals, a bro leather bag, a piece of rust-eaten iron, and a fragment of burned wood. All these obj are now at the Royal Museum of Berlin, a the papyrus has been published with the scription, paraphrase, comments and a s similar reproduction in heliogravure, by Pro s Dr. Ulrich von Wilamowitz-Moellend. The papyrus measures 18.5 centimetres height, and when unrolled has a length of 1 metres. It is inscribed with six columns varied width and unequal number of line archaic Greek characters, resembling the s of monumental inscriptions, so that in opinion of Professor Wilamowitz, this papyrus represents the oldest book known, antedat the founding of the library of Alexandria a the establishing of the Alexandrian book tra. The last four columns are on the whole w preserved, while the first column, not prote by covering, is crumbled into minute f ments, and of the second column the lower l is for the most part destroyed. A nar margin on the first column, showing trace having been cut through, proves that y part of the scroll had been deposited in a grave.

We have, therefore, in this papyrus only the latter portion of the work. The fact, however, that Timotheus names himself as a

or, and that it treats of the naval defeat of Persia, King, suffices to establish its identity with the Persai of Timotheus, which celebrates the naval victory of the Greeks over the king of Persia, in 480 B. C. at Salamis, which was one of the decisive battles of the Greco-Persian Wars. Timotheus was a celebrated poet and musician, who was born in Ionia, Asia Minor, and died at an advanced age about 357 B. C.—GUY E. MITCHELL, in the *Seattle American*.

Sea-Life at the Bermuda Islands.

Prof. Edward L. Mark, Director of the Biological Laboratory of Harvard University, in an article in "The Popular Science Monthly" for the Fourth Month, 1905, describing the Biological Station for Research at Bermuda, writes as follows:—"In the immediate vicinity of the Biological Station in the Inlet, and in Harrington Sound, is found an abundant supply of many interesting animals. From the stone pier at the Inlet it is to be seen great numbers of brightly colored fishes: the yellow-banded 'sergeant-fishes'; sea squirrels, so called on account of the brightness of their eyes; angel-fishes; . . . many others. . . . Schools of blue fly fish, other small fishes pursued by their enemies as a flash in the sunlight as they leap from the water and a sound like the patter of rain they descend. Small shoals of 'white grunt,' also closely resemble the sandy bottom as to most invisible, are slowly patrolling along the beach and often attract one's attention when their presence causes a commotion among their prospective victims. The water is so clear that the bottom at a depth of fifteen to twenty feet is seen as distinctly as it would be beneath as many inches of our Northern lakes. . . . Where the channel is rocky and the water moves with greater velocity, the bottom is often gorgeously painted with patches of bright-colored corallines and encrusting corals. Opposite the hotel an artificial channel through the narrow neck of land that separates the Inlet from Harrington Sound is of this nature, and affords a rich collecting ground for many invertebrates. With a row-boat and a good water-glass, one may study the delight of the shores of Harrington Sound and its numerous coves, and get beautiful views of the delicate shade-corals, the many kinds of anemones, and the sponges, which abound here. . . . I recall with pleasure not only the fascination, but also the expressions of delight which involuntarily came from the lips of all who, with water-glass in hand, peered into the fairy-like gardens of the sea, or slowly drifted with the tide, or lay at anchor in the midst of one of the great coral reefs that flourish over extensive areas of the lagoon. I confess the pleasure was great that the spirit of the collector was pressed for the time being; it seemed sacrilegious to touch with violent hands a picture that showed such harmony of form and color, the long plumes, the graceful branches of the anemones, Sea-fans in purple splendor, coral of gold and green, great blotches of bleached sponges encrusting the rocks, the soft corals; here and there deep channels with water and the clear water and the white sand about it; and in and out among this maze of living things, the graceful, noiseless fishes, an array of colors as is scarcely credible,

much less describable. I believe it may be truly said that one who has never seen such a tropical sea-garden cannot have the remotest idea of its charm. There was only one consideration that could reconcile me to the wanton work of collecting these beautiful things and robbing them of their native charm; that was the fact that, work as diligently as we might, we could not deface one in a thousand of these fascinating spots. I think there is no other single experience I would willingly exchange for this, and yet I recall one other of a somewhat different nature that made a strong impression on me. As three of us were out one afternoon off the south shore beyond the reefs, fishing in about sixty fathoms, there came floating past with the tide a school of Jelly-fishes, the common Aurelia. I had before seen Aurelia almost cover the surface of the sea, but never before had I been able to look down, as then, and see them in the depth of the sea. They were seemingly without end, a vast procession, smaller and smaller the deeper one gazed, until they seemed mere specks, such was the clearness of the water. . . . One of the most remarkable sights that I saw in these tropical seas was viewed through a water-glass near North Rocks. A school of small fishes swimming in a nearly spherical mass ten or fifteen feet in diameter, seemed to be slowly revolving through the water as its individuals swam round and round in an almost solid mass. It was not at first apparent how the mass preserved such a constant form, but at length it was seen that a few individuals of another and larger species of fish were acting the part of the shepherd-dog and that the smaller fishes were actually being herded, a flock of submarine sheep. Nor do the herding fishes prey upon their flocks. The explanation is interesting. Three kinds of fishes are involved in this association. The herders accompany and 'round up' the smaller fishes so that other kinds of fish which are wont to prey upon the mmm, as they approach with murderous intent, fall victims to the herders."

FOR "THE FRIEND."

The Unfinished Wall.

Midway between our home and the village of Athens, Ontario, bordering the roadside, stands an ancient stone wall about two feet high, three feet wide, and about sixty rods long, which at the time of building had cedar posts set therein, and a tastefully-arranged fence on it; but time's ever-rolling tide has not only necessitated the erection of another fence on the same foundation, that of the old stone wall, but has also borne the builder thereof from works to reward; whose name was Otis Smith, a minister in the Society of Friends, and member of Leeds Monthly Meeting. But the reason why the wall was not extended the entire width of his farm of about eighty rods wide is the cause of its memory being cherished, and it has been often repeated to us by those familiar with the silent testimony which it has so long borne to the faithful manner in which he strove to serve his God.

Having improved every available opportunity during the summer, when not otherwise occupied, in the construction of the wall, he set about it again in the Fall, intent on its completion before the freezing weather set in. But at this important juncture his mind became

suddenly impressed that it was required of him to leave all and go forth, as he had often done before, laboring in love for the welfare of his fellow-beings, and preaching the unsearchable riches of Christ. Having laid the burden of his mind before the meeting to which he belonged, and being liberated and encouraged to pursue such service as he apprehended his Heavenly Father had appointed him unto, he still deferred for a short time engaging therein, feeling that all flesh is fraught with weakness and liable to err, seeking carefully that he might be rightly directed, and in the meantime was diligently engaged building the wall, hoping to be favored with its completion before leaving.

About this time, as he was one evening busily engaged at the wall, his mind became absorbed in anticipation of the service awaiting him, and his soul so filled with the love of God that he became vocally exercised in gospel love, it being a quiet, wooded portion of the roadside, and in his two-fold occupation he failed to notice the approach of a young man who, being attracted by the sound, walked cautiously along, with, as he recently told me, only mischief in view, close to where Uncle Otis, as he called him, was working and preaching. But after listening for awhile to his low, but earnest appeals, for sinners to turn and accept offered mercy, he became sobered in his thoughts, and finally melted to tears; and before leaving he went and shook hands with the old man, who, with manifest embarrassment, exclaimed, "I sometimes become so much concerned for the welfare of my fellow-beings, and my mind so filled with the love of Christ, that I almost forget my surroundings." Thus he wrought, until one night he dreamed that he stood beside a large pond of water with a fish spear in his hand, and as he looked over the edge into the water, could see at the bottom such quantities of large fish as he had never witnessed before; but the surface of the water was so covered with driftwood that he found it difficult to use the spear, and set about removing the driftwood, but when the surface was cleared the fish was no longer to be seen, but after waiting awhile the fish returned, but again the driftwood had accumulated, and was again removed with the same result. When he therefore awoke, he felt convinced that should he longer defer engaging in the service which he felt the Lord required of him, for the sake of finishing the wall, and thus remove the driftwood, the opportunity might therewith pass forever.

All else was then left, that he might perform what he apprehended was his Master's bidding, and ere he returned from his journey, which included not only various parts of Canada, but also a somewhat extensive journey in the United States, winter had fairly set in, and in the following spring he sold his farm and moved to Iowa. Thus, the unfinished wall by the roadside has for more than fifty years bespoken the faithfulness of its builder, who, having finished his course has, we trust, entered into everlasting rest. E. R.

Athens, Ontario.

Be true to every inmost thought;
Be as thy thought thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

—Dean Alford.

A Memorial from the Creek Monthly Meeting in Nine Partners, concerning our friend Tideman Hull.

He was born in the State of Rhode Island. His parents were John and Damaris Hull, who were members of our religious Society; and in the early part of his life, by their consent, he removed and settled within the verge of Purchase Monthly Meeting; where and at New York he resided until the year 1777, when he removed with his family within the limits of this meeting, then a part of Nine Partners Monthly Meeting, and became a useful member thereof, being exemplary in the diligent attendance of our religious meetings and encouraging his family therein. In the year 1781, he appeared in the ministry, and was servicable therein; the young and rising generation particularly claimed his attention; to many of whom he was endeared by his tender and fatherly advice. He often pressingly entreated those unto whom he ministered, to close in with this day of their visitation; and sometimes in private conversation was heard to say that he regretted nothing more than that he did not in his youthful days give up to walk in the paths of piety and virtue. He was divers times acceptably engaged in visiting families within the compass of this Monthly Meeting, a service he appeared to be well qualified for; and frequently visited the adjacent meetings, particularly those newly set up. He often not only advised it, but was himself in the practice of retiring in stillness; and at times convened his family upon the same important occasion.

In the year 1793, soon after his return from a religious visit in the western settlements of this State, he was brought very low by a fit of sickness, his life not being expected, either by himself or his friends, to be prolonged; at which time his faith appeared unshaken; saying, "My confidence is in the Lord, and in Him will I trust; I feel his presence to be near, which is above all, and I can rejoice in tribulation."

At another time, his children being by his bedside, he looking upon them, said, "If it is the Lord's will that I shall go now, I am entirely willing;" soon after, with an audible voice, "Oh, Lord! be graciously pleased to take me to thyself, or endure me with patience to bear my pains; yet not only my will but thine be done; try me any way that will be most agreeable to thy holy will."

The same day divers Friends coming to see him, he said, "This is a hard struggle between life and death; I do not know which will have the victory; but let which will, I believe I shall be the Lord's," with much instructive advice and counsel to many that came to see him during his last illness; from this sickness he gradually recovered.

He was taken ill of his last sickness the eighteenth of the Ninth Month, while sitting in our Monthly Meeting; in which he manifested the same fervency of spirit in his religious labors that had hitherto accompanied them. In the evening he signified to some of his family, he believed that was the last meeting he should attend.

His disorder proving to be the dysentery, his strength failed fast. On Fourth-day morning following, after a wearisome night, he ex-

pressed a desire for stillness and an easy passage, as he believed his time here would not be long. Soon after, being more free from pain, divers Friends being present, he said that at the last Monthly Meeting he attended he thought at the time, it would be the last, and that he felt his mind impressed with something to deliver, but did not, for the want of an opportunity; which was, that Friends in all appointments in the church be careful not to appoint such as were in the practice of sleeping in meetings, referring to the frequent advice of the Yearly Meeting on that subject. Then addressing himself to his youngest son, he gave him much instructive counsel and advice. After which, lying still awhile, he was fervently engaged in prayer that the Lord would be graciously pleased to be near in this trying time, and that he would remember Friends of the little meeting to which he belonged, that the extendings of Divine regard might be to his family, and that they with Friends might be kept as in the hollow of the Lord's hand. After which, his disorder being very sore upon him, he expressed but little; though, at times, he was engaged in prayer, and in the expression of a few words of love and tenderness to such as came to see him, bearing his pains with Christian patience and waiting for the time to come, that he might be relieved from them. He departed this life on the twenty-eighth of the Ninth Month, 1795, aged about sixty-two years.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 327.)

The Onondagas were the last tribe visited. Of them they say that they "have not, it is believed, receded in their condition since 1865, but, on the contrary, the deputation got the impression from some of their number that there was a little improvement, particularly manifested in their greater interest in school education and attendance of their religious meetings. About fifty men met the Friends at their council-house. The plan of letting out their land to white people on this, as well as other Reservations, is one which, while it impoverishes the soil, gives much less income to the Indians than if they would cultivate it themselves, besides bringing them in closer contact with a class whose influence is far from being promotive of their best welfare. Their attention was called to this injurious system, and they were encouraged to avoid it hereafter. The practice of commencing to clear portions of the land and then abandoning it to grow up with bushes, and the party so beginning holding the control of it, the Friends tried to show them was not just, and we had reason to believe retarded the effectual clearing of the land, and preparing it for cultivation. There appeared to be a necessity of repeating to the Onondagas what had been said to the other tribes, and they were accordingly encouraged to get more school-houses and teachers, and send their children to them, to avoid intemperance, playing cards, idleness, immorality, and all other vices; and especially to regard the marriage covenant; and to become good men and women."

The following general remarks in reference to this visit occur in the report of the Com-

mittee to the Yearly Meeting in 1869, "From the observations of the deputation, they were encouraged to believe that there is a steady advancement among an increasing number of them, in orderly conduct and industrious habits, and more concern is manifest for the proper instruction and restraint of their children. Many of them have joined religious societies from conviction, and seem much interested in promoting the views held by those bodies, and encouraging their associates to lead moral and religious lives." The deputation remarks in their report that in their intercourse with several tribes, they had repeated evidence of the confidence and esteem which the Indians have for members of our religious Society and they were confirmed in the belief that such visits afford good opportunities to stimulate them in well doing, and may, with Divine blessing, prove a real advantage to them."

In the autumn of 1869 another visit was paid by members of the Committee to the Tonawanda Reservation, who stated in their report that "no whites are living on the Reservation, but some of the land is still under rent by the neighboring farmers. The soil is of excellent quality, is generally cleared and well cultivated, and several Indians have farms of fifty acres and upwards, and appear to be industrious and thrifty. One chief has one hundred and fifty acres under cultivation in the neatness and comfort of their homes the same favorable condition as compared with the Allegheny Indians did not appear."

The visit of the Friends was well received. These Friends observed, while on the Allegheny Reservation, that a number of children in Tusnessassa were growing up without school learning from the alleged difficulty of sending them to a public school on the Reservation about three miles distant. They recommended that a school-house should be erected in the neighborhood, and stated that they had ascertained that the State Superintendent of Indian Schools upon the Reservation would be willing to employ, as teacher, a member of our Society whom Friends might select and recommend him. This subject received favorable consideration by the Committee, and a building was soon afterward erected, a number of Indians having assisted by hauling stone and lumber needed in its construction, the last of which was cut upon Friends' property in Tusnessassa. The first teacher was Louisa Smith, a Friend from Coal Creek, Iowa, who opened a school in it Eleventh Month 14th, 1870, when the attendance of sixteen children, which afterwards increased to twenty-four. She resided with the family at Tusnessassa. A school has since been continued in the building, more or less regularly. After the erection of this building the Indians on the Allegheny Reservation had the opportunity of sending their children to eight schools, capable of accommodating two hundred and fifty children, all supported by the public funds. The Committee observe in their report to the Yearly Meeting in 1871, "There are twenty other schools for Indian children in the State. All of the schools are said to have been taught the past year, and thirty-two weeks, and attended by one thousand and twenty-six children, the daily average attendance being five hundred and fifty." It is gratifying to be informed that many

the schools were taught by Indians, who are presented to have proved competent and needed well. The local superintendents of schools and the teachers state that there is an increasing interest in education on the part of both parents and pupils, and an improvement in punctual and regular attendance in the latter. The cost to the State of New York in supporting these schools during last year was \$7803, and considering that the Indians pay no taxes, this large expenditure shows commendable liberality on the part of its authorities.

The Indians have of late appropriated funds of their national treasury for the erection of several school-houses, thus giving additional proof of their appreciation of the value of school instruction. The interest which they feel in this subject is decided evidence of advancement, as within comparatively few years much opposition was shown to the establishment of schools among them."

The following account of the funeral of an Indian woman on the Allegheny Reservation died about this time is extracted from a letter written by one of the women Friends then at Tusnessau to a member of the Committee, and gives a glimpse of a solemn scene:

"Last Friday-day I went down to see poor woman and found her asleep, yes, in the calm sleep of death. I could but rejoice that sufferings were ended, the struggle over their purified spirit safe in the fold. She lay sensible till near the last, and told her friends that she was going to heaven, and wished to be laid in the corner of the field in their live, which was about all I could do of the closing scene.

"It was at the funeral which took place in the morning, and was the only pale-face present. The occasion was a very solemn one. About ten minutes after I had been there, all were invited to the house (about forty), and all who could came down in the quiet. Presently an old gray-headed Indian reverently arose, uncovered his head, and addressed the assembly in his native tongue. After he took his seat the lid of the coffin was raised, and the relations gazed for a short time upon the face of the dead. The coffin was closed and nailed by her brother. The closing scene was very affecting.

"Her husband took leave of the corpse in the morning, and went to dig the grave, where he waited until the coffin was lowered and was placed above it; he turned slowly away, disappeared in the woods. When an inquiry was made, the relatives think it their duty, as a mark of respect to the dead, to make the coffin and dig the grave. At the head of the grave was placed a board with this inscription:—Susan Curry, died June 1st, 1870, at the age of thirty-nine years."

(To be continued.)

"We can know the depth of love only by the sacrifices it makes; the crucifixion proves Christ's love to be unfathomable.

"Love and greatness are not means, but ends! Love is not always treasures, always friends, always a good great man? Three treasures—Love and Light, and the Holy Spirit, and the Father. Three friends, more sure than day and night—Love, Light, and the Father. Three friends, his Maker and the Angel Death.

Science and Industry.

The engines of the first steamer that ever crossed the Atlantic have been recovered off the coast of Cork, after more than fifty years' immersion.

WORLD'S POSTAGE STAMPS.—The total number of all known varieties of postage stamps issued by all the governments of the world up to the present time is 19,242. Of this number 205 have been issued in Great Britain and 5711 in the various British colonies and protectorates, leaving 13,326 for the rest of the world. Dividing the totals among the continents, Europe issued 4089, Asia 3628, Africa 4005, America, including the West Indies, 6095, and Oceania 1425. Salvador has issued more varieties of postage stamps than any other country, the number being 450.

The huge one-span arched steel bridge which is to carry the Cape to Cairo railroad across the waters of the Zambesi River, just below the Victoria Falls, will shortly be swung into position, says the *Scientific American*. This bridge will be the highest in the world, with a main span of 500 feet. About 40,000 tons of plant will be carried across the river at a point where the banks are over 600 feet apart, and this will be effected by means of an electric cableway. There will be little manual labor required, merely a few men for driving the electrical machinery, which will do all the hauling.

It is not generally known that there is a seaweed industry along the shore of New England and that a million pounds are gathered annually. At Rye Harbor alone 1000 barrels are gathered each season. Here is one instance in nature that the more you take the more you can have, for the moss grows so fast that when one crop is taken, another is ready for pulling in a month. One good gang can pull twenty barrels a day. The moss must be bleached again and again, turned and washed. Not until it is white and free from sand is it ready for market. At wholesale it is worth from 3 to 5 cents a pound. Besides being used for general cooking, it is chiefly sold to the breweries, where it is used for settling ale.

TO FIND ONE'S WAY OUT OF THE FOREST.—It's a strange thing, but when a man gets lost in the woods the first thing he usually does is to start out and run as fast as he can in a sort of a panic-stricken way. This is the very worst thing he can do. Nine times out of ten he will go around in a circle and meet his own tracks. He only exhausts his strength to no purpose.

I remember before I went in the Maine woods I had an idea that there were great bald spots and you could find your way from open to open as easy as walking the streets of a city. But my guide soon disabused me of that idea. He took me up on a high hill and then told me to climb a big tree. He went ahead and I followed him. As far as our eyes could see there was nothing but woods, woods, woods. There were tiny openings here and there that looked like the mouths of bushel baskets, but my guide told me that they were only small ponds. These openings were sometimes five miles and sometimes ten miles apart, as near

as we could judge. I made up my mind that there would be wood enough to last after I was gone.

When you are lost in the woods, as I hope you never will be, there is one sure way to get out, if you are favored. Travel until you come to a little stream and follow it down. Nine times out of ten it will bring you your way out, or it will lead you out by its own windings. I have been spared many a long, cold night in the woods without food or shelter by this maneuver.

Items Concerning the Society.

Friends wishing to enjoy a money-saving tour to the Lewis and Clark Expedition in Oregon, including the Yellowstone Park and other most famed places of the Far West, are desired to correspond with Edgar A. Snipes of Haverford College.

A whole Quarterly Meeting which steadily contains no minister has either reached that high degree in worship that it is found worthy to do without vocal ministry; or else a settled unfaithfulness on the part of some members, is helping to benumb its spiritual life.

We learn of the sad news of the unexpected death of George Grubb, of Cork, Ireland, on the 9th instant. He had for twenty-five years been Clerk of Dublin Yearly Meeting, and both in the exercise of his gift in the ministry, and in his labors and standing for the fundamental principles of our profession, he occupied a foremost place among Friends in Ireland.

At the time of George Grubb's decease his youngest son was ill in Dublin with appendicitis. A letter has reached us saying he passed away at seven o'clock the next morning.

In the matter of brevity of utterance, which is too little considered in some sessions of the Yearly Meeting, not to speak of meetings for worship, one young man figured up that a speaker who should take up the time of the assembled four hundred men for half an hour, would be responsible for the amount of ten working days for one man. And each speaker who occupied but a minute took four hundred minutes of men's time, or nearly seven hours. This forces us to conclude, with a former minister, that at such times "speech should be very good to be better than silence."

Notes in General.

A new Biblical encriosity has appeared; the whole Bible having been written out in shorthand and printed from lithographic plates. The Pitman system was used.

Charles E. Hutchison has a very able article in the *Churchman* on "The Church and the Working-man," in which he says: "While the workingmen to a considerable extent may mistrust, or even hate, the Church, they are not unreligions any more than are men in general, nor are they un-Christian."

Timothy Richard, the English Baptist missionary who is thoroughly familiar with the origins of all reform movements within the empire of China, will visit this country before long to create sentiment favorable to the reduction, at least, of the military strength of Christendom, "so that missionary and reform movements in China may not be hampered by any inconsistency between professions of peace and deeds of war."

We would join the *British Friend* in its condemnation of the awful remark of the German Chancellor, who said in the Reichstag that it is a mistake "to yield to sentiment, and to confuse what is thought to be morally right or morally wrong

with national advantage and disadvantage." Why, what else can be national advantage or disadvantage but individual conformity to the convictions of that righteousness which exalts a nation? "Certainly," says our contemporary, "the nations act only too freely on this (Chancellor's) principle. But we have not often seen such a cynical avowal since the 'Pious Editor' declared his 'creed':

"I don't believe in principle,
But oh! I do in interest."

The following discourses are to be given in a "Citizens' Conference on the Bible Principles of Civil Government," to be held on the first and 2nd day of Fifth Month, in the building of the First Baptist Church, Seventeenth Street above Walnut, Philadelphia:

"National Honor and the World's Evangelization," by T. H. Acheson, Denver, Colorado; "Christian America, the Hope of the World," by Floyd W. Tomkins, Philadelphia; "Our Corruption of the Family," Francis A. Lewis, Philadelphia; "Our Treatment of the Weaker Races, James A. Warden, Philadelphia; "Our Political Corruption," Frank P. Parkin, Philadelphia; "Irreligious Tendencies in Public Education," R. C. Wylie, Pittsburgh; "Spiritual Interests as Affected by Public Evils," Joseph W. Cochran, Philadelphia; "A Plea for more effective Service in behalf of Christian Citizenship," A. T. Taylor, Philadelphia; "Loyalty to Christ in the Realm of Citizenship," John F. Carson, Brooklyn; "The Religious Element in College Education," Kerr Boyce Topper, Philadelphia.

We have received an extract from the *Sun*, of Springfield, Ohio, the following letter of Fred W. Barrett to his pastor, written Third Month 12, 1905:

"Dear Sir:—In your remarks this evening you requested all of us to take pencil and paper and write down any reason which prevents people from confessing Christ, except that they are ashamed of Him.

"I think few people now are ashamed of Christ. The reason they don't confess Him is because they know they are not repentant, and that therefore it would be hypocrisy to confess Him by partaking of baptism and the Lord's supper.

"Perhaps it sounds harsh for a minister to tell his audience they need to repent of sin—but repentance is certainly necessary before confession of Christ can mean anything.

"So also with your sermon. All believers were urged to confess Christ—and repentance was never mentioned. True, Jesus said, 'Whoever believes on Him.' But a passage is not to be taken by itself; different passages interpret each other; and Jesus also said, 'Except you repent you shall all perish.' His teaching taken as a whole makes repentance as well as belief necessary before his blood will secure the pardon for sin.

"Repentance is seldom preached any more—it is all believe, believe, believe. At the beginning of the Gospel times few believed: people thought He was an impostor. But now there are very few in Springfield who do not believe. So what we lack is not belief so much as repentance; for there are thousands in Springfield who are not repentant—i. e., they are not willing to give up various kinds of sins.

"By belief I mean: 'I believe Jesus is the Christ.' By repentance I mean, 'I am trying to obey God in everything,' for if repentance is given its right place in the sight of the people I think more will give themselves to God."

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has been lately in Colorado upon a hunting excursion. It is stated that he will be visited by Secretary Lord before he moves his camp too far into the wilds of Colorado, in order that important national business may be brought to his attention.

By a law recently passed, the pure food laws in Penn-

sylvania are now said to be materially strengthened, and absolutely prohibit the use of preservatives of any kind, whether harmful or not, as an addition to food commodities with the view of preserving them.

The New York law prohibiting an employee of a bakery from working more than ten hours a day or sixty hours a week has been declared by the U. S. Supreme Court to be void. Justice Peckham, in delivering the majority opinion, said: "The general right to make a contract in relation to his business is part of the liberty of the individual, protected by the Fourteenth Amendment to the Federal Constitution. Under that provision no State can deprive any person of life, liberty or property without due process of law. The right to purchase or sell labor is part of the liberty protected by this amendment, unless there are excluding conditions."

The secretary of the United Mine Workers asserts that in the Third Month that organization showed the largest number of members in its history, and is larger than any other labor body in the country in point of membership. The paid-up memberships number 298,379, besides 30,000 who are exempt from paying dues owing to strikes or slack work, making the total 328,379. It is said the next largest labor organizations are the United Brotherhood of Carpenters and Joiners, with 191,000 members.

South Carolina is making a methodical effort to divert the stream of immigration to her territory. The State has about 14,000,000 acres of unoccupied land, and desires white persons to develop the fields and mines. Headquarters have been opened in New York City under the name of the Commission of Immigration. Those coming from Southern Italy, it is supposed, would find a congenial home in the Southern States.

According to statistics furnished by Dr. Drake, of the Health Department of Chicago, the duration of life in that city has greatly increased since 1870, and it is now the most healthy great city in the world.

A great decline in the price of wheat, deliverable next month, has taken place. Speculators had forced up the price to about \$1.20 per bushel, when the Government reports respecting the prospects for a crop this year considerably in excess of that of last year caused a reaction, which resulted in a general desire to sell, and millions of dollars were prostrated lost by the speculators, who were no longer able to control the market.

While searching for fossils in the cretaceous soil of Staten Island, near Kreischerville, there was recently discovered specimens of amber. A large number of them were in the form of drops or tears of considerable size, but the larger number were irregular lumps as large as almonds. The amber was found in a lens shaped clay bed about three feet thick and eighteen feet in diameter. The bed was characterized by layers and closely packed masses of vegetable debris, consisting of leaves and twigs, and fragments of lignite and charred wood.

Governor Benneyucker has approved the Crim automobile bill, which reduces the speed limit of automobiles to a mile in six minutes in cities and boroughs; a mile in three minutes in the country; requires operators to take out a license, for which they shall pay \$3, at the State Highway Department, requires the machine to carry a light in the front and the back, requires the proceedings against operators who offend to be summary. It goes into effect First Month 1st, 1906.

FOREIGN.—A despatch from London of the 23rd ult. says: An earthquake lasting several seconds, and occasioning much alarm, was felt about 2 o'clock this morning throughout Derbyshire and Yorkshire and in adjacent districts. There was trifling damage to walls and roofs in some places, but nothing serious is reported.

Japanese and Russian troops are reported to have had several encounters in Manchuria. A naval battle appears to be impending between Russian and Japanese war-ships off the coast of Asia.

A despatch from St. Petersburg says: The Minister of Agriculture is preparing up a plan to meet the present demand for land, which contemplates practically the introduction of the American homestead system in the State domain of European Russia, which comprises 34 per cent. of the total area.

Disorder and unrest continue throughout Russia. Domestic visits and arrests by officers and bands of soldiers reported in every part of the empire, and meetings of all classes of the people are forbidden and broken up by the police under the direction of local Governors. Large reinforcements of troops and especially of Cossacks have been brought to St. Petersburg. Arrests and searchings of the lodgings of suspects continue. General Trofimoff has notified all manufacturers, given notice of incendiarism, and through house porters has warned every family that women and children must remain off the streets on "May Day."

It is said that for at least a generation past the first day of Fifth Month has been dreaded more than any other

in the entire year in those parts of Europe where Nists, Communists, Anarchists and other peace-distractors have taken their place for uprising.

The circulation of revolutionary literature among troops throughout Russia has now spread to the regiments of the Imperial Guards, and a general order has been issued to the guards forbidding them to read proclamations thrust into their hands in the streets.

Dr. B. Laquer, in a paper on "Social Hygiene in

Germany," published in the International Congress sitting in Wiesbaden, Germany, says: "Although a temperate in the use of alcohol than the Germans working an average of 10 per cent. shorter hours Americans are exhausted earlier in life." He has these figures for each thousand of the population: number of persons from 40 to 60 years of age are: In many, 170; in America, 170. Persons over 60: In many, 78; America, 65. Dr. Laquer did not under to explain the facts. He simply gave them as the result of inquiries which he made during a visit to the United States in 1904.

Japanese are said to be coming in large numbers to Sandwich Islands, and that, as a rule, after remaining short time they continue their journey to the United States, as many coming to this country from Hawaii land here direct from Japan.

It is stated that Ireland is one of the few countries Europe the courts of which do not grant divorces. Irish tribunals, like those of France, will grant a judgment of nullity, if a citizen who has his legal domicile in land wishes to get a divorce the only manner by which he can do so is the costly and lengthy process of a bill passed through Parliament dissolving the union.

Sweden has had "school gardens" for many years, and their number now amounts to 1,000. In Belgium, in the country districts, many schools have grounds varying in extent from an acre upward, with a thorough grounding in agricultural science. The younger children are taught the use of the spade, etc., with such knowledge as suits their young minds regarding various vegetables and fruits. For older pupils the field is very extensive. They are taught to grow seeds and to sow them in pots, to graft, and to transplant. They are taught to lay out a small nursery, to prepare the ground, to sow seeds, and to care for the plants until their growth. The very important subject of fertilizers is fully explained, as well as the dangers from insects and the remedies. Then they learn how to grow seeds and to sow them in pots, to graft, and to transplant. Gradually the whole science of agriculture is then unfolded.

NOTICES.

Westtown Boarding School.—For convening of persons coming to Westtown School, the stage must train leaving Philadelphia 7:16 and 8:19 A. M., 2:48 and 4:32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1144. EDWARD G. SNEYLEY, Secy.

DIED, at her home, near Whittier, Iowa, on Sunday Month 12th, 1904, MARY J. YOCOM, wife of Samuel Yocom, in the sixty-ninth year of her age; a beloved sister of Springfield Monthly Meeting of Friends, a devoted and pious Christian, and a wonderful Christian. Her death was a great loss to her family. Many were the remarks dropped from her lips from time to time, leaving the solemn belief that she has been gathered safely home in time taking her life's companion by the hand, she said, "Dear one, thou knowest the way as well as I. It will be long before we will come again. We were had many a long and arduous journey, but I do not regret anything we have done. I do not know what may be, but I want to be able to say, 'Thy will, not mine, be done.'"

—, at her home in Pleasantville, Westchester, N. Y., on the twentieth of Fourth Month, 1905, SUSAN ROBINSON HOWLAND, wife of Robert B. Howland, seventy-eight years. Interment in Friends' Burial Ground, Chappaqua. The work of Christ our righteousness has been realized to peace and the object of rightness, quietness and assurance forever.

—, at the home of her daughter, Cora B. Vehten, Elkland, Pa., Seventh Month 6th, 1904, ELIZABETH BATTIN, wife of Rembert Battin, aged seventy-five years and six months and eight days; a member of Muncy Monthly Meeting of Friends, and the subject of the 19th and Elkland Particular Meeting of Friends, Pa.

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Robert Barclay.

BY ALBERTUS AND MABEL B. HOYLE.

Robert Barclay occupies a unique position in the history of our Society.

There were many more aggressive characters in the church in its earlier days, and probably as equally well educated men, but Robert Barclay's name will be associated with Quakerism long after the literary world has ceased to read the more voluminous writings of his contemporaries or their successors.

His "Apology" has ever been accepted as concise but full exposition of the distinctive principles of our Society. His name is destined to live by reason of that work alone.

He was born in Scotland in the year 1648. He was reared under the influence of Presbyterianism, but at an early age was sent to a Roman Catholic school in Paris, of which his uncle was rector. He made remarkable progress in the school, and bid fair to become an eminent scholar. He became a great favorite with his uncle, and showed some inclination to become a Catholic. His father, becoming dissatisfied at his attitude, withdrew him from the school when he was sixteen years old. His uncle endeavored to dissuade him from leaving, and offered to settle upon him, immediately, an estate larger than the one which he could inherit from his father. His answer to the proposition was, "He is my father and he is obeyed." His uncle was displeased, and left his property to Catholic institutions in France. Soon after returning home, Robert Barclay's father became a convert to Quakerism. David Barclay did not make a strong effort to influence his son in his religious leaning, but felt that it was best to allow him to be guided by his own convictions. Being freed from Catholic influences, he soon became possessed of any inclination toward that faith, and his mind was left free to seek for the truth.

He became a member of the Society of Friends at the age of nineteen. His conversion does not appear to have been due to any outward influence, but rather to inward conviction. He says: "It was not by strength of argument, or by a particular disquisition of

each doctrine, and conviction of my understanding, whereby I came to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed." He further says: "Indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needed as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful. After this manner we desire all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us. . . . If such should come among us, and from that understanding and conviction they have of the Truth, speak ever so true things, and utter them forth with ever so much excellency of speech, if this life were wanting, it would not edify us at all, but be as sounding brass or a tinkling cymbal."

He was married in 1669 to Christiana Mollisen, following the custom of Friends in the marriage ceremony. The magistrates resented this ignoring of their authority, and summoned him to appear before the Privy Council at Edinburgh, to answer for an unlawful marriage, but the case was not pressed, and nothing ever came of it. Time proved the wisdom of his choice. Christiana Barclay was a good wife and a wise mother to her children. She was left a widow in middle age.

We are informed that "her pious care and motherly instruction of her children when young doubtless had its desired effect upon them, for as they grew in years, they also grew in a knowledge of the truth." Some of her children became ministers. Much of Barclay's life, after his marriage, was devoted to writing.

All of his publications were put forth between the ages of twenty-two and thirty-one years. In 1673 he published the Catechism, which is accepted as the belief of the Society. It was written partly to answer charges which had been made by enemies of Friends, that they did not follow the teachings of Scripture. The answers were all given in quotations from the Bible, in order more completely to vindicate the attitude of his brethren.

About this time he offered to meet some ministers of Aberdeen and discuss with them some of the fundamental truths of Christianity.

But they did not care to enter the discussion. A little later he and George Keith had the opportunity to debate with some divinity students in the presence of several hundred people. The meeting finally ended in disorder. The students claimed the victory, but their claim lost force from the fact that four of their number were convinced of the principles put forth by their opponents, and joined the Society.

The matter presented at this time afterwards became the basis of "Barclay's Apology," which was published in 1675. The book contains fifteen propositions which the author proves by Scripture and argument. It was originally written in Latin and English, and has since been translated into many different languages. At the time it was written it called forth much opposition and criticism from the opponents of Quakerism, but it also received much praise.

The opinion of one outside the Society is of interest, as showing in what estimation it is held by others. Zell's Encyclopedia says of it: "Written with much ability, with clearness of reasoning, and perspicuity of expression, it also shows great ingenuity in the advocacy of unpopular opinions."

A brief synopsis of the treatise is here introduced, as prepared by Friends' Tract Association:—

"On the subject of the first proposition, our author asserts that the true foundation of knowledge consists in being acquainted with God; an assertion which, as he supposes it will generally be granted, he does not stop long to explain. Immediate revelation is held up in the second proposition; and Barclay not only shows the necessity of it, for obtaining that true knowledge which is mentioned in the first; but proves that the doctrine was held by the early teachers of Christianity; and that the revelation for which he pleads is to be obtained only in and by Christ, through the Spirit. This part of the Apology also contains Robert Barclay's faith as to the eternal divinity of Christ.

"The Apologist begins the third proposition, treating of the Scriptures, with declaring them to be the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects are not comparable. Nevertheless, he asserts that it is the Spirit that must apply them for our benefit, and must still be the primary rule of Christians. He then guards against the common objection, that hereby the Scriptures are rendered useless; and shows that, as they have proceeded from the revelation of the Divine Spirit in the writers, they can never be contradicted by the revelation of the same Spirit in the mind of any. He is willing that all doctrines and practices should be tried by them; and that whatever any persons pretend-

ing to the Spirit, do contrary to the Scriptures, should be taken for delusion.

"In the fourth proposition are unfolded the views of the Society of Friends respecting the state of man in the fall. He denies the imputation of sin to infants, on account of Adam's transgression, until they join with the seed of evil in themselves by their own actual sin, and declares that they cannot derive from their fallen progenitor any power to overcome it. A seed of sin he confesses to be transmitted to all men from Adam; but he prefers to call it by the Scriptural terms of Death, the old man, the old Adam, rather than by the Calvinistic term of Original Sin; which notion he thinks has given rise to that of imputing sin to infants.

"In the two following propositions, the fifth and sixth, which are considered jointly, our author shows the means of man's restoration from the fall; and ably asserts universal redemption by Christ, and the saving and spiritual light wherewith every man is enlightened. He begins with some short, yet sharp, strictures on the doctrine of absolute reprobation, which he successfully opposes; and proves the universality of Christ's death, and the consequent possibility of salvation to all. The author lays it down that God, who, of his infinite love, sent his Son into the world, who tasted death for every man, hath given to every man a time of visitation, during which he may partake of the fruits of Christ's death.

"Secondly, that, to this end, God hath given to every man a measure of the light of his own Son—a measure of grace—a measure of the Spirit. Thirdly, that God, in and by this light, invites, calls, exhorts and strives with every man, in order to save him; which light received and not resisted, works the salvation of all; but, that it may be resisted, and then it becomes man's condemnation. Having thus shown that man co-operates in the work of his salvation, he guards against derogating from the atonement and sacrifice of Christ; asserts belief in all that is recorded of him in Scripture; and that remission of sins is only by virtue of that most satisfactory sacrifice.

"Justification forms the matter for the seventh proposition, in which he cautions all against supposing themselves justified by virtue of Christ's death, while they remain unsanctified in heart, and polluted with sin.

"The doctrine of the eighth proposition has been much opposed. It asserts the possibility of perfection in this life; which perfection is defined to consist in a freedom from actual sinning, and from transgressing the law of God. It is a state which admits of a growth; and from which there is a possibility of falling. The doctrine of those who plead for the impossibility of perfection, and for the continuance in sin during life, is opposed at length.

"The ninth proposition respects perseverance, and the possibility of falling from grace. On these subjects the author's judgment may, in great measure, be inferred from what precedes. Accordingly, he is short in this part of the Apology; and his sense is, that the truth lies betwixt these two extremes, viz., the doctrine of such as affirm that the least degree of truth and saving grace cannot be fallen from; and that of those who deny any

such stability attainable, as that there can be no total and final apostasy from it.

"In the tenth proposition, we meet with a subject on which the Society of Friends have appeared to differ more from other professors of Christianity than on most other points, namely Gospel ministry. After explaining his sense of what constitutes the church, which he defines to be the Society of such as God has called out of the worldly spirit, to walk in his light and life, he shows what is the call of a true minister, asserting it to be the inward power and virtue of the Spirit of God; and rejects the notion of succession from the apostles. Having established the call, he lays down the qualification of a minister, of which he asserts human learning to form no necessary part; but places all in the power, life and virtue of the Holy Spirit. Lastly, he maintains that the true ministers should not, cannot, teach for hire; and opposes the practice of a forced maintenance. This is a very interesting part of the Apology, and teems with able arguments drawn both from the letter and the spirit of the Bible.

"Worship is spoken of in the eleventh proposition. True worship is referred to an inward feeling of reverence and devotion, to the exclusion of all ceremonies which may be set about in the will of man. The author, nevertheless, takes care to assert the necessity of meeting at stated times for worship; but that when assembled, the great duty of all is to wait to feel the Lord's presence, and to know indeed a gathering into his name.

"The twelfth and thirteenth propositions are employed on, what are termed the two sacraments, Baptism and the Supper. Baptism with water is declared not to be the one true baptism of Christ; which is proved to be inward and spiritual, according to the text, 'He shall baptize you with the Holy Ghost and with fire;' and the objections of such as hold water baptism to be of perpetual obligation are answered. The body and blood of Christ, of which believers partake, are asserted to be spiritual, and not carnal, and to be really enjoyed as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life, by which the inward man is nourished.

"The fourteenth proposition is, concerning the power of the civil magistrate in matters purely religious and pertaining to the conscience. It may be well conceived that Barclay here firmly asserts the unlawfulness of any attempt to force the conscience. At the same time he gives no countenance to persons who, under pretence of conscience, would prejudice their neighbors.

"The fifteenth and last proposition has for its title, Concerning Salutations and Recreations, though it also embraces some other objects. In it the author shows the unlawfulness, to Christians, of using flattering titles and compliments—of kneeling, prostrating, or bowing the body, or uncovering the head, to any man—of superfluities in apparel for ornament and vanity; of sports, games, comedies, vain recreations, etc.; of swearing at all; and of resisting evil and fighting. On this occasion, also, the objections of such as plead for those things are ably answered; particularly in the case of oaths."

Robert Barclay was imprisoned at various

times for his fearless attitude in defence and promulgating his principles. But in main he was allowed to enjoy his freedom live on his estate.

He held the confidence of those high authority, as was shown by his appointment Governor of New Jersey. He never visited this country, however, but delegated authority to another. He was on friendly terms with the king, and was often at court where he was able to use his influence to mitigate the persecution of dissenters in general. He traveled in the work of the ministry thro Holland and parts of Germany. While Holland he became acquainted with Elizabeth princess-palatine, of the Rhine. He appeared to have had several conferences with her religious subjects, and a friendship developed between them which lasted to the end of life. He traveled, as a minister, thro England, and made several visits to London the interests of the Society. In 1690 accompanied James Dickinson on a visit to Friends in the north of Scotland. Upon return to his home he became very ill with high fever, which terminated his life in a few over a week. James Dickinson was with him during his sickness.

His life was thus cut off in its very prime as he, in this age, think a man is attaining a stability of character that warrants in accepting a leadership among men. We find him, at the age of forty-two, with life's work accomplished; with a reputation a sound, conservative and influential man. It is doubtful if his influence over the present times would have been any greater had lived through that period of life that is usually most prolific of great deeds; but it is certain that the community in which he lived would have felt for generations the influence of his ripe years, had his life been extended to the usual span.

His contribution to our doctrines consists not so much in construction as in crystallization.

At a time when various theories, some of others decidedly erroneous, were being advanced and put forward as Quakerism, Robert Barclay gathered the wheat from the chaff, and gave us the doctrine that we accept to-day, which the world accepts as true Quakerism.

DEAR Friends, though we may feel feeble and weak for the task before us, we are compelled, praying for Divine help to guide us, to buckle on the armor of duty and stand steadfast for those principles and testimony through which our forefathers in the Society were led out of darkness into light; out from under man-made ministry unto the pure spiritual worship which we find so fully taught by Jesus Christ, our Saviour, in the New Testament.

"FIRST-DAY attended Meeting there [Rmond, Va.], which was small; the prospect of a succession of rightly qualified members, maintain the wholesome discipline established amongst us is as discouraging as in any meeting I have yet attended on this continent, but as it respects male and female,—very much owing, I believe, to the sad effects of a free intercourse with those out of our religious Society." The above extract from the pen of that valiant Thomas Shillitoe,

the present day will do well to consider and, lest it be said of any of us, "Ephraim mixed himself among the people; . . . Ephraim hath devoured his strength, and he withheld it not."

Knowing the smallness of many of our ings in the present day, let us not be ayed, but look to the alone Fountain of nness for both strength and wisdom to act the weighty affairs of the discipline, but fear or favor of man, looking for ight to know no one after the flesh in our ings; remembering the Lord can save by few as well as by many, endeavoring in fear of the Lord to rise above all the wiles e enemy, so that it may not be said of us, as of some in the days of Thomas wite, namely,—"The few who remain are as if they were nearly sinking under uragement; and instead of looking to that or for help, who remains all-sufficient to ken, prepare, and qualify for every service s church, they seem to be querying, "Who ought us is sufficient for these things?"

Faith to Do.

A private letter from an Irish friend has e submitted to us, from which we are ealed to present the following portions:—"I never study what I am going to say (in eching), and it just comes as it will. Some- e I seem to be following a road, and the eery is opening out before me, and I go o point to point just as it opens. I see e my store of knowledge and experience, e even my adventures and reading, are made eef, especially when I am led into teaching; e it is selected and put together apparently ependently of myself [by Him] 'who maketh e angels spirits and his ministers a flame of e."

"I do not think I should be so successful (in ecess) if I did not mind my religious work. e keep my mind calm and free from care. e Giving ALL your care upon Him, for He eath for you.' That is what people want. e where does it say one-half or one-fourth, e HALL. But so often people do not really e live."

"If I knew there was a bag of gold out e deep in my garden I would go and dig it e and no one would think I was sure it was e if I did not."

"The faith of the Bible is that faith that ees a man do. It is by faith, and faith eaves, and faith that makes alive. But e the same faith that Abraham had; by e in he got up and 'went.' If he had not e he would not have had faith."

"People want to give God so much glory e they try and make man do nothing. Well, e there is a sense in which he does nothing,— e it is God that worketh in you to will e do." But it is for us to surrender to Him e He lives and works in us. And often e about our knowing leads us on and impels e against our own will, but with it."

"Trying to make laws of the way of salva- e, they miss the spirit of it. 'He shall e as the lily, and spread forth his roots e Lebanon."

"Trust and go forward. 'But I see the e Sea.' Well, what then? Go forward! e Sea divides when the step is taken. The e ch begun, not when one is sitting down."

A Present Call for Service for the Negro.

During the past winter it was observed by one keenly alive on the subject that the attendance in a colored school in one of our suburban towns fell to a very low average at mid-winter. An investigation by house-to-house visitation revealed the fact that many children were detained at home by lack of proper shoes or clothing. In some cases means were not at hand in the families to provide these deficiencies, but too often the situation was part of the negro thriftlessness that we all so much deplore. Now this suburban town is a Friendly settlement and the Friends in it are especially disheartened by the negro situation. Under the friendly visitation of the teacher and some contributions of money for the needy a proper school attendance was restored. The lesson of the experience, however, was very clearly the need of some regular "friendly visitor" of negro families in that town.

The "friendly visitor" is often cited as a modern invention of charity organizations. Be that as it may, the essence of the good work is in the words of our Lord, "And ye visited me." The negro race especially has the need of such visitation, and shall we not believe that Friends are in many ways well qualified for it? The modern "friendly visitor" is not a dispenser of charity. The effort all the while is to carry to the visited home the inspiration of sympathy and real friendship. Each member of the family is stimulated to make a fair contribution to the general welfare and all are in a way held up to the highest ideals possible for them. That was the need in this suburban town. As soon as these ideals were enforced the difficulties were resolved. How is the problem to be met permanently? There are nearly a dozen such suburban places with negro settlements. Shall Friends fail in so important a matter? To accomplish it some organization will be required. In most cases this organization can be assumed by some sewing or aid society, already at work. Lists of the colored homes and of the character of them should be prepared, and then from one to four homes assigned to each Friend who is willing to take part. One visit in a fortnight may be required. The object of the visit, as before hinted, is to carry practical sympathy and friendship where they are most needed. Every one does better who knows others are interested in having him do better. The right use of money, the right means of saving it, the right kinds of food, indeed the thousand and one lessons of helpfulness that an advanced race can give a backward race are sure to be welcome if given in the right spirit. If they are resented let the visitor study himself. There is no question that this work will cost something in time and sacrifice of feeling, but we owe it to the race as a direct inheritance of what our fathers earned for them.

Closely associated with friendly visiting for the negro is an interest in negro education, almost sure to grow out of it. In the past ten years the movement to put negro children in schools by themselves has grown apace. Even in the suburban towns mentioned above this has come to pass. At first thought this separation seems to some an abandonment of our historical position in regard to freedom and equality of rights. As a matter of fact it is presented as a necessary outgrowth of the real situation.

Side by side with the white child the negro develops different needs and a different rate of progress. More than one principal of negro schools in Philadelphia has told me that, as a rule, the negro child requires about three years to do two years of the prescribed work for white children. It is altogether likely also that somewhat different work should be prescribed for the negro child. Be that as it may, the negro school has come to be a distinct feature of our public school system, and in Philadelphia a decision of the Board of Education favors negro teachers for negro schools. Now this development has dangers of its own that Friends need to watch. Some visiting in the eight or nine negro schools of Philadelphia shows clearly that the tendency is to give these schools less than an adequate share of educational resources. The buildings are out of repair, the equipment too often poor, and the general atmosphere is one of neglect. What such schools need is the friendship of Friends residing in the district. Great sensitiveness to this personal influence exists even with the politicians. Are Friends willing to try it? At least let them know the schools and become acquainted with the principals. I have heard most liberal acknowledgment of the advantage of this friendship. The negro must work out his own salvation and he will do it, but it is doubtful whether the call of the Society of Friends to help was ever greater than to-day. At least don't let us give way to discouragement before we respond to this call.

J. HENRY BARTLETT.

The Teacher of Teachers.

In a recent number of *Education* Jesus Christ was considered from the standpoint of modern educational science. After an interesting development of this idea the writer says:

"Of what does this message consist? What are the spiritual qualities which may be applied in living, and therefore should be applied by teachers in school-rooms and by professors in colleges where historically and experimentally mankind is to gain his first definite knowledge of life? The answer does not fail us: duty, patience, fidelity, sympathy, faith, love, joy, devotion, sacrifice. And as fast as each quality suggests itself there comes with it an example given to us by Jesus Christ. From the moment that Christ assumed the office of teacher, when he delivered the Sermon on the Mount, until He taught His last lesson on the cross, when He gave courage to the thief who hung beside Him, not once did He preach without practice. Preaching and daily living were indivisibly one in the life of the Christ."

"In the principles and methods of the great Teacher is a lesson for every college president and for each young school-teacher at her desk. The young woman has before her the rank and file of children. The little girl in the front seat has her one talent tightly clutched in the napkin of shyness. The wayward boy in the last seat may be the hundredth sheep to be once more brought back to the fold. There are children to be forgiven seven times seven; little Peters who would deny their masters. Or again, in the university there are men like the fishermen on the Sea of Galilee; men whose visions have grown faint and who need courageous faith presented to them to try yet once

truants, each a prodigal of time and opportunity; each one needing a special welcome back to higher things all the more because there is often the older brother who may grudge the welcome. One can instance an illustration for every situation that will arise in school-room or college office; an illustration of a wise pedagogical treatment of the young pupil and the older student. The man is dull who cannot apprehend methods of handling again. In either class room there are the individual cases as well as the student body if he but study the methods of the great Teacher."

Thoughts on Music.

(Found in the Church Union, 1890.)

It is universally conceded that music of itself has a tendency to harmonize the mind and stimulate the passions. In exhibitions and other similar performances it tends to entertain and to produce agreeable sensations. On the field of battle it dissipates fear and prompts to deeds of bravery.

But it is generally admitted in the churches that it should serve as a medium of instruction and worship; that here utterance is thus given to penitence and sorrow, of gratitude, of faith and hope, of praise and thanksgiving. Should this be done by ourselves, or by others for us? If it were merely an exercise for entertainment, it would be a matter of indifference by whom it is performed, if the music be correct and interesting, whether the performers be loyal or disloyal, moral or immoral. A band of rebel musicians might stimulate Union soldiers to deeds of desperation as effectually as soldiers in the rebel army. Not thus in the church; here music gives expression to the pious emotions of the heart. Can persons who have no affinity with pure religion, no sympathy with Christ, and have never experienced those emotions, awaken them in others? Says Scripture, "As in water, face answers to face, so the heart of man to man." Faith stimulates faith, love calls forth love, penitence draws to penitence, joy to joy. Is not the feigned worshipper guilty in the sight of God? His words express love, but hatred is in his heart. His voice utters penitence, but pride and rebellion reveal within. He gives the friendly kiss, whilst a dagger is concealed beneath his robe. That dagger inflicts a more painful wound than unbelief. What is more grievous and insulting than expressing penitence, love, gratitude and other Christian graces hypocritically?

We may bear with such characters while under our instruction, or pity them if not within our influence, but to put them forward to awaken our sincere devotions seems to be the height of inconsistency; to admire and applaud their performance and even to pay them for it, a participation in sin.

It may be urged that members of the church will not sing; may it not be better to have no worship than mock worship?

"You must go back of the image to the living faith, back of the book to the experiences which the book interprets. You must learn through the voice of Moses and David and Isaiah and Paul to come yourselves into the same presence of God into which they came, and listen to the same voice of God which they heard, and because of which they spoke."

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Friends' Temperance Association of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

What hast thou done to-day for God?

Answer O soul of mine!

What thorny pathway hast thou trod,

Trusting in strength divine?

What gift upon the altar laid

Of all that was most dear?

Or hast thou meagre tribute paid,

With less of love than fear?

—KATE CAMERON.

You may build a church in every street, and make your religious organizations as complete as you will, but as long as you allow the saloons to be open you will make criminals faster than you can reclaim them.—*The Temperance Cause.*

THE ATTITUDE OF THE SALOON in politics is well illustrated by the following extract from a speech delivered by a Missouri Senator in 1899. One might fancy it came from Harrisburg:

"Senators have said upon the floor to-day in this debate that they would like to see the saloon out of politics. So would I, and I will tell the senators when it will go out of politics: When every law restricting the liquor traffic is repealed; when you cease by legislation to discriminate against my business and to cripple it; when we can open our saloon on Sunday and run it as we could any other day of the week; when our business is placed upon the same footing and upon the same plane with every other legitimate business—then, and not until then, will the saloon go out of politics. We shall fight you until this is accomplished."

THE BERRY LOCAL OPTION BILL, which the last General Assembly of the State of Pennsylvania promptly referred to the Committee on Law and Order, was allowed to "die in committee." Nevertheless, there is no doubt the effort to get the bill passed has resulted in much good, beside paving the way for success in 1907. Had it not been for the pressure brought to bear upon both Houses of the Legislature by the temperance people of the State, it is likely that several bills in the interests of the liquor trade would have been passed. Perhaps never before in the history of the State have the people of Pennsylvania urged more strongly the passage of any law. About 100,000 voters signed petitions asking for the enactment of the law, and probably 1,200,000 people in the State had, in organized capacity, favored the measure. It was freely conceded that the bill would have passed the Assembly if the "powers that be" had allowed it to be reported out of committee. The "hearing" granted by the committee to the friends of the bill was a well attended and impressive occasion. Representatives from church organizations throughout the State, and from many temperance unions and associations for social betterment, including Friends' Temperance Association of Philadelphia, were present, and many forcible and pertinent addresses were made on behalf of the bill. Leading politicians and prominent legislators were

present also. "It is hard to fail, but worse never to have tried to succeed," Theodore Roosevelt. There are some reformers so deeply seated in the public conscience, so surely based upon public necessities, the demand for them does not subside when they are realized. The desire for local option is one of these. "The multitudes who were the Berry bill enacted into law are not permitted to be gagged at will, nor to be used as balls in the game of political expedience. If they will co-operate with the Anti-Saloon League or affiliated temperance movement demonstration of the truth of the foregoing statement, there is good reason to be that a different report can be made to you hence. The temperance people of Ohio defeated repeatedly in their efforts to secure a suitable law. Yet they persevered until a good degree of success has been achieved. We have no cause to despair. On the contrary, a careful study of the recent campaign ground for encouragement. 'The powers that be' have a large measure of respect for movements that control large numbers of cohesive voters. It is not likely that the demand for Local Option will become a party issue, but as political influences, sadly guided, have endeavored to stifle its just consideration and compass its defeat, it is certain to become a factor in State politics."

THE TEMPERANCE ISSUE IN THE FIFTY-ECG CONGRESS.—Many Friends may be inclined to think that our Congressmen are slow to manifest a due appreciation of the extent and importance of the temperance issue. Yet doubtful if any preceding Congress in history of our country could have been prevailed upon to defend the cause of temperance reform in as great a degree. In the place, all attempts to repeal the anti-can law were blocked. None of the several introduced for that purpose was formally considered in committee.

On the contrary, an additional appropriation of \$333,500 (making \$1,833,500 in all) made for continuing the work of providing recreation buildings for the men at the saloons, as contemplated by those who favored the abolishment of the canteen.

Prohibition in the Indian Territory Oklahoma as one State was adopted by the Senate by a vote of 52 to 17, and it is believed that if the statehood bill had not failed to pass the House for other reasons, it would have become a law with this provision retained.

Federal aid was again refused the Soldiers' Home in California, which maintains a bar or canteen for the sale of intoxicating liquors.

An attempt was made by the Columbia Club to get Congress to grant them a license to sell liquors to bona fide members within one mile limit of the National Soldiers' Home in the District of Columbia. The Senate first acceded to the request, but later, at a conference of the two Houses, the privilege was denied.

THE ANTI-CANTEEN LAW is more likely to receive a fair trial. Secretary of War, W. H. Taft, in a recent circular to army officers, having charge of troops, has requested them to "state facts only and not their own

' respecting the operation of the anti-temperance amendment to the post exchange law. They should be "especially careful to all the facts whether *pro* or *con*." This lar was the outcome of a brief but friendly correspondence between the Secretary of War Representative Littlefield, of Maine, who issued the anti-temperance amendment. It consisted of two letters only, first from Littlefield to Taft, and later the reply, both of which sent out in conjunction with the circular of Secretary Taft.

FRIENDS' TEMPERANCE ASSOCIATION OF PHILADELPHIA is now the name of what has heretofore been known as the Temperance Association of Friends of Philadelphia Yearly Meeting. It was feared that the former title would lead some who are not Friends to think the association is the official exponent of our Yearly Meeting; hence the change.

TOTAL ABSTINENCE AND LIFE INSURANCE.—The annual report of the United Kingdom Temperance and General Provident Institution of England has compiled a table of statistics covering 100 lives and extending over a period of one year. The figures cover the working period of man's life, from age twenty to seventy. This institution, having placed abstainers in a separate class, is able to show the effect of total abstinence upon the death rate as compared with the death rate amongst its own "risks" of approved physical and moral but somewhat less abstemious. It is found that while 46,956 of the total abstainers died during the period, there were 57,891 deaths amongst the moderate drinkers. In words, there were 20 per cent. fewer deaths amongst the abstainers.

A further study of the figures shows that the death rate among the abstainers in the ages of twenty and thirty there was 1 per cent. more deaths among the moderate drinkers than among the abstainers; in the ages of thirty and forty, 68 per cent. more deaths among the moderate drinkers than among the abstainers; between the ages of forty and fifty, 74 per cent. more deaths among the moderate drinkers than among the abstainers; between the ages of fifty and sixty, 78 per cent. more deaths among the moderate drinkers than among the abstainers; between the ages of sixty and seventy, 19 per cent. more deaths among the moderate drinkers than among the abstainers.

It may be argued truthfully that a certain class of people, well known amongst Friends, has for more than forty years, by the selection of "risks," shown an average death rate even lower than the total abstainers. The department of the English institution has reported to, and this without a strict regard to total abstinence; yet it is evident that here the factor of tremendous import in life insurance is discrimination on the basis of occupation. If discrimination on the basis of occupation is justified, some vocations being more hazardous than others, why not total abstainers with propriety also be placed in a separate class in order that they may reap the advantage which, with proper management in other particulars, must accrue to such a group?

The most effective sermons are not heard in the halls of oratory, but seen in beautiful life-like examples.

Do not think evil, be thou sure that evil will bear the shadow of the stain; if thy thought be perfect, then thy deed will be as of the perfect, true and pure.

—After Confucius.

UNTO THE END.

"Lo, I am with you alway to the end."
Down to the end of earth's long, rugged way,
Thy helper, Saviour, Comforter, and Friend:
What more could Christ unto the Christian say?

He might have said: "After the end of earth,
Lo, I am with you on the other shore;"
But what He said is higher still in worth,
That we shall be with Him for evermore."

Abide with me till I arise to Thee,
Of life divine, Thou Christ, the blessed giver;
Thy life in me grow for eternity,
Where life in love unfolds itself forever.

—O. W. SNODGRASS.

* John xiv. 2, 3.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 335.)

In the Eighth Month, 1870, Ebenezer Worth, Joseph Scattergood, Thomas Wistar, and Samuel Morris paid a visit to the Indians of the Allegheny Reservation. In this visit they met with the descendants of Cornplanter, living on the tract of land in Pennsylvania, which had been granted to him, his heirs and assigns forever by an Act of the Legislature approved Second Month 1st, 1791, in consideration of his personal merit and services. In this interview the Friends represented the advantages that would accrue to them from having the tract divided among the heirs, so that each should have his or her respective portion to be held thereafter in severalty, and explained to them the danger they were still exposed to of having judgment entered against it by white people to whom one or more of their number might become indebted, and that the difficulty of having a satisfactory division of the estate would increase as time went on, and the number of those interested in it became larger. From the result of this interview the Committee was encouraged to take further steps. The adult heirs were advised to petition the Legislature of Pennsylvania for the passage of an Act, defining the mode of procedure in making a partition of their land, containing about seven hundred and eighty acres, and providing that when divided it shall not be devised or aliened to others than the descendants of Cornplanter or members of the Seneca Nation of Indians without the authority of the Legislature first had therefor; and also providing that all such lands while held by the descendants of Cornplanter shall not be liable to taxation, or the lien of any judgment, mortgage or judicial sale excepting to the descendants of Cornplanter, or members of the Seneca Nation.

An Act embodying the above provisions was favorably considered at Harrisburg, and was promptly passed by the House of Representatives; it afterwards received the sanction of the Senate, and was approved by the Governor Fifth Month 16th, 1871. Three of the Friends who were under appointment visited the Cornplanter settlement on the 20th of the Fifth Month and explained the steps which it would then be necessary to take to carry the object of the Act into effect, which resulted in an application to the Orphans' Court of Warren County, Pennsylvania, within the jurisdiction of which the land was situated, for the appoint-

ment of Commissioners to divide the tract among the heirs of Cornplanter. Thomas Wistar, Ebenezer Worth, and Joseph Scattergood were nominated in the petition as Commissioners, and they, upon being duly appointed by the Court, proceeded in the Eighth Month to lay out the tract, with the assistance of Francis Lightfoot, an experienced surveyor of Philadelphia, who had offered his services without charge. The division was made in accordance with the intestate laws of Pennsylvania. A map was made of the tract, and its subdivisions, with the name of each individual owner entered upon it, a copy of which, upon the approval of the work by the Court, was furnished to each of the heirs. A general feeling of satisfaction was expressed by the Indians in the harmonious settlement of their interests in the estate, and in the adjustment of the value of the buildings and other improvements which belonged to them individually.

The Committee observe in reference to this subject in their report in 1872, "The work thus accomplished proved to be timely, as very shortly thereafter the death of the only surviving child of Cornplanter occurred, which had it taken place earlier might have caused greater embarrassment. The Committee had long desired to bring about a satisfactory settlement of this estate, not only for the sake of the parties immediately interested, but as an example and encouragement to the Indians on the Allegheny and Cattaraugus Reservations to hold their lands in severalty."

"Since the division of their estate the Cornplanter Indians have shown an increased energy and interest in the management of their land, and a desire for a better education of their children." Ebenezer Worth and Joseph Scattergood, who visited them in 1873, stated that they were gratified in having evidence that the division of their land had been of much benefit to them. The improvements made since the division being very manifest, and more in amount than perhaps for six or eight years preceding that period.

In 1871 the Indians became much alarmed with the fear that legislation seriously affecting their interests might be secured at Washington by the white people living at Salamanca, and at other settlements upon their Reservation, in consequence of the decision of the Supreme Court of New York, then recently delivered, to the effect that the leases which the Indians had granted to the whites were illegal.

In consequence of this decision," the Committee says in their report to the Yearly Meeting in that year, "the white people who occupy lots leased by the Seneca Nation, and especially those residing at Salamanca, have made considerable effort to procure some legislation from Congress to enable them to acquire title to the whole or part of Allegheny Reservation. The Legislature of New York so far gave countenance to their efforts as to adopt resolutions requesting their Senators and Representatives in Congress to endeavor to procure such action of that body as will afford them the desired right. These resolutions were presented and referred to the Indian Committee of both Houses, but no measure has been adopted." The help of the Committee had been requested by the officers of the nation at this juncture, and some of its

members were desired to render such assistance as might be in their power.

An Address was sent by these Friends to the Indians, expressing their continued interest in their welfare at this time, and reviewing the situation of their affairs, and mentioning their belief that the extinguishment of the claim of the Ogden Land Company, and thus obtaining a title to their land which would be deemed a good one by the laws of the white people, was closely connected with their future progress and settlement. This suggestion was carefully considered by the Indians, who finally requested these Friends, viz., Thomas Wistar, Ebenezer Worth, Samuel Morris, and Joseph Scattergood, to have an interview with the representatives of the Ogden Land Company on their behalf, in order to ascertain the terms upon which they would extinguish it. In accordance with this request two meetings were held with the representative of the company, the late William L. Waddington, of New York City, which, however, proved fruitless as to reaching any agreement, the views expressed as to the money value of the claim far exceeding what the Friends believed was equitable or what the Indians would consent to.

In the discussions which had arisen respecting the validity of their leases, many of the Indians had shown that they were but little acquainted with their legal rights, or with the laws of the State of New York, and of the United States affecting them. In 1872, with a view of giving them information upon these subjects, and also upon the origin and history of the preemption right, the Committee authorized the printing and circulation among the Indians on the Allegheny and Cattaraugus Reservations of a pamphlet, which had been prepared chiefly by Joseph Scattergood, entitled "A Brief Statement of the rights of the Seneca Indians in the State of New York to their lands in that State, etc.," which contained numerous extracts from decisions of the New York and United States Courts respecting them, passages from laws, etc., and a brief history of the origin of the preemption right, then held by the Ogden Land Company.

Included in this was a Memorial to Congress which had been prepared for them to sign, asking that proper legislation might be enacted which would empower them to make leases of their land which would be legal, and which would therefore satisfy the white settlers in Salamanca and in the other villages upon the Allegheny Reservation. There were also embraced in it a draft of an Act to enable them to divide the remaining portion of their lands and to hold them in severalty. Copies of this pamphlet were taken to the Allegheny and Cattaraugus Reservations by members of the Committee, who reached Tennessee on the 27th of the Eighth Month, 1872.

(To be continued.)

The Inward Light.

(From a letter of George A. Milne, in the London Friend.)

What the early Friends preached was "The Light of Christ Within" man. The phrase came to be shortened to "The Inward Light." Later, Americans changed it to "The Inner Light," a phrase which, I believe, has been applied by some persons not Friends to an innate faculty of the human mind—obviously,

a thing very different from what early Friends proclaimed.

In preaching it, however, early Friends found that some who embraced the doctrine sometimes mistook "imaginings" for the revelations of the Inward Light, and warnings had to be extended. As Samuel thought I called him when what he heard was the voice of God, so men now mistake natural for Divine promptings. And nowadays the Inward Light has come to be confounded with the conscience. Some teachers of the doctrine quote such Scripture as Ephesians v. 13, "All things that are reproved are made manifest by the light, for whatsoever doth make manifest is light." From this they teach that when anyone feels a check against doing anything, the check proceeds from the "Inward Light," whereas the check may proceed from the natural conscience, which Barclay shows is a different thing.

How, then, are we to distinguish the Divine light? In THE FRIEND of Second-month 3rd A. F. Fox endeavours to make the way plain by quoting from John xvi. the functions of the Holy Spirit. But this merely shifts the ground by changing terms. What is our experience? When we feel drawn to do or not to do an act, how are we to know whether the drawing proceeds from the Spirit of God? We are still in the same difficulty.

But the same Apostle who wrote, "God is light," also wrote, "God is love; and he that abideth in love abideth in God, and God abideth in him" (1 John i. 5, and iv. 16). If "God is light," and "he that abideth in love abideth in God, and God abideth in him," he dwells in Divine light, and the Divine Light dwells in him. Early Friends realized this. They so dwelt in the love of God that everything, however near or dear, was laid upon his altar, and having thus parted with all (Luke xiv. 33), their eyes were "single," and therefore they were "full of light" (Matt. vi. 22). If we tread in the same steps, the same experience, doubtless, will be ours, according to our measures; for there are measures and growth in them, just as a child learns to talk by degrees. But if we would know the light, we must keep our minds and hearts constantly turned towards God, the source of light, and under a sense of our continual dependence on Him, be instant in praying, "O send out Thy light and Thy Truth; let them lead me" (Ps. xliii. 3).—Thine truly.

GEORGE A. MILNE.

Science and Industry.

Men make work, but work makes men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for shaping souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men.

DOGS THAT WEAR SHOES.—In Alaska even the dogs wear shoes—at least part of the time. It is not on account of the cold, for a shaggy Eskimo dog will live and be frisky when a man would freeze to death! The dog does all the work of dragging and carrying which in this country falls to the horses, and in trotting over the rough ice of the mountain passes his feet soon become bruised and sore. Then his driver makes him soft little moccasins of buck-

skin or reindeer skin and ties them on without thoughts of leather. In this way he travels easily until his feet are thoroughly healed up; then he bites and tears his shoes with his sharp, wolf-like teeth and eats the up.

Wonderful animals are these dogs of Alaska. Although they are only little fellows—more than half the size of a big Newfoundland—they sell from \$75 to \$200 each, more an ordinary horse will sell for in this country. They will draw 200 pounds each on a sled, and they are usually driven in teams of four. They need no lines to guide them, for they readily obey the sound of their master's voice turning or stopping at a word.

But the Eskimo dogs have their faults. Like many boys, they are over fond of having good things to eat. Consequently they have to be watched closely, or they will attack the devour stores left in their way, especially bacon, which must be hung out of their reach. At night, when camp is pitched, the moccasins blanket is thrown on the ground, they will jump into it and curl up, and neither cuffs nor kicks suffice to budge them. They lie as closely to the men who own them as possible and a miner cannot wrap himself so closely to them as they won't get under the blanket with him. They are human, too, in their disinclination to get out in the morning.—*New England Farmer*.

PROVIDING THIRTY YEARS AHEAD FOR RAILROAD CROSSTIES.—The Pennsylvania Railroad has undertaken the task of cultivating timber to furnish its cross-ties, and will plant 800,000 trees this year. The task of setting out 2,530 seedling trees was finished recently. Management of the company was prompted by a realization of the approaching scarcity of timber. It is the first railroad the United States to provide for future business.

Acting under recommendations of a special committee of officers of the transportation department, a corps of men is preparing to plant 200,000 trees in the spring and 600,000 next fall. This will require 2000 acres of land, which has already been selected as the principal divisions of the system. It is estimated that it will require thirty years for the trees to attain their full growth, and to supply the road's demand it will be necessary to plant 39,000,000 trees.

The magnitude of this undertaking was revealed in an address by J. T. Richards, chief engineer of maintenance of way of the Pennsylvania Railroad, before the American Forestry Association of the United States and Forestry Congress in Washington lately. He said that his company had undertaken the task after mature deliberation. The management does not contemplate supplying its needs, but hopes to encourage other enterprises in the business.

J. T. Richards said that the number of cross-ties in use on all railroads in the United States is estimated to be about 620,000. The number used annually for extensions and repairs is estimated to be from 90,000 to 110,000,000, requiring annually the production of 200,000 acres of woodland. Year by year the supply of timber is farther from the base of transportation, many of the forest sources of supply having been exhausted.

sylvia Railroad is now compelled to get pply from inland Virginia, West Virginia, ucky and other Southern States.

he annual consumption of cross-ties on the sylvia Railroad east of Pittsburgh and for repairs only, is estimated by J. T. rds to be 3,000,000. About 500,000 onal are required annually for new work. e evident, therefore, he asserts, that all ads must prepare for the future, for the ey will be exhausted soon. Especially is ue of white oak and yellow pine. The sylvia Railroad has experimented with ellow locust trees, and its plantings have een of that kind. Ties made of this rial are more durable and lasting.

Chief Engineer Richards said that the trees ed have been seedlings two or three years and cost, including labor, about 8 cents

They were planted ten feet apart, ing about 400 to the acre, although l trees planted recently were placed six apart and 88,127 were set eight feet t. The total number planted by the rail-ay is as follows: Newton Hamilton, 0; Conewago, 68,460; Pomeroy, 20,280; of Atglen, 16,537; Atglen, 8108; Juni-ridge, 20,730; Newport, 29,505; Vin-50,300, and along the Atglen and Sus-una Branch, 53,000, a total of 280,530

land, except a tract of fourteen acres wton Hamilton, is owned by the railroad. pply the increasing needs of Pennsyl-ania J. T. Richards estimates that it will ecessary to plant 1,300,000 trees each r for a period of thirty years, the time ed for a tree to mature. If planted ten apart, or 400 to the acre, it will entail ntinuous use of 97,500 acres, or 152 e miles of land.

DUCTION OF ALUMINUM.—In his report ed "The Production of Aluminum and te in 1903." Joseph Struthers of the t States Geological Survey expresses re- that it has not been possible to obtain e statistics of the production of aluminum e reason that the sole producer in the t States, the Pittsburg Reduction Com- y declines to state, even approximately, ut. The phenomenally rapid progress n iron and steel industry in the United e is largely attributable to the willingness h individual manufacturer to describe e his own practice, and thus by co- rion, to help the others, and in turn to eped by them. In spite of the secretive y of the Pittsburg Reduction Company, e, however, to estimate the production luminum in the United States during 1903 7,000,000 pounds, as compared with 7,300- ounds in 1902, and 7,150,000 pounds in 1901.

Chief point of interest affecting the al- um industry in the United States dur- ing 1903 was the final adjudication of the e law suits and counter law suits which e been instituted from time to time in be- t of the Electric Smelting and Aluminum y of Cleveland, Ohio, and the Pitts- burg Reduction Company of Pittsburg, Pa. 193, the United States court of appeals ed a decision against the Pittsburg Re- duction Company, operating the Hall patents

for infringement, since 1892, of the rights of the Electric Smelting and Aluminum Company, operating the Bradley patents. The sum involved was approximately \$3,000,000. In Tenth Month 1903, a friendly agreement was made by the two companies to the effect that the Pittsburg Reduction Company should pay a given sum for the quantity of aluminum produced by it up to the date of the agreement, and should continue the manufacture of aluminum under license of the Bradley patents until the time of their expiration, in Second Mo. 1909, paying a royalty for all metal produced in the future. By the terms of this agreement there will be no future litigation between the two companies.

The Electric Smelting and Aluminum Company apparently now controls the electric smelting industry in the United States.

The progress of the aluminum industry in the United States and in Europe in 1903 is described in detail by Jos. Struthers. There are only three aluminum works in the United States (two at Niagara Falls and one at Massena Springs, N. Y.) one in Quebec, Canada, one in Scotland, two in France, one in Switzerland, one in Germany, and one in Austria.

A considerable portion of the report is devoted to a discussion of the technology of aluminum. This metal is used mainly for the transmission of electric currents, in place of copper. A large proportion of the output is manufactured into articles for domestic and culinary use. Aluminum is used more and more extensively for the construction of parts of machines and apparatus which require lightness rather than great strength; in the manufacture of special alloys; as a substitute for stone and zinc in lithographic work; and for the production of intense heat by the combustion of the metal in the powder called thermit, which is the basis of three important branches of metallurgical work. Aluminum is also used in the manufacture of a special explosive called ammonal; in the rubber industry for making lasts and boot trees upon which rubber boots and shoes are made; in cast-iron foundry practice as a substitute for the ordinary wooden patterns; as a substitute for wood in making bobbins for spinning and weaving machines treating silk fiber; and in powdered form for the manufacture of white metallic paints, a use to which it is particularly suited on account of its nonsusceptibility to atmospheric influences. Among the proposed new uses of aluminum is its substitution for glass or earthenware in carboys or vessels employed for the transportation of nitric acid, and also as a substitute for zinc in lining cisterns and other receptacles for storing water.

Struthers' report is published as an extract from the forthcoming volume "Mineral Resources, 1903," and may be obtained, free of charge, on application to the Director of the United States Geological Survey, Washington, D. C.

Notes in General.

The Roman Catholics are making great efforts to win Wales to their Church. Colonies are being established in the very stronghold of Nonconformity. They have Welsh priests, and schools are being opened.

Some of the purists, says the *Independent*, are urging us again not to use *United States* as the

subject of a singular verb, because our Constitutional fathers spoke of "these United States." Sure enough, and in those days the States had not got fairly welded into one. Political and grammatical conditions have changed since then, and now the United States is one country by law and war, as surely as the "Pleasures of Memory" is one book, and "the wages of sin is death," and physics is studied.

A community which is expected to rival and finally surpass that of Dowie is established at Benton Harbor, Mich., says the *Philadelphia Ledger*. The name it has adopted is the Community of Modern Israelites, but it is popularly called the Holy Rollers. The order throughout the country is said to number 144,000, and all are expected to be gathered at Benton Harbor in Eighth Month of 1916, when the world will end. The heads of the order are Benjamin and Mary, formerly Kentuckians, who recently returned from Australia with eighty converts. All are vegetarians, and they ascribe to this fact that not one is bald-headed and all are robust. The community is prosperous, working 300 acres of fertile land. Everything is held in common, including children, who come in with their parents.

"LEST THY VOICE BETRAY THEE."—A dispatch from London states that a man claimed a debt from another on the strength of a verbal agreement. The defendant denied the same on oath. Thereupon the plaintiff produced a phonograph and set it in motion. It repeated the conversation between the two men, their voices being clearly recognized. Judgment was immediately given by the court, which was the Berlin Second Civil Court. A certain distinguished person in this country has phonographs arranged in his private office in such a way that it is impossible to converse anywhere in the room without a record being made. And to this extract from the *Christian Advocate* we can add that the Supreme Being himself has made provision throughout all mankind that none can utter speech anywhere without a record being made. "There is not a word in my tongue, but thou O Lord, knowest it altogether." And "whatsoever ye have said in the ear, in closets, shall be proclaimed upon the houseposts."

SUMMARY OF EVENTS.

UNITED STATES.—A special train bearing President A. J. Cassatt and other officials on the Pennsylvania Railroad lately came to Pittsburgh to this city, covering the 353 miles in 350 minutes.

Andrew Carnegie has made a gift of \$10,000,000, the income of which is to be used in providing pensions for the teachers of universities, colleges and technical schools in our own country, Canada and Newfoundland under such conditions as may be adopted from time to time. The fund applies to the three classes of institutions named, without regard to race, sex, creed or color. The only institutions which will not participate in the gift are those which are directly supported by State or Colonial Governments, and those which require a majority of the trustees, faculty or students to belong to a particular sect, or exact any theological test.

The United States Government has been experimenting with the various systems of wireless telegraphy, and a chain of wireless stations is being formed along the coast from Boston to Key West, when they will be extended on Pensacola, New Orleans and Galveston to the Gulf; and to Havana and other ports in the West Indies. The use of the apparatus, it is said, will not be confined to naval vessels.

A despatch from Washington says: Postmaster General Cortelyou has directed that the post-office inspectors shall in future make investigation into any business that is being carried on under such inducements as to lead to the suspicion that the public is to be defrauded. The advertising columns of newspapers will be carefully examined, and in cases where it is believed promises are put forth that cannot be made good under any ordinary methods of doing an honest business, fraud orders will issue or the parties will be summoned to explain their methods. Hereafter the department has no objection to complaints from victims of get-rich-quick concerns before taking action.

Governor Pennypacker has signed a bill abolishing the State Board of Health and establishing in its stead a Department of Health, whose business shall be clothed with almost unlimited authority in safeguarding sanitary conditions. This measure has been described as one of the most important pieces of State legislation enacted in years. The Head of the Department is invested with authority to issue subpoenas to secure the attendance of witnesses, and to issue warrants for the apprehension of violators of the health laws. He is clothed with "to order nuisances detrimental to the public health or causing disease or mortality, to be abated and removed, and to enforce quarantine regulations."

Glass bridges are coming into use, and it is said that this material may be used for making statues and monuments, as it reacts with water. It is also claimed that it is announced that the first rolling roadway over built has recently been completed and placed in operation in Cleveland. By means of its teams with heavy loads are carried up a twenty-foot grade—forward 420 feet and upward 65 feet in four minutes or less. The team draws its load to the foot of the rolling roadway, and is carried to the top without any effort on the part of the horses. The rolling roadway is a great endless belt, which is operated by means of electric power, and weighs ninety-tons. It was invented by Col. Isaac D. Smead of Cincinnati.

The President of the First National Bank of Milwaukee has lately stolen \$100,000 from it to engage in speculation with wheat. He had been President of the American Bankers' Association, and intimately connected with many large enterprises. In commenting upon this and case the *Public Ledger* of this city said, "Bigelow's case if it stood alone or merely represented an aberration of an individual would be of slight significance; were there not a feeling among the public at large that the wild craze of speculation which possessed this staid, wealthy and trusted man, who was not long ago discoursing before the American Bankers' Association on the ethics of banking and business, is to a certain sense symptomatic of a widespread, pervasive, almost universal and almost uncontrollable desire to gamble in the stock market." The like of testimony in Chicago has taken place, and on the 28th ult., 3500 men were on a strike, and their action largely deprived 15,000 others of work and seriously interfered with the delivery of goods and the necessities of life. Rioting has taken place at various points of the city.

For several months an effort has been in progress to colonize a large number of Japanese in Texas, where there is still considerable land to spare. A declaration of Governor Lanham that the Japanese colonists would have all the rights that the laws accord them in the State, has made much headway, and it is believed that the State of Texas will soon have a very large Japanese population. Native Japanese officials have been over the ground and report themselves highly pleased with the adaptability of the country for Japanese farming and cotton-raising, and the prospective settlers are guaranteed to be thrifty and self-supporting.

Experiments have been begun by the Department of Agriculture at Washington to ascertain the influence of electricity upon the growth of plants. These include the applying of electricity directly to the plant, to the soil in which it grows, and to the atmosphere surrounding it. In Russia it is stated fields of many acres in which sugar beets were grown, and which had succeeded for years, failed this year, and were ready for harvest some weeks earlier than untreated fields, and produced much larger crops.

The statement is made that the demand for fiction among children frequenting the Apprentices' Free Library in this city is gradually decreasing. The call for histories, biographies and other instructive books in the same time, increased enormously, so that 800 books in the children's room in the Apprentices' Library circulated 16,000 times last year, while 24,000 children visited the reading room.

A method of electric lighting has been introduced which is said to be far superior to that by the incandescent glass bulb. The method consists in filling a glass bulb with a special gas, which becomes highly luminous when a current of electricity is passed through it, and diffuses a light closely resembling that of day. It is said to be cheaper than the ordinary incandescent light.

FOREIGN.—A despatch from St. Petersburg of the 24th ult., says: "The subject of stopping the circulation of counterfeit money has been long agitated, and in the rural districts under the influence of the leaders of the peasant movement, an imperial decree was issued to-day authorizing the Minister of the Interior to appoint commissions in the disturbed districts to trace the culprits, assess the losses and collect the amount of damage done from the members of the village community. The investigation of real and personal property is liable to be sold at auction

for this purpose. The decree also orders the granting of State loans to landowners not possessing the means of repairing their losses. The authorities believe that if the peasants are made to understand that they must foot the bill it will have the wholesome effect of ending the movement."

A despatch of the 30th ult. says: One of the saddest features in Russia's history has been brightened by the realization of long-promised liberty of conscience. The solemn abolition of religious restrictions and the customary remission of arrears in famine loans to the peasants palliate the extraordinary silence of the Emperor regarding the Zemski Sobor, which is uppermost in the minds of the people.

On the 1st inst. 100 workmen were killed or wounded in Warsaw by the military. Grave disorders occurred in other cities of Russia.

Encounters between small bodies of Russians and Japanese are reported. Count Okuma, former Japanese Foreign Minister, has warned his countrymen to be prepared for a lengthy war.

In the last two years a large body of people from the United States, called the Blaylock colony, principally from Oklahoma and near-by points, have established themselves in the State of Tamaulipas, in Mexico. The lands of the colony are situated about 100 miles north from Tampico and 30 miles west of Escandon station on the Gulf Coast. It is claimed that two crops annually can be raised, there being abundant of rainfall to meet all requirements. These people are said to be thrifty, industrious, and intelligent. There are now, it is estimated, 1,600 persons in the colony. They have erected places of worship, schools, houses, stores, and other necessary conveniences for the enjoyment of civil and religious liberty, all of which the colonists claim is guaranteed to them.

A stupendous cataract has been lately discovered in an almost impenetrable forest in the Falls of the Ygnassu, a river which forms part of the boundary between Brazil and the Argentine Republic. The precipice down which the river plunges is 210 feet high, while that of the Niagara is but 167, and the width is 15,123 feet—almost three times that of the Horseshoe and American Falls combined. It is estimated that one hundred million tons of water fall every hour at Niagara, and hundred and forty million is carried every hour by the Ygnassu Falls. It is distant about 1000 miles from the nearest city, Buenos Ayres.

According to the *Church Missionary Gleaner*, the Christians in Japan number 140,806. The Protestants number 55,354; Roman Catholics, 58,086; Russian Orthodox Christians (Greek Church), 27,366.

It is stated that the Australian government has adopted a nickel-in-the-slot machine for posting letters. When a stamp cannot be used, the coin is inserted, and the machine drops a letter with a penny in a box, and "One Penny Paid" will be stamped on the envelope.

NOTICES.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.48 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, wire West Chester, Phone 114. EDWARD G. SNEYDE, Sup't

Friends' Educational Association.—The annual meeting will be held at Friends' School, Coulter Street, Germantown, Seventh-day, Fifth Month 13th, 1905.

PROGRAMME.

- 3.00 P. M.—1. Report of Standing Committee.
2. "Should we teachers be married?" Isaac Sharpless.
3. The Children Element in Education.
1. From the Intellectual Standpoint.
2. From the Standpoint of the Business Man.
3. From the Religious Standpoint.

7.30 P. M.—An Address by Talcott Williams. "Letters and Being."

An invitation is extended by Germantown Friends' School to supper at 6.15 o'clock at the School House.

DIED. at his residence in Media, Pa., on the Second-day of Second Month, 1905, ISAAC C. EVANS, in his eighty-seventh year of age. An elder and member of Chester Monthly Meeting of Friends. His family and friends have the comforting belief that through Divine mercy his end was peace, having evinced before his departure a child-like submission to his Master's will.

He was born in Frankford, Philadelphia, on the 13th of Third Month, 1905, DAVID HESTON,

aged nearly seventy-eight years. A member a minister of Frankford Monthly Meeting of Friends. The son of David and Anna Paxson Heston, was born in Bucks County, Pa., Fourth Month 5, 1827, and moved to Frankford in 1873, where he was known as a conscientious and successful business man.

His public ministry was his chief occupation, and was concerned to maintain in their purity the principles and testimonies of the Society of which he was a member. His travels in the work of ministry were quite extensive, visiting the colored people in the South and the miners in the West, as well as meetings in his own Yearly Meet. His interest in the colored people was service to them and appreciated by them. For about twenty-five years he published monthly a paper, *The Tract Repository*, which had a wide circulation. He was twice married, his first wife, Mary Elderton, having deceased in 1858. Three children by the first marriage and his wife survive him. A few days before he was stricken with paralysis he said to his companion: "I have a well-grounded hope that my sins are forgiven and that, through unmerited mercy, I shall be received at the gates to rest." He was a loving husband and still anxious to have a well-grounded hope. The day on which the stroke occurred on awaking from sleep, he quoted the whole of twenty-third psalm, and also the lines:—

"Let me go, my soul is weary
Of the chase."

For several days before he quietly ceased breathe, he was unable to speak, his condition being well described by language he had quoted a few days before the stroke—"Only waiting till Master bid me rise and come."

—, at his residence near Pleasant Grove, On Fourth Month 12th, 1905, WILLIAM ATKINSON, the fifty-eighth year of his age. A member of Harrisburg Monthly Meeting, and Short Creek Monthly Meeting of Friends. This dear friend was firmly attached to the doctrines and principles of the religious Society of Friends concerned to uphold them by a consistent life and conversation. Although suddenly removed by death, his friends have the comforting belief that his preparation had been going on, and that he was in preparation for the end, and the injunction "Be also ready," seems to come forcibly home to his survivors.

—, on the 18th of the Fourth Month, at home of his parents in Media, Pa., JOHN W. B. BIRD, in his eighty-fourth year of his age. A member of the Senior Class at Westtown Boarding School. This dear youth looked forward with eager anticipation to the graduating exercises of the summer, as well as to those pursuits and activities of life, which he had longed to engage. His appointment was keen when he realized he would be able to take no part in these; but through baptism of great physical suffering, and deep flood of spirit, he was finally enabled to look beyond all sublimity things, and to say in humbly he could adopt the language, "Thy will be done, O Father." He was a devoted and loving son, and his parents of the approach of the pale messenger adding that death had lost to him all its terrors. To one of his parents he said, "I love you dear, but I love my Saviour more, and He wants to reward me at one time when absorbed with the prospect before him, his father said, "O, my child, bless his name, for the consoling assurance is realized, through boundless mercy, this dear lamb has gathered by the Heavenly Shepherd into that where it is said "They shall hunger no more, neither thirst any more."

—, on the nineteenth of Fourth Month, at Moorestown, N. J., NEWELL STOKES, M. A., in his seventy-second year. A beloved member of Chester Monthly Meeting of Friends, N. J.

—, at the residence of her son John H. Dillingham, in Philadelphia, on the 30th of Fourth Month, 1905, LYDIA BEDE DILLINGHAM (formerly Haged) ninety-one years of age. A member of Chester Monthly Meeting of Friends, Massachusetts. Interment at West Fairmount, N. J., the place of her home since 1837. A long walk of flesh and spirit is accomplished, and the bright end which was witnessed crowns all his victory of a Redeemer's love.

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The Communion Table of Obedience.

The bread of God is He who comes down from heaven and gives life to the world, said Christ of himself; and also, "He that eateth shall live by me." But He said that He did not eat of the flesh, for "it is the spirit that quickeneth, the flesh profiteth nothing; words that I speak unto you, they are spirit: they are life;" and so they mean that part of eating and drinking for us.

"I live by the Father, even so he that believeth me, shall live by me," is a saying which He made clear when He declared what eating and drinking consisted in, namely, "My food and my drink is to do the will of Him that sent me, and to finish his work."

Accordingly that same obedience to the good will of Christ, who "speaks to our comfort," is the disciples' meat and drink. Spiritual sustenance, spiritual growth, refreshment and quickening of life is impossible to be maintained without obedience, in doing the will of Christ. Obedience to the openings of the spirit and to a sense of his will on our part is the eating of our daily bread, and a living process of responsive communion with his spirit. It was for this spirit and life, that we might have it the "more abundantly," that He gave his flesh, even "for the life of the world." In the practice of it we not only receive of Him as our daily bread and daily meat, but we show forth the Lord's death, and live for our life, wherein to do his will and to receive of Him to take us home.

Obedience, then, is our communion table in the activities of a dedicated will unto Him who has bought us with a price thus to show forth his light by its living results. But communion is not limited to this responsive form of religious activities. There is a passive communion of waiting on our Lord to receive of his pleasure of his will towards us, to

renew our strength, to be inspired with the wine of his kingdom, to have his love shed abroad in our hearts by the Holy Spirit which He gives unto us. Be silent, oh all flesh, to detect the voice of his inexpressible word! This is the passive communion, the waiting worship, out of which a waiting ministry may be evolved as the communion of obedience.

In both of these, the active and the passive communion, "it is not good for man to live alone," for "we are members one of another." The bread and wine of love yearn to be shared, and they grow by giving as in mutual communion of spirit, and they dry up by hoarding unto one's self. "Let us go up together to the house of the Lord. There He will teach us of his ways and we will walk in his paths." Communion with Christ means with all whom He loves. 'Tis they who walk among men in the communion-spirit, to whom men's hearts bow in love as unto a walking benediction. 'Tis they who suffer with Christ—a most strenuous and active form of communion which seems to those outside to be so utterly passive, but in them that are shut in is often a superhuman energy so patiently active—it is these that are specially communicants to others of lessons of grace that none can question, and are radiant with Him with whom they reign amidst human hearts.

After a Return from Yearly Meeting.

An Utterance of Prayer and Practice by Ann Eliza Bacon.

[This, with another paper, has been found in her handwriting, with this statement: "Feeling it required, as I believe, of me to write down these two prayers, spoken by me at Greenwich Meeting, N. J., three months ago or more, for the benefit of those who may come after, I do so."]

O Lord, we come before Thee, that we may plead with Thee for the remnant of Thy people who are scattered up and down in the earth. That Thou wouldst be pleased, yet more, to make of us sons and daughters; for what greater honor could we have than to be able truly to call God Father? And that Thou wouldst be pleased to let the eye of Thy compassion rest upon us; for Thou, in Thy wisdom, hast allowed us to become sorely shorn of our strength and reduced very low, even as the dregs in the wine cask after the best has been taken away, or as that which has lain in the field after the harvest has been gathered in; so that Thy adorable name may be greatly magnified in raising us up again. And by the

light which Thou wilt yet cause to shine through us, Thou mayst be honored among all the nations of the earth.

And now, O holy Father, as this latter house which Thou art about to raise up again is to be far more glorious than that which has gone before, wilt Thou be pleased to make Thy minister a flame of fire:—Thy elder, whom Thou hast honored, still more honorable;—the middle-aged [shall be] about them and the glory shall be in the midst of them, and they shall be for an ensign in the nations; and the heads which have been bowed down shall be lifted up; and the hands which have been, as it were, fastened upon the loins, shall be loosed—for the mouth of the Lord has spoken it. And now, O Holy Father, how shall we come before Thee? How shall we return sufficient praise unto Thee for that which Thou hast been pleased to manifest to us? For to Thee and to Thy dear Son belong all the Glory, the Honor and the Power, both now and forever. Amen.

And she adds, "And upon writing this, the language which is sealed upon my heart is—'Sooner shall my covenant with day and night fail than that which I have made with this people.'"

FOR "THE FRIEND."

Beckonings From Little Hands.

This is the title of a small book from the pen of Patterson Du Bois. First written for private circulation, it has been given to the public upon earnest solicitation of those who had the privilege of reading it, and now it is in a fourth edition. Human nature is such a variable quantity, and the range of character in the world is so great, that one says with some reserve that a book should be read by others. Child life, however, is of universal interest, and when it really finds a voice, that voice should be widely heard. With rare pathos the author of these Beckonings has voiced what, in too many households and schools, is largely voiceless. Self-reproach is a touching undertone in all the chapters, but it is not a hopeless self-reproach. Parents' mistakes, under the magic of the author's presentation, are made a veritable school for the training of parents and teachers. So the little book can be freely commended for general reading. Few can put it aside after the first chapter, and few can read it once without returning to it again and again. It required some heroism to print some of the confessions, but it is all done, as most plainly appears, for the children.

J. HENRY BARTLETT.

No man is so poor as the cynic. No quest for wisdom is so hopeless as that of the scorner. No task is so utterly futile as that of discovering the faults and failings of men.—*Examiner.*

John Woolman and His Friends.

BY EDITH BARDSEY BELLINGS.

The men and women who maintained the traditions of the Society of Friends and made its history during the period with which we are here concerned (1735-1775), were as diverse in character, manner and method as are their successors in these days, and it is as difficult to pick out any one or two from among their number and point to them as representative, as it would be to select from this and other Yearly Meetings one or two men and women and say, "These are typical Friends."

So John Woolman and those who were intimately associated with him in his work represent only one or two types of Friends of the eighteenth century. Naturally the purest lights shone with the greatest brilliancy, and it is to them our attention is specially drawn.

The Society of Friends at that time had problems to wrestle with which, while they did not involve the members in such dangers and personal risks as the earlier Friends had encountered, nevertheless called for the services of men at once strong and tender, clear-headed, obedient to conscience, in which is heard the voice of God, and very forgetful of self. And such were John Woolman, Anthony Benezet, Samuel Emlen, and a few others.

John Woolman was born in Eighth Month, 1720, at Northampton, Burlington County, West Jersey, as it was then called. Though his inherent qualities were doubtless great and good, much credit is due to his parents for their judicious training. They were devout and sensible people, made their children the subjects of habitual, earnest prayer, and by way of following up their petitions, they were careful to furnish them with a supply of good books.

When but seven years old he could read so understandingly that one day, on his way home from school, he separated himself from his companions and went forward out of their sight to sit down and read the twenty-second chapter of Revelation, and he records in his journal: "In reading it my mind was drawn to seek after that pure habitation which I then believed God had prepared for his servants. The place where I sat and the sweetness that attended my mind, remain fresh in my memory."

Until he was eighteen his inward life passed through a varied and fluctuating experience, but drawing the ebb and flow of his religious feeling, he did not let go the means and helps of spiritual progress. He read books likely to be of profit to him, he attended meetings, and he never gave up the habit of prayer. When he fully realized that frivolous companions were hindering the development of his best self, he broke off from them, evidently at great cost of feeling. He acted characteristically—he saw that religious decision and spiritual peace were to be desired, and he did not languidly wait for them to come; he resolutely set himself to attain them, and his heavenly Father met and satisfied his desires.

When he became of age he engaged himself to a shopkeeper and baker "to tend shop and keep his books." This was at Mt. Holly, about five miles from his father's house. Soon after this he began to speak in meetings. His first attempt was not encouraging. He went

to meeting in an awed and weighty frame of mind, and "being under a strong exercise of spirit," he stood up and spoke. With a most engaging candor he adds, "but not keeping close to the Divine opening, I said more than was required." Whether his own heart only told him this, or whether some faithful elder acted the part of monitor we are not informed. In either case Woolman was "afflicted in mind" on account of it, and did not try again for six weeks. At the end of that time, "feeling the spring of Divine love opened and a concern to speak," he made another attempt and found peace. His comment upon this is most suggestive, and may well be pondered by every minister of the gospel:—"Being thus humbled and disciplined under the cross, my understanding became more strengthened to distinguish the pure Spirit, which inwardly moves upon the heart, and which taught me to wait in silence, sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet, through which the Lord speaks to his flock."

When but twenty-three years of age he made the resolve "to pursue," as he says, "worldly business no further than as truth opened my way." He accordingly learnt tailoring, believing that by following this calling he might earn a sufficient living "without the load of great business," and he tells us, "I was taught to be content with it, though I felt at times a disposition that would have sought for something higher." Soon after, he parted from his employer and set up on his own account, doing the work himself without even an apprentice, and he never aspired to be anything higher in the ranks of secular emulation.

The following beautiful passage in the journal deserves the best attention of those whose business or possessions occupy their minds to such an extent as to prove a snare to them:—"My mind, through the power of truth, was in a good degree weaned from the desire of outward greatness, and I was learning to be content with real conveniences that were not costly; so that a way of life free from much entanglement appeared best for me, though the income might be small. I had several offers of business that appeared profitable, but I did not see my way clear to accept of them, as believing they would be attended with more outward care and cumber than was required of me to engage in. I saw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased. There was a care on my mind so to pass my time, that nothing might hinder me from the most steady attention to the voice of the true Shepherd."

Woolman's first direct contact with slavery shows us his character in a very striking manner. It was during his engagement in the store at Mt. Holly. "His employer owned a negro woman, whom he sold, and desired Woolman to write a bill of sale. The purchaser was waiting, and it had to be done at once, so he had no time for consideration, and complied; but afterwards his mind was uneasy, and though he could say that he did it for his employer, a man greatly his senior, and that the

purchaser was a Friend, the thought of having it done, written away the life of a human being, caused him great searchings of heart, and he inwardly resolved that for the fact he would have no part, direct or indirect, in traffic against which his conscience revolted. So began what was probably the most effective mission ever undertaken for the undermining of the slave trade in America. Effectiveness was in its quietness and tenacity. He did not "strive nor cry, nor was his voice to be heard on the streets," yet history of the abolition of slavery in America can be reckoned adequate which does not sign a very large part to the quiet preparatory work of John Woolman, one of the most earnest and quietest of men.

Friends, like all other people, were implicated in slavery, if not in the importation of negroes, but among them slavery was seen in its mildest form. Not only were they so treated with care and kindness, but taken also for their moral and religious culture. Nevertheless, an intuitive sense of right led members from time to time to urge upon Friends generally the inconsistency of shoddy holding with the profession of Christianity. Chester Quarterly Meeting particularly pressed the Yearly Meeting for the Pennsylvania and New Jersey Colonies to adopt a decided measure against any traffic in human beings; but the utmost that could be obtained of the Yearly Meeting from 1716-1743 was an expression of an opinion adverse to the importation of negroes, and a desire that "Friends generally do, as much as may be, avoiding such negroes as may hereafter be brought in, rather than offend any Friends who against it; yet this is only caution, and not censure."

In the year 1742 occurred the event, simple and inconsiderable in itself, which was the instrumental cause of exerting a mighty influence upon slavery in the Society of Friends. The sale of the negro woman in the small room at Mt. Holly was the starting-point of John Woolman's life-long testimony against slavery. He began the work when he was twenty years of age; he laid it down only at his death. "No enterprise could seem more hopeless to him than a view of the subject John Woolman did not allow to weigh with him. The appalling magnitude of the evil against which he felt called to contend was painfully manifest to him, all about him, in every department of life and human activity, in the State and Church, he saw evidences of its strength, the depth and extent to which its roots were wound their way among the foundations of society. Yet he seems never to have doubted for a moment the power of simple truth to eradicate it, nor to have hesitated as to his own duty in regard to it."

The first mention he makes of it as a definite concern was when on a religious visit to Maryland, Virginia and North Carolina in 1744. He was afflicted by the prevalence of slavery; it appeared to him "as a dark gloom overhanging the land." Wherever he went he found his fellow-professors "entangled in the mischief of slavery." "Elders and ministers, as well as the younger and less high in profession, had slaves for their household and field hands. In love, but at the same time with great faithfulness, he endeavored to

the masters of their error, and to awaken sympathy for the enslaved."

His companion on this visit was Isaac Andrews, from Haddonfield Monthly Meeting. It was during this journey that the question was put to his attention—what ought to be his relation to slaveholders who were kind enough to welcome him to their homes. He says, "When I ate, drank and lodged free cost with people who lived in ease on the hard labor of their slaves I felt uneasy; and as my mind turned inward to the Lord, I found this uneasiness return upon me at times, through the Lord's visit." He reasons out the matter in his Journal, and his deep anxiety to avoid saving his own money and receiving a gift from "gain of oppression" is the occasion of his inward conflict. Sometimes he adopted the contrivance of providing himself with a number of small pieces of silver, and on leaving a house where he felt, as he expressed it, should not keep clear from the gain of oppression without having money," he would look to the heads of the family privately, and ask them to accept of some pieces of silver and give them to such of their negroes as would make the best use of them. He says, "Thus offering them to some who appeared to be wealthy people, was a trial both to me and them. But the fear of the Lord so covered my times that my way was made easier than expected; and few, if any, manifested any sentiment at the offer, and most of them, after some conversation, accepted of them." He has in this a specimen of moral courage, of an uncommon and much-needed kind. A man who could act thus was a prophet and seer, and everything he might say in remembrance concerning the evil he saw would come home to those he addressed with double force, and be supported by such manifestly self-denial and consistency.

From this time on, ever full of compassion, waiting for the call as though he had no other object in life than to follow in the footsteps of his Master, "going about doing good," a man journeyed from meeting to meeting, chiefly on foot—and as we follow him in his life by means of his Journal, we see the fruit of gentleness, the irresistible force of love, careful not to outrun his commission, mindful that "the wrath of man worketh not the righteousness of God." Looking round on the society in which he moved, he saw many other than those connected with slavery, but he earnestly and humbly set himself to meet. For example, lotteries were very common, and were participated in by Friends as well as others. In one of the Yearly Meetings at Newport a discussion arose on the subject. Woolman opposed them on the ground that their spirit "was one of selfishness which tended to confuse and darken the understanding." The debate was conducted with considerable vigor, and Woolman says, "In the midst of zeal I made reply to what an ancient said, and when I sat down I saw that my words were not enough seasoned with humility." He was uneasy at this, and with characteristic humility and directness he endeavored to repair his error—"After some time to exercise and hearty repentance for not having attended closely to the safe guide, I knelt up, and rectifying the passage, acquainted myself with that though I durst not go from what

I had said as to the matter, yet I was uneasy with the manner of my speaking, believing milder language would have been better. As this was uttered in some degree of creaturely abasement, after a warm debate, it appeared to have a good savor amongst us." No doubt it had; and no doubt it furthered the cause he was contending for more than would have been done by the most convincing argument. The man who could thus strip from himself every shred of pride, would possess a moral and spiritual persuasive force which no logic could bestow. "He that humbleth himself shall be exalted," and may we not add, he shall find the cause he wishes to promote is exalted too.

(To be concluded.)

Small People Great Examples.

If the heroes and saints, the thinkers and savants, have their part in the direction of the affairs of the world, the humble and unknown have theirs also. And many times these illustrious geniuses and the venerated benefactors of humanity have gone to seek their inspirations and their thoughts from the small ones of the world. The small have need of the great; the great cannot get along without the small. I am infinitely touched by the lessons that God gives us by those masters without orders, those professors without diplomas, the unknown passers-by. Among others, I know two little ragpickers, who have taught me great things without ever having spoken to me, nor perhaps ever seeing me. I have often met these two companions, in the cold mists of morning, at the hour when men and things have such a mournful aspect that one hesitates to take up one's daily task, and when the moral spring seems stiffened and rusty, like the tendons of a fouled horse. They were already returning from their work, toward eight o'clock; that is to say, in December, just at daybreak,—just when many others, even among the laborers, who had scarcely begun their day's toil. Hitched to their cart, which they drew with a light step, they mounted toward their faubourg, rich with their early findings, paper, rags, bones, corks, sardine boxes and old hats. To see them pass thus, I do not know what helpful breath of courage blows over me, penetrates me, and has more effect on me than all the exhortations of moralist or philosopher. Had they not shaken off their desire for sleep, and taken up their harness again at four o'clock in the morning? Did they not do this every day, and in all kinds of weather? And why? To go and gather a few scraps of household leavings, or those of factories, tatters of papers or stuffs.

If the obscure rag-pickers, scarcely more than children yet, could find in themselves such an energy for such labor, what energy should not I show in hastening to my labor—I, whose function it is to lift the fallen, and to gather up those who are being lost in human society. That which I go to seek in the night, and in the cross-roads and by-paths of life, I, rag-picker for God, are human souls, rejected, like debris; and the master, to whom I bring my findings, is the merciful Father, before there is joy over the repentant sinner—the afflicted one consoled and the miserable comforted.

Since they have suggested these reflections to me, brought this encouragement, I never

see them pass, these young toilers, without emotion. But they gave me, the other day, a pleasure altogether particular, and like a feast for the soul. It was Ash Wednesday. On that day, as after all great holidays, there is much to glean in the streets. I saw them, therefore, return loaded with packages, sacks full, where overflowed or hid the curious merchandise of a carnival. But in the middle of the cart, buried in the bundles up to her chest, there was seated an old woman. My little rag-pickers, with the aim of doing more work that morning, had brought their old mother with them. She had lent them her hand, and in return they were giving her a ride home in a carriage.

The young folks' faces told that they were glad to give her a ride and save her old legs. The mother's face shone with pride to have children like those, as good as they were strong. And I found such examples all the greater, because they who set them were among the smallest.—CHARLES WAGNER, in the *Soul of Things*, J. E.

FOR "THE FRIEND."

Honor Shown to a Parent.

Dama was the chief jeweler of Ascalon, and eminently distinguished for his exemplary life and many virtues. On a certain occasion a committee of the elders called upon him for the purpose of purchasing precious stones with which to ornament the ephod of the high priest. Diamonds were the stones they sought, and having thus informed the jeweler, they offered him what they considered a fair price for the gems. Dama told them he could not at that time attend to them, and bade them call again later in the day. The elders did not wish to be thus put off; and, moreover, they suspected that this was only a ruse on the part of the jeweler to increase the price of the stones. They persisted in their demand for immediate attention. Diamonds, such as only Dama possessed were necessary to complete the ephod, and they offered double and triple the price they had at first proposed. But Dama was immovable, and they finally went away greatly disappointed, not to say wrathful.

Later in the day the elders called again, and Dama placed before them the diamonds they desired, and when they had made their selection they tendered to him the higher price which they had just offered.

"No," said the jeweller, "Your first offer was all the stones are worth, and that only will I take." "Why, then," exclaimed the chief of the elders, in astonishment, "did you not close with that offer this morning?"

"Because," answered Dama, "my father had the key of the chest in which the diamonds were deposited, and he was at that time asleep. He is aged and infirm, and his short hour of sleep was of more worth to him than was your increased offer of price to me. My father has not so many comforts that I can knowingly deprive him of a single one of them."

The high priest, when he had heard the story, came to the jeweler's house, and laid his hand upon Dama's head, and said: Blessed be thou by Him who hath said, 'Honor thy father and thy mother;' and in the time to come may thy children honor thee as thou hast honored the author of thy being."—*Selected.*

Selected for "THE FRIEND,"
HEIGHTS AND DEPTHS.

There is a center 'mid the vollying thunders,
 Where silence doth obtain;
 There is a depth of ocean where the waters
 Ever unmoved remain;
 There are aerial heights wherein no vapor
 Of cloud can e'er be seen;
 There's an expanse o'er spreads the dome of darkness,
 Where night hath never been.
 So the child of God, amid life's tumult,
 Cometh a hush most sweet;
 So in affliction's depths he finds a calmness
 Of rest at Jesus' feet;
 Thence to an altitude of faith he rises
 Where there no doubt can live,
 And soars through sorrow's shades to joy un-
 bounded—
 The joy Christ's love doth give.

A Visit to Algiers.

BY ELIZABETH S. KITE.

First Month 3d, 1905.

My Dear Ones Beyond the Sea:—Every moment spent in this wonderland is precious beyond compare. Fancy being able to go to one's window and stepping out on the balcony look out upon a wilderness of huge palms, with a snowy white mosque on the left and the blue bay of Algiers beyond, with snow-covered mountains against the sky, while directly in front is an open space, at this moment filled with booths and stalls, for a fair is going on, and a ceaseless going and coming of human figures clad in the most picturesque costumes under the sun; while to the right the snowy white city rests tier upon tier up the steep slope of the hill. But you must not imagine that we are in the scorching heat of the desert, for at this moment the weather is very inclement; snow not only covers the mountains, but is actually falling over the palm trees and the white mosque at our feet. It is almost unheard of, they say, and cannot last long—but of course this is their coldest season.

We had a frightful passage coming over, though the sky was quite clear, and the sea—remember, the real Mediterranean Sea—was a perfect blue. When we reached Marseilles the "mistral," a northeast wind from the Pyrenees, was blowing a furious gale. We tried to go about a little, but the streets were a perfect whirlwind of dust and rubbish. The coacher who took us to the boat had us to get out before getting to the corner opening on the dock, because he said it would overturn us. We were due to sail at one P. M. As a matter of fact they did not dare leave the wharf until seven the next morning. Then instead of crossing direct, we were forced to hug the coast of Spain, which took us much longer. Naturally the boat was not so large as an ocean steamer, and did not take the sea so well.

It was two P. M. of the next day as we turned into the glorious bay of Algiers, glowing in the sunlight. I can give you no faint conception of the picturesqueness of the landing scene. All about us in the bay were vessels loading or unloading by means of innumerable beggarly Arabs and Moors, whose rags over their bare chocolate and coffee-colored legs gave them a rarely picturesque aspect.

All about in the form of an amphitheatre

rose the hills, covered with date palms and snowy mosques, summer palaces and gardens, while the city rose in a solid, triangular, white mass, as though quarried from the rock of the hills. Before us the wharf was a living mass of gorgeous coloring. As we slowly sidled up to the landing Arabs in boats came alongside and scrambled like monkeys into the ship, while the moment we were near enough they began swarming the deck, one boosting the other on board. In the gay crowds a little further off—French officials in fine costumes, Parisian looking women, mingled with innumerable common soldiers—native and French zouaves with liberal swarms of Arabs, Moors and negroes, thronged the water front. Everyone spoke French, but we gave ourselves over into the hands of Cook's agent, who found for us an Arab, who at once unwound a brilliant colored scarf from his head, passed it through the handles of our bags, shouldered them and started off to find the omnibus belonging to the Hotel de la Régence. He wore a blue jacket, full white muslin trousers gathered up like a divided skirt, bare coffee-colored legs with low cloth slippers.

When our luggage was deposited we decided to walk to the hotel, which we had seen in the distance. At every step we met new surprises. Filthy but indescribably picturesque beggars crouched in every corner, and when we reached the esplanade at a higher level along the water front, great groups of them—of Moors I mean, but of a much finer, and some of them almost elegant type, were moving about with slow measured steps and faces of placid indifference, their long white robes gathered about them and turbans borne majestically. Nothing is so striking about these natives as their apparent absolute passivity, their calm and repose. Even the beggars at the wharf were not like beggars at all, so far as importunity went. They simply sat and hugged their rags in calm indifference. In front of the hotel, in the Place du Gouvernement, crowds were moving about with such majestic and solemn aspect, so wierd and fantastical, that it seemed indeed as though we had suddenly stepped out into some scene of the Arabian Nights. At the hotel we soon had secured our rooms, deposited our belongings, and were sauntering forth for a first glimpse of the new world into which we had been ushered. Without any concerted plan we boldly entered into the first narrow passage that we came to, that gave promise of permitting an "answer." Up, up, they went, turning and changing every few steps—seldom ten feet wide and often far less—always a series of steps of the same white limestone of which the houses are built. But how shall I give you an idea of the picturesque groups that passed us or that appeared descending from a higher level—veiled women, patriarchal Jews with huge grizzled beards and brilliantly colored burnouses and gay turbans, crouching as they walked, with long, curved, horny fingers, majestic Moors with white flowing garments, huge Turks in red fez and black mustaches, native zouaves with blue jackets and red cloth divided skirts, and so on, and so on.

As we passed along we had innumerable glimpses into interiors, of as great variety. Sometimes in a black hole a charcoal vender

sat on his rug with folded arms as if awaiting the trump of doom. Again it was a group of tailors squatting on mats, busied with long strips of cloth that they were making into burnouses, or it was a "café maure," a long narrow hole with benches on the side, which lounged turbanned idlers, while a gay figure in the background was preparing food on a porcelain stove. Sometimes a beautiful arched doorway opened through Moorish colonnades into a beautiful inner court where we saw children playing; or again, coming out into a wider street, merchants of every description sitting upon rugs, displaying orient stuffs, fruits, flowers and vegetables of most inviting aspect. We finally wound round in the French quarter and so back to the hotel in time to dress for dinner.

10 A. M.—It is snowing and raining again. This weather may drive us into the desert, sincerely hope so. Our plan is to return Marseilles by way of Tunis, visiting of course Carthage. In all we expect to be gone three weeks. It is about four hundred miles Tunis, and we expect to break the journey Constantine, a most picturesque city with Roman ruins. From here it is a day's trip the cars to the real desert—Biskra, a wonderful city on a beautiful oasis. How I hope to get there.

(To be continued.)

Love of the Brethren.

In the year 1692 it was computed that losses of Friends in Ireland by the robbery and spoils of soldiers and other people amount to one hundred thousand pounds, equal to one hundred thousand dollars. Now the Friends of the Meeting for Sufferings in London, sympathizing with their brethren in Ireland, signify their readiness to assist them; to which the Half Year's Meeting returned answer, acknowledging their tender care, however present they rather chose to decline the acceptance of their friendly offer, the servants provinces being as yet able to help one another.

However, Friends here did afterwards accept of the benevolence of the brethren in England and in the year 1692 they drew six hundred pounds towards helping Friends here reduced by the late calamitous fire, besides one hundred and fifty pounds remitted from London to Ulster, and the sum of hundred and sixty pounds more was sent this purpose from London, which in the year 1692 was ordered to be distributed proportionately to each province and a letter was sent the Meeting for Sufferings in London, acknowledging their acceptance thereof, but desiring that a full stop should be put to sending any more.

Friends in Barbadoes sent one hundred pounds at this time for the relief of the suffering Friends in Ireland.

JOHN BRADFORD, who suffered martyrdom under Queen Mary, wrote a letter to his friends out of prison, a short time before he was burnt, in which are these expressions: "Consider your dignity as children of God and the people of the Holy Ghost, and members of Christ, be ashamed therefore to think, speak or do anything unseemly for God's children and members of Christ."

Friends in Civil Office.

about the year 1687 under king James, the Government of Ireland having made choice of the Friends to serve in corporations and as magistrates, and some few having accepted thereof, though it was not of their own seeking, a paper of tender advice was drawn up in order of a general meeting to Friends who were so concerned, to keep to the truth in anything that they might shine as lights to the world, and be helpful to bring forth judgment and righteousness, and on this occasion George Fox wrote a letter to Wm. Sanderson, dated from Kingston on Thames, viz:

Dear Wm.—As for the friends of Dublin, Limerick and other places that have taken the offices of alderman and burgesses upon them, they must consider and be wise, for if they keep to truth they can neither take any oath, nor put any oaths to any one, neither they put on their gowns and strange kind of habits, as Friends have considered it here in their talk of putting them in such places; and again, when they have the aldermen, or, or, or common council feasts, Friends here do not join them in such things; but if they make the poor a feast that cannot feast again, Friends have preferred to join with them; but to feast them that will feast you, and to join them in their strange kind of habits and formalities is not like truth, it denies the pomp and fashions of this world; but in their places they should do justice to all men and be a terror to them that do, and a praise to them that do well, and serve every man both in his natural rights (properties), and in his divine rights and duties according to the righteous law of GEORGE FOX."

FOR "THE FRIEND."

The Annual Educational Conference.

was the advice of a Yearly Meeting in 1848, as quoted by A. Neave Brayshaw in the *Friend*, "that schools and schoolmasters were faithful Friends and well qualified to lead and encouraged in all counties, cities, and towns or places where there may be need, that such schoolmasters, as much as may sometimes correspond one with another for help and improvement in such good and sound methods as are most agreeable to the parents, and the children's advantage and benefit." In these modern days of easy and rapid writing, "corresponding one with another" is readily done by face to face encounters. Notice of the annual meeting of Friends' National Association is on the last page of the number. Friends should be attracted by these meetings, and should feel it a privilege to meet in them. Of late years there has been an apparent growth of interest in education. We welcome this for the Truth's "advantage and benefit," to quote again the words of the quaint minute of 1695. "Our schools ought to be centres of quickening to life in all things, and well concerned Friends can do this by taking part in the annual conferences.

pray with mosses, ferns and flowers shy
that hide like gentle nuns from human eye
to lift adoring perfumes to the sky.

—Sidney Lanier.

THE INDIAN'S PRAYER.

The childlike simplicity of the following lines, handed down from a former generation, as a New England Indian's prayer, will induce our readers to forgive his dialect.—Ed.

In de dark wood, no Indian nigh,
Den me look Heben and send up cry,
Upon me knee so low.
Den God on high in shiny place,
See me at night wid teary face—
De Spirit tell me so.

He send he angel take me care,
He come he self, he hear um prayer
If Indian's heart do pray,
He see me now, he know me here,
He say, "Poor Indian, neber fear,
Me wid you night and day."

So me lub God wid inside heart,
He fight for me, he takes um part,
He save um life before;
God lub poor Indian in de wood,
Den me lub God and dat he good,
Me praise Him two time more.

And when time come poor Indian die,
Me grow great man above de sky,
Me blanket leab behind.
Me hab no need ob wigwam dere,
Me better habitation share
Wid Jesus, good and kind.

When me get dere, me young and fair,
Me see my Jesus bery near,
Me praise Him all the time;
Me neber tire, me always dere,
So dat be nuff, me end my prayer,
Amen, so let it be.

George Whitehead.

*An Essay prepared for the Moorestown Reading Circle,
by Anna Wood Rickie.*

At the opening of the seventeenth century the name of Quaker was unknown in England; and yet there was scarcely a principle for which they stood which was not held one here and another there, by religious sects then in existence.

For a century or more the struggle to break away from the bondage of the church had been going on, and one by one the old superstitions were being thrown off.

Henry VIII., in the middle of the sixteenth century had declared the Church of England independent from the Pope.

In the reign of Edward the VI., Protestantism was established by law, and under Elizabeth the church was freed from nearly all Romish forms and doctrines. Severe laws were passed for the punishment of all dissenters from the established church of England.

But the "church," because of its failure to meet the real spiritual needs of the people, had been steadily losing its authority, and now there was a new and stronger spirit of reform in the land, and a genuine seeking after a way of personal approach to God himself, without the medium of the church.

This restlessness led to the formation of many sects, holding many new beliefs.

Then came George Fox, who by his clearer vision and his own experience of the Divine presence, was able to select those things which were vital and lasting among these various doctrines; and to interpret them in a way so simple and forcible, that many found through his preaching what they had long been seeking; and joined with him to live these simple truths, and so perpetrate them.

Among those who were early drawn and satisfied by the truth lived by George Fox and the early Friends, was George Whitehead. He was born in the county of Westmoreland, England, in 1636, and after a grammar school education and a period spent in tutoring, it was the wish of his parents that he should study for the office of minister in the Established Church. But he shared, with many of his time, a dissatisfaction with the existing conditions of the church, and with his own spiritual life, and was earnestly seeking for a better and more satisfying way, when he heard of the people called Quakers.

"From early inclinations and desires," he says, "which the Lord was graciously pleased to stir up in my heart towards his blessed truth as it is in Christ Jesus, I was drawn to be inquisitive after the knowledge thereof, and how to become truly penitent, and witness a true amendment of life from such a vain conversation, as, in my childhood I had, with many others, been prone to. Being partly educated under a Presbyterian ministry, which the Lord showed me in divers things came short of what they professed and pretended in their worship, preachings and prayings: inasmuch that before I heard of the people called Quakers, I could not cordially join with them, and being at a loss in my spirit, for what I sometimes secretly desired and wanted, I was as one bewildered, and wandered further, seeking among other people, who had some higher and more refined notions concerning spiritual gifts. I was then about fourteen years of age."

"After a short time I heard of some people called Quakers, who trembled at the word of God; and, observing how they were reviled and reproached by loose and wicked persons, occasioned my further inquiry, and thereupon the Lord gave me to believe, they were his people, and I contended for them and their principles, so far as they were represented favorably to me, before I was at a meeting of theirs, or heard any of them minister."

"After some religious discourses with some young men, soberly inclined, and when we had newly heard of a few people called Quakers, I was desirous to go to a meeting of theirs."

"At my first going to the said meeting, what was most observable to me was, when I came into the meeting and sat down seriously among them, after a little space of silence, a Friend, Thomas Arey, spake a little while of the spiritual deliverances, travels and progress of the Lord's people, in his way and work; alluding to Israel's deliverance out of Egypt. All which I thought I easily understood allegorically, as spiritualized, but there appeared to me a great work of the power of the Lord in the meeting, breaking the hearts of divers into great sorrow, weeping and contrition of spirit, which I believed was a godly sorrow for sin, in order to unfeigned repentance."

"These things, upon serious observation, making deep impression upon my mind, I was the more confirmed in the belief I had before, that the Lord was at work among that small, despised people, and that he was about to gather and raise up a people unto himself, to worship Him in the spirit and in the truth, for such He seeks to worship Him acceptably."

"Under these considerations, I was induced to leave the parish priests, or ministers made by the will of man, having no divine authority

from God, nor commission from Christ to teach others."

"And, though I met with opposition and hard speeches from some near relatives and others, who were bearers of those priests, for a confessing and vindicating truth according to that little measure of understanding I then had, being but weak and young in years, and beset with divers temptations and discouragements, yet the Lord my God helped me to take up a resolution, not only wholly to leave the said priests, but also constantly to resort to the meetings of his despised people called Quakers."

"Some time after, I was fully convinced and my mind turned to the light, before I heard our dear friend George Fox. The first time I heard him minister was at a meeting at Sunny Bank. I was then very low, serious, and intent in my mind, willing to see and taste for myself, for my own inward satisfaction; and I saw and felt that his testimony was weighty and deep; that it proceeded from life and experience, and did bespeak Divine revelation. His speech was not affected eloquence or oratory, or human wisdom, but in the simplicity of the gospel, to turn the mind to the light and life of Christ; and the Lord abundantly blessed his ministry to many."

"Being joined to the said people, in derision called Quakers, and resolved by the grace of God to continue in their communion, and to wait upon God in his light wherewith He had enlightened my understanding, I had great satisfaction therein, being sensible that our society and converse with one another, as we had received the love of the Truth, was helpful and encouraging to us, and tended to our edification and comfort. I greatly loved and delighted in the free conversation of sober, faithful Friends."

Already the new sect was meeting with opposition. We can see that the priests, because of the prevailing idea of uniformity, and because they feared to lose their positions if the new ideas should become prevalent, became the first enemies of the Quakers. When they could not stop the progress and spreading of the Truth by their preaching against it, they instigated the magistrates to persecution and imprisonment, especially of those who were actively engaged in preaching the new doctrines. And so it came about that George Whitehead very early shared in the persecution. For when he was but seventeen years old he first felt called to appear in the ministry.

"Some time after I was conversant among our Friends, and frequented meetings to which I belonged, in Westmoreland and Yorkshire.

I was inwardly exercised in waiting upon the Lord in them. We had but little preaching, our meetings being kept much and often in silence; yet the Lord was pleased sometimes by his power and Word of life, both to tender and open my heart and understanding, so that He gave me now and then a few words lively to utter in some meetings, to our mutual comfort in Him who opened our hearts in great love one to another. . . . And when my ability was but small, and I in much weakness, fear, and trembling, many times, the Lord helped me and increased strength and ability in my labors beyond all expectation; this care still resting upon me ever in my early travels, to minister only according to the ability given

me of my Heavenly Father, and to keep within the compass of my own gift, and when the Spirit of the Lord opened and moved but in a few words, I must not exceed, but sit down in silence when that ceased.

So there came into active service in the Society, one who from the beginning never wavered from his loyalty to its principles, and never wearied in his labors to spread them.

His Journal tells of nearly seventy years spent in travelling through the midland counties of England, carrying his message of love to many meetings of Friends, preaching in churches when duty demanded it, convincing many of the Truth, and valiantly defending it in public meetings, which sometimes called for disputation with those who attacked it, and all this amid cruel persecutions, whippings and imprisonments; but, keeping through everything his strong, simple faith, and his joyful realization of the living presence of the Spirit with him. Thus he expresses in beautiful language after a long and severe imprisonment in Edmondsbury Jail.

"I am," he says, "truly and humbly thankful to the Lord our God, in remembrance of his great kindness to us, how wonderfully He supported and comforted us, through and over all our tribulations, strait confinements, and ill usage, and preserved us in bodily health. In the comfortable enjoyment of his glorious, Divine Power and presence, several of us have often been made to sing aloud in praise of His glorious Name; yea, His high praises, have been in our mouths often times, to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein our hearts have been lifted up in loving praise to the Lord, often for several hours together, with voices of melody. Oh! the sweet presence and power of the Lord our God! how precious to be enjoyed in prisons and dungeons, and strait confinements. O my soul! bless thou the Lord, and forever praise His excellent Name, for the true, inward sense and experience thou hast often and long had, an still hast, of His Divine Power and unspeakable goodness."

There is no part of the life of George Whitehead which is not interesting to follow; especially is this true of his labors for the relief of the persecuted and imprisoned Friends throughout England, which filled the latter part of his life.

PENNSYLVANIA'S NAME.—The origin of the name of the State of Pennsylvania is found in a letter of William Penn, its founder, dated, says the *Presbyterian*, First Month 5th, 1861, from which the following is an extract:

"This day, after many watchings, waitings, solicitings and disputes in councils, my country has been confirmed to me under the seal of England, with large powers and privileges, by the name of Pennsylvania—a name the king gave it in honor of my father. I chose New Wales, being a hilly country; when the secretary, a Welshman, refused to call it New Wales. I proposed Sylvania, and they added Penn to it, though I was much opposed to it, and went to the king to have it struck out. He said it was passed, and he would not take it upon him; for I fear it might be looked upon as a vanity in me, and not as a respect in the king to my father, as it really was."

FOR "THE FRIEND"

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 342.)

At this time George W. Mott and his wife Abigail, from Coal Creek, Iowa, were in charge of the Boarding School at Tunesassa, having succeeded Abner Woolman and his daughter in the Sixth Month previous. The last year Friends had remained in this service about twelve years, having continued in charge the Institution at the request of the Committee until their successors were appointed.

In their interview with the Indians in 1899, the Committee presented them with an Address which explained to them the measure which existed for additional legislation to enable them to make valid the leases which had previously given, and pointed out to them the fact that an ineffectual attempt had recently been made at Washington to induce Congress to pass an Act by which about one half of the Allegheny Reservation might have been taken from them in the interest of the whites; the probability that similar efforts would be made in the future, and also expressed to them their judgment that it would conduce to the welfare if they would divide their land, so that each one's portion could be distinctly known.

In the interviews with the Indians on this occasion the most interesting was that at the Cattaraugus Reservation, where a company of about one hundred assembled at the request of the Committee, to whom the Address and the proposed Memorial and Act were read, a discussion lasting some hours ensued in which the Committee remark "several of their intelligent questions indicate that they wish thoroughly to understand the proposition submitted for their adoption" and some amendments were suggested by them which it was thought would render the allotment of the lands, if it was agreed upon, more satisfactory.

The result of this visit, however, showed that several questions involving conflicting sentiments had occupied their minds in connection with these subjects and that as a result the Indians were not prepared to entertain a proposition to divide their lands. After their return to their homes these Friends received information that at a meeting of the Seneca Council they had decided not to sign the memorial asking for an Act to enable them to divide and allot their lands.

As had been expected further efforts were soon after made by the white settlers upon the Allegheny Reservation to obtain an undivided title to the tracts of land which were occupying, and in 1873 shortly before the close of the session of Congress in Third Month, the Committee was called together in consequence of the receipt of information that a Bill had passed both the Senate and House of Representatives authorizing the sale of a portion of the Allegheny Reservation and otherwise injuriously affecting the interests of the Indians. This meeting was held in Third Month 3rd, 1873, and it was then that Joseph Scattergood that at the request of the Indians then in Washington he had taken them in that city, and had an interview with the Secretary of the Interior, to whom the President had referred the bill for approval but who after considering the objections which had been made to it by the Indians and John

tergood had consented to defer action upon until an opportunity could be had for the session of the views of the Committee. Memorial addressed to Columbus Delano, Secretary of the Interior was accordingly read setting forth some of the features he proposed Act, which they believed were just and the reasons why they and the Indians desired to it and stating "that it is plain to the interests of the white settlers and owners of the preemption right have been granted greatly to the disadvantage of the Indians." Thomas Wistar and Joseph Scattergood were desired to present this communication to the Secretary at Washington which they did the following day, and although owing to the fact that the session of Congress and term of office of the President whose signature only was necessary to make it a law, expired at twelve o'clock on that day the of the Third Month was kindly made them to have an interview with the Secretary upon hearing their objections stated he could not conscientiously ask the President to affix his signature, and it was accordingly not done.

These Friends state in their report "When attendant circumstances of this visit are considered we feel there is cause for thankfulness for the success of this effort to prevent that of great injustice from being consummated."

The lateness of the hour when we applied for admission to the President's room at the hotel, where the Secretary then was, might have offered a reason for not admitting us, but the contrary he appeared entirely disposed to do and to entertain our views of the matter notwithstanding a strong attempt of the members of Congress from Cattaraugus County was also present to produce an opposite result. Soon after this successful interview inauguration of the President took place."

In the report to the Yearly Meeting in 1873 the Committee proposed that they should be authorized to sell a part of the tract of land lying to Friends at Tunesassa "which although poorly calculated for farming purposes, produces timber, much of which might now be to advantage," and stating that after consideration they believed it would be most profitable to sell those portions which will not be needed for the use of the school. This authority was granted and in accordance therewith fifty acres of it were sold during the following year, and portions of the tract were subsequently made up in all two hundred and seventy acres and leaving in the hands of the Committee in 1876 about four hundred and twenty acres which it has since been thought may never remain undiminished. Some of the land thus bought was paid for by work done by the purchasers in helping to clear tillable land belonging to the Institution of stumps and otherwise putting it into a condition for profitable farming.

In the Ninth Month 1873 Aaron P. Dewees and his wife, Friends from Pennsylvania, Ohio, who had offered their services to the Committee were appointed as superintendents of the Boarding School; and directed upon their duties in the following month. The attention of A. P. Dewees was turned to improving the farm and farm buildings, setting out an orchard, etc., and

during his residence there improvements were made by which the farm became much more productive, and the methods adopted furnished examples and suggestions which might be very useful to the Indians.

The unsettled condition of the leases in Salamanca and the other villages on the Reservation continuing to be a source of much anxiety to all concerned, the Committee prepared a written address to the President and Councilors of the nation recommending them to apply for an Act of Congress to enable them to divide their land, and also to lease such parts of it as were contained in the villages then upon it. This Address was signed Sixth Month 20th, 1873, and two of the Committee were appointed to present it.

(To be continued.)

THIRST FOR GOD

COWPER, 1779.

"My soul thirsteth for God."

I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should seek my pleasure there.
It was the sight of thy dear cross
First weaned my soul from earthly things;
And taught me to esteem as dross,
The mirth of fools and pomp of kings.
I want that grace that springs from Thee,
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle or the rose,
Dear fountain of delight unknown,
No longer sink below the brim,
But overflow and pour me down,
A living, life-giving stream!
For sure of all the plants that share
The notice of thy Father's eye,
None proves less grateful to his care,
Or yields him madder fruit than I.

A. F.

Oh, how we read the hearts of those
About us, know their hidden woes—
The secret sources of despair,
The birth and burden of their prayer;
See thrown about their lives the mesh
Of pain from thorns within the flesh,
Our charity would lend the grace
Of goodness to every face.

—Nixon Waterman.

Notes in General.

The total Christian constituency in Japan, Protestant, Roman Catholic, Greek Catholic, is 300,000.

The *Missionary Link* states that thirty per cent. of the Christian women in India can read, but of the women as a whole only seven out of a thousand can read.

The number of dissenters from the Orthodox Greek Church of Russia who will benefit by the Czar's recent decree is estimated from twelve millions to seventeen millions.

Thomas Van Ness publishes twelve reasons for his belief in immortality. One of them is, "whether we examine the beliefs of the lowest Indian or Malay tribe, or those of the most cultivated European nation, we find everywhere, in all times, seasons, and places, a belief in the survival after death."

VANITY'S RESPONSIBILITY.—The *London Graphic* says: "It is the increasing vanity of women, the rage for dress, which has produced the race of white slaves, the women who toil on scanty food,

herded together in stifling rooms for fourteen hours a day to earn a shilling, to produce the cheap goods in which smartly dressed women revel."

When Stanley made his journey across Africa, starting in 1874, there was not a mission station, church or school on all that vast tract. A chain of missions is now complete from Mombasa to the mouth of the Congo, while hundreds of churches and Christian schools are to be found in inner Africa and over 100,000 native Christians.

The sum of \$50,000 has been already provided for carrying on religious work during the summer in New York in various tents to be located in the city. Most of the money has been given by ex-Mayor Low and other wealthy men. For several years Seth Low has been interested in such work and has carried on work in a tent of his own near Columbus Circle.

Anetta Mills, who is at the head of a deaf mute school in China, is now in this country seeking means by which she can enlarge the school. There are over 400,000 deaf people in China, and no provision has been made for them, as the Chinese have not considered them capable of being taught. Anetta Mills's school is not under any mission board or denomination, but the mission boards and missionaries of all denominations are in sympathy with her and her work.

The *Pilot* states that information has been received in New York that the Pope will accord to Luis Martin, general of the Jesuits, the extraordinary privilege of still celebrating mass, although his right arm has been amputated. One of the strictest rules of the Catholic Church is that in regard to what are designated the "canonical fingers" of the priests, which are the thumb and index finger of each hand, which alone are allowed to touch the "Blessed Sacrament."

Among the religious bodies who will benefit by the Czar of Russia's decree which abolishes the restrictions on the freedom of worship, are the "Old Believers," whose churches have been closed for twenty years by the order of the procurator general of the Holy Synod. The "Old Believers" refused to consent to the reforms introduced by Peter the Great, and have maintained their primitive faith unchanged ever since. The *Independent* gives an interesting sketch of these people and their religious customs.

Griffith John found on his arrival in China fifty years ago 300 members of the Protestant Church. To-day there are 100,000 members of that connection. Griffith John's fifty years of service in China has brought to him so great a knowledge of Chinese affairs and so sound a judgment concerning them that the *London Times* often sends a correspondent to obtain his views on Chinese affairs, and publishes his opinions as authoritative. Griffith John says the present cultivation of Western learning by the officials is the result of the Boxer uprising.

Indian Commissioner Leupp can hardly do a better thing than to stop the hiring out of Indians to Buffalo Bill to cultivate savagery in his Wild West Show. We are sure he will not allow the bad practice to continue, if he is not controlled by those above him. It is a life most corrupting and tends to counteract the efforts of the Government for the civilization of the Indians. We observe that new engagements were not long ago made and that some Indians took their families with them, thus removing their children from school.—*Independent*.

The difficulty of avoiding absurdities when one is translating from English into such a language as that of the Micmac Indians of Nova Scotia must

be very great, says the *London News*. We hear from the Bible Society of a curious case. In the first edition of St. Matthew in Micmac the translator found, when he came to revise it, that in Chapter xxiv., 7, instead of "Nation shall rise against nation," he had written, "A pair of snow-shoes shall rise up against a pair of snow-shoes." And yet there was only one letter misprinted—naooktukumiskijik (a nation), having been displaced by naooktakumiskijik (a snow-shoe).

SUMMARY OF EVENTS.

UNITED STATES.—A late despatch from Washington says: Among the most interesting exhibits at the American Railway Appliance Exhibition in this city is a new type of transportation system. It is intended to carry light traffic in places where the cost of a regular railway system would make the latter impracticable. The railway has a single rail. Over this rail the car is balanced and is kept from tipping by wheels at the sides like ordinary wagon wheels, which roll on paths of gravel or broken stones. The car is of steel, capable of carrying eight tons. It is claimed to be the cheapest of any, and is only a third as expensive as even the cheapest railway line, and is below the cost of a macadamized road.

It is stated that Indiana University is to send an expedition to Spain to observe the total eclipse of the sun, which occurs Eighth Month 30th, and to search for the little planets supposed, from certain mathematical considerations, to revolve between the earth and the planet Mercury. Special lenses have been made for this observation.

Governor Pennypacker has signed the bill providing for the registration of births and deaths. Under its terms the Central Bureau of Vital Statistics shall be under the immediate direction of a State registrar, to be appointed by the State Council of Health. The registrar shall be a physician of not less than three years' practice and a competent vital statistician. Each city, borough and township shall constitute a primary registration district, to be in charge of a local registrar, whose duty it shall be to make returns of all births and deaths occurring in their respective districts. Permits for burial and for the removal of the bodies of the dead must be issued by the registrar of the district in which the death occurs.

Passenger gasoline motor cars appear likely to be soon introduced as a means of transportation. One recently successfully tried on the Pacific Coast is described as a thirty-foot passenger coach of standard build, with cigar-shaped front and no flat surface to offer resistance to the wind. The six-cylinder gasoline engine of 100-horse power is designed to drive the car at the rate of about forty miles an hour. As the car is in itself both coach and engine, the ordinary train crew will be abolished. The fuel cost is exceedingly small. The whole cost of operation is estimated to be only one-third of the regular passenger train. It is said that it is expected that it will become of great service, particularly in "local" travel.

Serious rioting has taken place in Chicago in connection with the strike of the teamsters, in which several persons have lost their lives, and many others have been injured. About two thousand men, armed with clubs and stones, were added to the force. The instructions to the deputy sheriffs and policemen are to use every peaceable means to quiet the rioters before using their weapons.

The United States Geological Survey has been making an exhaustive investigation of the coals and lignites of the United States to determine their fuel value and the most economic method for their utilization for different purposes, from which it appears that most of the American coals and lignites can be used as a source of power in a gas producing plant. From this investigation it is believed that extensive undeveloped beds of lignite in Colorado and other far Western States and Texas will be made use of in the near future.

Governor Pennypacker has vetoed the bill regulating the practice of and licensing of osteopathic doctors and the establishment of a board of examiners representing the State Osteopathic Association, before whom all candidates must pass before legally beginning the practice of the profession. The Governor's main objection was on the ground that the bill would give to the State what constitutes the science of osteopathy. He says:

"The approval of this bill would appear to give the authority of the State to a system of practice in the healing art, which excludes the use of medicine and the use of surgery. Should the bill become a law licensees would be issued by the State Board of Osteopathic Examiners and not by the Medical Council of Pennsylvania, which would be an anomaly in our legislation upon the subject."

It is stated that the Remington-Martin Paper Company, of Watertown, has purchased 650,000 spruce seedlings

from Germany to place on its large tract in St. Lawrence County to perpetuate the stock of pulp timber. The work will be done under the supervision of State Forest Commissioner Middleton. It is estimated that an acre will bear eighty cords of wood in the first pulp wood crop, and will try the experiment on these lines.

The beds of sulphur which have long been known to exist at a depth of more than 600 feet in Louisiana, at the little village of Sulphur, have lately been made productive, as is stated, by a novel method. Steam has been forced in with heavy pressure through one of the shafts or wells into the sulphur mass. The heat gradually reduced the sulphur to a liquid, and the pressure from the steam forced the melted sulphur out of other wells or shafts to the surface, where it flowed a molten, golden mass, into prepared vats. When cooled, it was broken and shipped in bulk, being nearly 98 per cent. pure, and it was worth, as it stood at the mines, about \$28 per ton. Lumber Burkh has succeeded in growing a cactus without thorns, which, it is believed, may become very valuable as a food for cattle in arid and desert regions.

Chicago has lately entered upon a system of municipal ownership of street railways, having previously successfully, as is believed, operated systems of street lighting and water supply. A despatch from Judge Dwyer, Mayor of Chicago, largely resulted from his advocacy of the doctrine of municipal ownership.

FOREIGN.—The second great Zemstvo Congress opened at Moscow on the 5th inst.; this body met in accordance with the receipt of the Czar, issued Third Month 3rd and is composed of fully delegated representatives of Russia. Mayor of Chicago largely resulted from his advocacy of the doctrine of municipal ownership.

It is stated that there are at present twenty-one revolutionary societies in Russia, which have divisions and subdivisions scattered throughout the Empire. A despatch from London says: They have a definite programme for the reconstruction of Russia's government and in the main shudder with the rest of the world when anarchists perpetrate purely criminal deeds from time to time. The revolutionary movement in Russia is a dignified, determined effort to suppress autocracy and establish a democratic form of government. Its adherents believe that each day marks progress toward this goal; that no distant day shall see their dream for Russia fully realized.

In Warsaw the number of deaths from riots on the 1st inst. is stated to have been 62. The Social Democratic Party in Poland have proclaimed a general strike throughout Poland, a renewal of violence is anticipated. In order to avoid exciting the populace, the newspapers have been forbidden to publish accounts of the rioting in Poland.

General good order prevailed in St. Petersburg on the 1st inst., but disorders have taken place in various cities and towns throughout Russia. Japan is much excited upon the action of France in conniving as is charged at flagrant violations of neutrality in the present war. In view of the treaty existing between England and Japan: the London Times considers the situation a very grave one, and says: "Were the facts alleged by the Japanese Government to be true, the Government to call upon us to fulfill our obligations under the alliance, France must remember that we should have no choice but to comply. Nothing would gratify her enemies more and nothing would bring grief more profound to the vast majority of both peoples."

In a recent International Congress in Berlin, Professor Lassar, of Berlin, who is regarded as an authority on diseases of the skin, read a paper averring that he has had only three failures in using the Roentgen rays for cancer in some hundreds of cases he had treated. The ray was effective only where the growths were not deep-seated, because its healing effect only penetrated to a depth of one-fifth of an inch. The ray seemed ineffective for larger growths.

In Poland thousands of workmen are said to have quit the drinking of spirits and the smoking of tobacco in order to deprive the Government of the revenues from those sources, and have appealed to others to practice self-denial in order to mark popular discontent with admiration. The Russian Government has issued orders to drunks comply, and the Russian journals express the fear that, with the spread of the movement, there will be a serious decrease in the revenues.

A despatch from Honolulu of the 7th says: There is marked activity in the volcano of Kilauea. The flow of lava is increasing, and a rising in the crater gives indication that it will soon be in a state of eruption.

It is said that Sweden and Norway are the only countries where practically every grown man can read and write. Bavaria comes next in this respect.

NOTICES.

Western Quarterly Meeting of Friends.—A train which leaves Broad Street Station, Philadelphia, A.M., on the 19th inst., will be met at West Grove, to convey (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at Long Grove, Chester County, Pa. It would assist the committee if those intending to come would inform by post advance.

HARRY E. COOPER, J. Committee.
BENJ. McFADDEN, J. Committee.

Westtown School Committee.—The Committee having charge of the Boarding School at Westtown requested to meet in the Committee Room at Fourth Arch Streets instead of at the school on Third-day 16th inst., at 10.30 o'clock. The Committee on Institution is requested to meet at 9.30 o'clock in the Committee Room at 10th Arch Street, on Admissions, in second story of No. 304 Arch Street on the same day 9.30 o'clock.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage met train leaving Philadelphia 7.16 and 8.18 A.M. 2.43 and 4.32 P.M. Other trains are met when requested Stage fare, fifteen cents; after 7.30 P.M., twenty cents each way. To reach the School by telephone, West Chester, Phone 1144. EDWARD G. SNEELY, S.

Friends Educational Association.—The annual meeting will be held at Friends' School, Center Street Germantown, Seventh-day, Fifth Month 13th, 1906.

PROGRAMME.

- 3.00 P.M.—1. Report of Standing Committees.
2. "Should our Teachers be 'Isaac Sharp'?"
3. The Culture Element in Education—
1. From the Intellectual Standpoint.
- Agnes L. Tierney
2. From the Standpoint of the Business Man.
- J. Stoddard Stokes
3. From the Religious Standpoint.
- George M. Warren

7.30 P.M.—An Address by Talcott Williams. "Lure and Being."

An invitation is extended by Germantown Friends School to supper at 6.15 o'clock at the School House.

Friends' Library, 142 N. Sixteenth St., Phila.—Open on week-days from 9 A.M. to 1 P.M. and from P.M. to 6 P.M.

New books in the Library include the following: ABBOT, H. L.—Problems of the Panama Canal. DUNCAN, Norman.—Dr. Grenfell's Paria, the deep sea fisherman.

ELI, H. R.—Another Hardy Garden Book. HULBERT, W. D.—Forest Neighbors. KING, H. C.—Personal and Ideal Elements in Education. Landon, Percival.—Opening of Tibet. TOOLEY, S. A.—Life of Florence Nightingale. TORREY, Bradford.—Nature's Infatuation. WASHINGTON, M. K.—Italian Letters of a Diplomat.

WALLACE, Dillon.—Lure of the Labrador Wild. Story of the Exploring Expedition conducted by Leon Hubbard, Jr.

DIED, Fourth Month 16th, 1906, at Wilmington, Delaware, REBECCA G. RHODES, wife of Jonathan P. Rhodes, in the ninety-fifth year of her age, a member of and of Wilmington Monthly Meeting. In early life she covenanted with her Lord and Saviour, by the sacrifice of her life to him; and ever after, it is believed, was a sear of the faith which overcomes the world. Christian graces were conspicuous in her character in different relations of daughter and sister, of wife and mother, and in the wider field of religious society judgment and voice were on the side of pureness, righteousness and love. Having fulfilled her day's work in quietude, her friends have the consoling belief that through the merits of Him who gave himself for us, she received "an inheritance incorruptible and undefiled and fading not."

At her home, Birmingham, England, on the 4th of Fourth Month, 1905, in the ninety-fifth year of age, EMMA J. GIBBINS, widow of Thomas Gibbins, youngest and last surviving child of Richard Tappan and Elizabeth Cadbury, of Birmingham. "Surely goodness and mercy shall follow me all the days of my life; I will dwell in the house of the Lord forever."

NOTE.—In No. 41 the name MARTHA T. STANLEY should have been written instead of Martha S. Stanley.

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THE FRIEND.

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THAT GOD HATH JOINED.—A determination to know nothing but CHRIST," or that side of Christ which they have determined to reject, may work admirably well for the high culture of some among men; but for the soaring heavenward with wings as eagles, and in a poor plight where both wings are supplied. Not only Christ the teacher is needed, but Christ "and Him CRUCIFIED," if we would know a Saviour who is complete.

DISPERSED MEMBERS.—In our late annual number we were reminded of the distant members where some of our members are scattered hither and thither over the earth for various causes and interests. They may think of livelihood or gain, health or recreation, observation or Divine service. What may be the cause of local separation from their home meeting, there is one responsibility which they must everywhere be under, wherever they carry with them—that of membership in an association professing to stand for the immediate and perceptible witness of the Spirit of Truth.

As well that members are scattered abroad shall scatter broadcast this goodly seed of Truth—not merely by words about it, but by living everywhere actuated by it. It is not to have members distant and absent who are distant and absent from the principles of their membership stands for—travelers, misrepresentatives of their religious society. Distance from our meetings has no right to emancipate us from the tenets passed by membership. Whither shall we go from the presence of Truth? If the tenets of our profession are for the good of man, and more brightly do they need to be shown from day to day among strangers to us; and our moving in and out among men of every clime should be as standard-bearers of the universal and saving light of Christ. Are members not for ourselves alone but

for the world, and not less so if it be a gain-saying world in which our lot is cast. Let each member in every place ask himself, "Why am I here? Am I under God discharging the purpose of my peculiar situation?"

THE HARRISBURG HORROR vs. THE WORLD-CONSERVATION.—The explosions of bombshells of peace are more horrifying, when deadly, than those of war, because unexpected and not arranged for. But what unspeakable atrocity would have been added to disaster had men deliberately arranged for the terrific explosion by which six score were killed or injured at Harrisburg, and those eighteen at Point Breeze. Is there any earthly reason that could justify such slaughter, were it deliberate? And men will not forgive it, if they find it careless or thoughtless.

And yet men are employed by their respective governments deliberately to arrange for and to execute carnage much more wholesale by bombshells and mines, and to contrive each of them for just as large and larger results in suffering and woe upon those innocent of the causes of their war. Our Harrisburg and Point Breeze are but the prick of a pin in comparison with a single battlefield or battleship engagement. Does life-destroying lose its sin in proportion to its hugeness—lose its guilt by being made deliberate—lose its diabolism by being made official? Surely such works are not of the mind or method of Christ.

How long will governments continue to stultify themselves by such bitter depths of folly? How long will their subjects hurry to get under the curse of Cain by hiring themselves out as life-takers? How long shall men diligently prefer the blindness of the lower kingdom to the light of Christ? So long as they are taught systems of religion, even about Christ, which minimize or divert from the witness of his true light in the individual's heart.

JAPAN has surprised modern nations by her civilization in the arts of peace made possible by her long freedom hitherto from foreign wars. And now, with fitting irony her ambassador in Paris can thus address our so-called Christendom:

We Japanese have for many generations sent to all the civilized cities of Christendom the finest

lacquered ware made in the world, enameled goods with vari-colored glazes inlaid with threads of precious metals which were marvels of beauty and miracles of human patience and skill; decorated porcelain, hand-painted, which had been repeatedly fired and emerged from the kilns pure and flawless, so that your most refined and cultured ladies placed them in silk-lined china closets, and feasted their eyes and those of select gatherings upon their beauty only upon holidays and state occasions; we have sent you the most exquisite wood and ivory carvings ever created by the cunning hand of the artist; bronzes which you have honored yourselves by placing in your museums; birds and animals, drawn anatomically correct, and colored in the beautiful hues of nature with infinite skill and cultured devotion; vases whose modeling, decoration and firing required the labor of months and years, so large in size and so exact in every detail as to startle your best artists and challenge the admiration of your finest connoisseurs, and despite all of this, you have persistently classed us among the barbarian people of the globe. But now, since we have killed several hundred thousand Russians on sea and land and won a series of uninterrupted military victories, unsurpassed in reckless abandon of life, in devotion to kin and country, in endurance and self-abnegation, and in bravery and the shedding of blood, you suddenly awake and begin to recognize us as a civilized people.

"And yet it is you who pretend to love peace and deprecate war. For was it not your glorious Milton who said, 'Peace hath her victories no less renowned than war'? And did not America's Quaker poet, Whittier, write:

"Peace has higher tests of merit
Than battle ever knew."

FORMS FOR THE FORMALIST, THE SPIRIT FOR THE SPIRITUAL.—A non-member sends us the following as his religious concern in unity with our position:—Beyond all question there are those who do not find the formal routine of religious gatherings satisfying. Such seek God. As God is Spirit, He can be discerned by Spirit alone. Man can no more enter the secret place of the Most High by the action of brain than he can by the action of muscle. Spirit must have its opportunity of growth ere it becomes the dominant factor in individual life.

Routine prayer, an oft-sung hymn, the carefully prepared oration,—they do not expand the soul. Jesus ever sought solitude for communion; the source of his power was oneness with God. Oneness with the Father—as our portion—was the longing of his heart.

In our realizing this, how distasteful form in worship becomes; how patiently in silence we wait for the quickening of the Spirit; how unwaveringly we deliver the message.

George Whitehead.

An Essay prepared for the Moorestown Reading Circle, by Anna Wood Ritchie.

(Continued from page 350.)

There were many old laws against dissenters still in existence, and several recent ones had been enacted, on account of some dangerous sects which had arisen; and persecution was the more increased because a fee was given to officers or magistrates for every dissenter presented and convicted, so that in spite of some declarations of indulgence issued by Charles II. for political reasons, there were, in 1672, in the twelfth year of his reign, no less than four hundred friends in prisons throughout England, some having endured ten or eleven years imprisonment, and some under sentence of banishment.

The state of these Friends deeply affected the mind of George Whitehead, and chiefly through his instrumentality the king was induced to discharge most of them, to remit their fines, and release the estates of those who had forfeited them. There were a few names of other dissenters who were prisoners in the same catalogue with the Friends, and released with them; "Which," George Whitehead says, "I was very glad of, that they partook of the same benefit, through our industry."

"Our being of different judgment and societies did not abate my compassion or charity even towards those who have been my opposers in some cases. Blessed be the Lord my God, who is Father and Fountain of mercies, whose love in Christ Jesus to us should oblige us to be merciful and kind one to another, we being required to love mercy as well as do justly, and walk humbly with our God."

This was an entirely unique sentiment at this time, for though there were many sects who believed in liberty of conscience, the Friends alone stood for this liberty, for all people alike.

Although Charles II. was inclined to be indulgent to dissenters, Parliament did not favor his views, and although George Whitehead and his friends were untiring in their petitions and interviews with the king on behalf of their suffering brethren, persecution reached its height during his reign, and it closed with fourteen hundred Friends suffering imprisonment in England and Wales.

Upon the accession of James the Second much fear was entertained as to what would become of the Protestant dissenters under a king who was an avowed Catholic.

But George Whitehead hopefully believed that they would have ease under this king, and he lost no time in using all his efforts to bring it about. A few weeks after the death of Charles he, in company with Gilbert Latsey, presented to King James an address of good will, appealing to his clemency in the case of the suffering Friends, giving a simple and affecting account of their situation. Between three and four months after this first interview, no relief being obtained, George Whitehead was deeply concerned to go to the king, to give him further information, and to endeavor to persuade him to put a stop to the ruinous persecutions.

Acquainting his friend, Robert Barclay, with his intentions (for whom the king had a parti-

cular respect, having known him in Scotland), he was willing to unite in the application, and they appear to have readily obtained admittance to the king's presence. George Whitehead took the principal part in this interview, giving a vivid account of the condition of the Friends, and asking for the privilege of presenting a similar account to both Houses of Parliament.

This request was granted, and further, the king issued a warrant to be presented to the Attorney-General, on behalf of the suffering Friends. This warrant George Whitehead and his friend, Gilbert Latsey, presented to the Attorney-General, and continued to attend upon him until warrants were signed for the release of all Friends, so far as the king's commission granted it; so, though many had died, there were a great number liberated from their severe imprisonment of ten to fifteen years, and returned to their families.

Great, however, as was the relief, the sufferings of the Society were by no means at an end. The clergy in general appeared decidedly unfriendly to toleration, and a great number of magistrates encouraged a set of dishonest informers, who made a business of informing against the Quakers for the fees they would receive.

George Whitehead now exerted himself earnestly to induce the king to put a stop to the proceedings of these unprincipled people. His exertions were very successful. He inserts in his memoirs a petition to King James, which was signed by several of the sufferers, stating the cruelty and illegality of the proceedings against them, and after presenting this to the king, he requested him to appoint a commission to hear them and the informers face to face.

This was accordingly done, to the great consternation of the informers, and with the result that the king instructed some of his ministers and magistrates to put a stop to the wicked practice of the informers, inasmuch that some of them were forced to fly, and others reduced to beggary.

As, during the severe sufferings which they had endured for conscience' sake, the Friends had exhibited great Christian patience, so also when their enemies, the mercenary informers, became destitute, they exhibited great Christian forgiveness.

The Friends, though they had been so severely impoverished by the proceedings of the informers, did not hesitate to supply the wants of these people in their destitute condition. George Whitehead gives an instance of this kind in his own case. "After the trade of informing was over," he says, "George Hitton, a notorious informer, came to my house, complaining to me that he was to be a servant to a great person, but wanted clothes, or money to buy him some; whereupon I gave him something, being willing to render good against evil, he having been a very injurious adversary against myself and many other of our Friends. However, I was comforted that the case was so well altered, as that from taking away our goods by force, these poor wretches were fain to come and beg of us."

The suppression of the trade of informers was a very important step, but it did not close the sufferings of the Society, nor the labors of its members to obtain complete liberty of con-

science. They proceeded, step by step, pressing their grievances, one after another upon the notice of the highest authorities of the land. The sentiments of the court seemed also to be growing steadily in favor of toleration, so that in the next reign, that of William and Mary, the first act of Parliament "for the ease of scrupulous consciences" passed—known as the "Toleration Act;" William and Mary may be said to have planted the tree of religious liberty in England. The attitude of the king and Parliament was such that it seemed to the Friends a propitious time to petition the government for an act to liberate the Friends from taking oaths. This accordingly done, and George Whitehead set to have taken the most active part in solving the measure.

A case was drawn up, and a petition, embodying a brief statement of their wishes, presented to the House of Commons in 1701. It was followed by a motion for leave to bring in a bill that the solemn affirmatives of Quakers might be accepted instead of an oath. The motion was carried by a large majority. "Whereupon," says George Whitehead, "in the members of Parliament came out with great joy, love and tenderness, and showed their satisfaction that they had so gained the point for us."

After much discussion and a good deal of opposition in the House of Peers, an Act finally passed, in 1696, which was measure satisfactory to Friends. In 1714 the Act made perpetual, and in 1721 the former affirmation was altered so as to meet the views of the more scrupulous members of the Society.

Though George Whitehead had now been quite feeble in body, he continued to take part in the meetings of Friends, both for religious worship and for discipline, bearing his testimony to the power of the Divine Grace who had been his support through life. And in meetings about church matters, when diversity of opinions arose, he would express thoughts with great force and conviction. In his eighty-sixth year he wrote a lively discourse to his friends, which was printed and circulated among them.

He died in great peace in 1722, in his eighty-seventh year, having lived during times of seven rulers, with nearly all of whom he had had personal interviews.

A few years before his death he had written a short review of the engagements of his life, which is characteristic of his biblical and Christian spirit:

"Manifold exercises, trials, tribulations hath the Lord my God supported me under, carried me through, in my pilgrimage for Name and Truth's sake, having spent a time, even the greatest part of my life, in my youth upward, in the testimony, service and vindication of the living, unchangeable Truth, as it is in Christ Jesus, my Lord, whom I have suffered many things, both body and spirit, as also by reproaches, calumnies; and sincerely labored in his cause, who has supported me, and hitherto helped me in the Gospel of the Grace of God, and of our dear Son, Jesus Christ; even the Gospel of salvation, and peace, to them who truly believe."

"And yet I esteem not all my sufferings, afflictions worthy to be compared to the pains set before me; for all which I must as-

being, honor, glory, power and dominion to the Lord God and the Lamb, upon his throne, ever and ever!

"And when by the grace and assistance of my Heavenly Father, I have finished the work which given me to do, I firmly believe and rightly hope in the Lord I shall die in the name of Jesus Christ, and ever live with and rest in him in his Heavenly kingdom.

"O my soul! enter thou into thy rest, even eternal rest from thy manifold labors, trials, and sufferings; for the Lord thy God dealt bountifully with thee: glory to his patient Name for evermore!"

Second Utterance of Prayer and Praise.

BY ANN ELIZA BACON.

[A Greenwich Meeting, New Jersey, forty-two years ago. Another petition probably filed in a meeting prior to this, was given for the last number. Between these two copies of the original hand was found her statement, which has been printed.]

"O Lord, we bow before Thee, that we may thank you unto Thee for the loving kindness Thou wast pleased to manifest towards people who was lately gathered * before me; for as Thou passed by, the eye of Thy compassion rested upon them, and Thou, being the many precious plants of Thy own hand planting, Thou wast afresh enamored and drawing near, Thou didst spread out to them Thy wing of ancient goodness: among Thy loving kindness, at seasons, to be as the dew; and Thou saidst in Thy heart, 'Surely this is none other than that which is due to me of mine inheritance which mine arm gathered, and I will bless it. I will be their God and they shall be my people. I will gather them. I will enclose them. I will be a wall around them and those who are younger, and bearers and testimony bearers in their name, that shall stand continually before Thee: and the Lambs of the fold, as tender plants springing up around Thy heavenly table; so that I may stand around about, beholding the brightness of Thy rising and the excellency of the work, may come running unto Thee; as Thou Thyself declared through Thy holy prophet, saying, 'Nations that know not thee shall come running unto thee, because of the Lord thy God, the Holy One of Israel, for He hath effused thee.' And wilt Thou be pleased to draw our hearts to be bowed under a sense of Thy condescending goodness. So we may be enabled to return the glory, honor, thanksgiving and high renown which belong unto Thee.

"WHO BUILT THE SUBWAY?—" "Who built the subway?"

"I," says capital, "I built the subway with dollars."

"Who built the subway?"

"I," said the engineer, "I built the subway with my trained mind and professional skill."

"I," says the contractor, "I built the subway by organizing and directing the work."

"Who built the subway?"

"I," says the labor, "I built the subway with my pick and shovel."

"Capital, labor, engineer and contractor—all have a share in its achievement."

"The capitalist who claims that it was his."

Early Meeting of 1863.

money and ability for business organization that has worked the marvels in industrial and commercial achievement, and insists upon taking all the profit and glory is just as wrong as the laborer who, echoing what he has heard in some Socialistic meeting shouts: "There is no wealth that was not produced by labor, and therefore all wealth should be the reward of labor."

Capital, labor, brains, enter into the accomplishment of every great enterprise. One is of little value without the other two. Capital would be useless without the strong arm of labor, and labor would have nothing to dig if capital did not supply the necessary financial equipment. And without the education and training of the engineer and other professional men capital and labor would be powerless.

Andrew Carnegie is one of the greatest capitalists in the world. But he does not claim that his money has done it all. Sir James Kitson asked A. Carnegie if he understood an intricate piece of machinery in one of his steel mills, and he tells A. Carnegie's answer:

"No," replied the great ironmaster; "but I know how to gather about me men that do know machinery and all about the steel business. I don't know much about steel machinery or the steel business, but I do know the human machine."—*Wall Street Journal*.

A Visit to Algeria.

(Continued from page 348.)

First Month 9th, 1905.

How shall I begin to give you an idea of what it means to have been in the real desert, or at least on the edge of it—to gallop into its endless reaches on a real Arab steed, to follow only the sand traces left by the turbaned guide who was galloping on before? I cannot tell—but yesterday was certainly an event in my life.

To be plunged from the bustling, congested life of European cities, suddenly into this realm of eternal sun, eternal splendor, eternal calm, is a transition so marvellous, that it takes some time to become really adjusted. I cannot yet tell whether enough of the spirit of the Sahara has penetrated me, to be able to convey the least idea of it—but certainly it is mystery and calm, mystery and calm so profound that those used to our madly rushing civilization can hardly hope in a few days or weeks even to begin to comprehend it.

Yesterday at noon we started out on Arab steeds—beautiful, lithe, graceful creatures, small, but strong and enduring. Our guide, Safti Mâhmed ben Brahmine, rode on a mule. We had not gone far when M——, who is wholly unused to horseback riding, began to feel decidedly uncomfortable so far from the ground, and wanted to turn back. None of us were willing to do this and Safti persuaded her to change saddles and take his mule, which was much lower and perfectly gentle, he said. We went far out along the Caravan road to Tougourt, then turned out into the broad plains of the great oasis, all of which is under a certain primitive kind of irrigation, but which at this season looks barren as the desert itself. One of us stayed always with M——, and the other two took turns of galloping on ahead, and then turning back.

We passed several caravans coming in from the great desert—camels, with their long

necks and sneering faces. They bore sacks of figs and barley, while their white-robed guides urged them from behind. All about, as far as the eye could see, there were dark specks, which Safti told us were Bedouin encampments. Towards one of these we headed our horses. Before we were very near, a pack of some eight or ten fierce, wolf-like looking dogs ran out, barking like savage creatures and snapping at our horses. Safti galloped into their midst, chasing them from hillock to hillock, the wind catching his white burnoose and swelling it to a balloon; a half-dozen black-haired women rushed out and a dozen or more children; they all shrieked at the dogs, and with wild gestures tried to drive them off, following Safti in his mad zig-zag chase. One of our number began to throw coins into the midst of the wild looking crowd, and then there was a scramble indeed. The women and children were all in gorgeously colored garments, so that with the fierce barking and screaming added to our uncontrolled laughter, the flashing of color and reckless riding, made a scene of a truly wild and picturesque desert life.

As we passed the tents, one snowy white baby dog fast to a post was barking with all his tiny might, leaping wildly and pulling at his cord, frantic in his efforts to be part of the general stir and hubbub that had suddenly come to the camp. The spirit of the occasion seemed to get into the horses, too, for at this moment Safti's horse broke into a gallop, mine followed, and in a moment more we heard a cry for help, and reining in, we turned just in time to see the mule leaping into the air and poor M——, but I simply closed my eyes and did not dare open them for long minutes, for I heard the thud already on the ground and knew that she had fallen. The mule began to prance around and kick his heels. The men rushed to her, and across the plains the whole Bedouin encampment came running, each trying to outstrip the other; women carrying babies and tumbling over their long skirts, boys straining on ahead, and all the while I did not know what had happened to M——. I saw them lift her up and the blood was streaming from her face, but soon she had come to herself, and found that no really serious injury was sustained, though her lip was cut and her face swelling badly. Soon the Bedouins were on us in earnest, but not with ill interest, rather the difficulty was to avoid their persistent offers of help. One of the boys was sent running back for a bowl of water—another held the mule; one woman grabbed a handful of dates out of the back of the baby she was carrying, and offered them as a solace; another knelt on the ground, threw back her long cloak, exposing long bronze-colored arms and shoulders, with coral beads, bracelets and armlets, belts and necklaces in profusion. She laid her hands with real concern on the injured one's forehead, unbound her own gaudy yellow and black handkerchief from her head and by signs endeavored to make it understood that if she might be allowed to bind the sufferer's head tightly, it would help things greatly. By this time Safti had jumped on his horse and was galloping towards the town four miles away, to get a carriage. We alone with the Bedouins and did not care to offend them.

They spoke only Arabic and their magpie chattering was wholly unintelligible to us. The old woman was as gently as possible made to understand that the handkerchief was not wanted. She then came nearer, and bending over the patient, brought the corner of the yellow shawl that she wore around to the front. In it was tied some sort of sweet smelling herb. This she made Mary smell, and, then opening the shawl, took up a part of the contents and tied it up into a corner of Mary's handkerchief.

Thus we waited for an hour, sitting on the drifted sands. It was not long before Mary felt able to get up and walk about. We left W—to play with the Bedouin children and entertain the women, while we went a little further on. All the while we strained our eyes for a sight of the wagon, which seemed to take a long while in coming. At length something was seen in the far distance headed quite away from us and going very fast. We were very far from any road and knew that we must go quite a distance to find a possible place for the carriage to meet us, but we had not understood Saffi's directions, so we waited.

As soon as we were sure it must be for us I mounted and galloped off towards the place it seemed to be heading for; the others started slowly on foot, leading the mule and the horse. As soon as the carriage was within hailing distance I explained where the others were. They came up to me, then they turned in and drove carefully as they could towards the slowly advancing pedestrians. M—and W—rode home in the carriage, I preferring to keep to the horse, since I was not needed.

Saffi had left his horse in town, so he mounted W—'s. The mule was then mounted by a burrheaded figure which had come in the carriage. I felt relieved, M—was not seriously hurt, the glorious desert air had penetrated my whole being. I did not want to turn back. Saffi saw it and said, "*Dommage Mademoiselle n'a pas vu les dunes*"—the dunes were what we had come to see—the great heaps of sand brought in by the scorching sirocco when it blows in summer. I said, "Let's go to the dunes." "*Bien*," Saffi said and dashed off; my horse followed. On towards the sunset we went, the blue distance looking like the sea, while the dunes loomed higher and drew nearer before us.

At length our horses were stepping lightly over the soft sand that was piled in inconceivably grotesque forms all about us—sand looking like golden snow, rippled by the wind, curved into domes, forming amphitheatres, terraces and mounds. I sat spellbound, looking out into the limitless expanse. Suddenly the voice of Saffi roused me, "*Mademoiselle veut attendre ici le coucher du soleil?*" (M. wishes to await here the setting of the sun?)

I looked around me. Far as the eye could see no human being was visible. Here and there a wreath of smoke told of a Bedouin encampment. Far to the north the giant mountains that form a semi-circular wall around the oasis of Biskra were glowing in the rosy tints of the late afternoon sun. The town was miles away, the nearest life was marked by the dark lines of palm trees that encircled the old village of Biskra far away to the northeast. Around us nothing but wind-swept

heaps of sand, and no human being but this white-turbaned guide. I certainly was not afraid, but a sensation such as I have seldom felt came over me of being utterly cut off from everything connected with my past—connected with anything I had ever known.

As soon as I could collect myself, I said, "No; let us return at once," "*comme Mademoiselle veut*" (Just as M. wishes.) This is his constant remark. The sun was already very low. We turned our horses' heads towards the dark line of palms far off to the northeast. The mountains beyond were glowing with indescribable tints—rose, shading into amethyst where the shadows lay. Every moment the contrasts grew deeper.

(To be continued.)

A SUGGESTION.

BY M. FARMINGHAM.

I cannot tell why there should come to me

A thought of some one, miles and miles away,
In sweet insistence on the memory,

Unless there be a need that I should pray.

He goes his way, I mine, we seldom meet

To talk of plans or changes day by day,
Or pain, or pleasure, triumph or defeat,

Or special reason why 'tis time to pray.

We are too busy even to share thought

For days together of some friends astray.
Perhaps God does it for us and we ought

To read his signal as a call to pray.

Perhaps just then my friend has fiercer fight,

A more appalling weakness, a decay

Of courage, darkness, some lost sense of right,
And so, in case he needs my prayer, I pray.

Dear, do the same for me. If I intrude

Unasked upon thee on some crowded day,

Give me a moment's prayer as interlude;

Be very sure I need it, therefore pray.

John Woolman and His Friends.

BY EDITH BARDLEY BELLINGS.

(Concluded from page 347.)

It is easy to perceive that, going about in such a spirit of love and gentleness, and presenting his mission in such a way, he rarely, if ever, aroused passion or the spirit of opposition, even in those who were actually holders of slaves. In many cases they were persuaded by his very gentleness to free themselves from what, in the pure, clear light he had brought, they saw to be evil. "Wherever he went hard hearts were softened, avarice and love of power and pride of opinion gave way before his testimony of love." It was in 1758 that the first fruits of his labors appeared, so far as the Society as a body was concerned. J. G. Whittier, in his introduction to Jno. Woolman's Journal, gives this account:—

"The annual assemblage of the Yearly Meeting in 1758 at Philadelphia must ever be regarded as one of the most important religious convocations in the history of the Christian Church.

"The labours of Woolman, and his few but earnest associates, had not been in vain. A deep and tender interest had been awakened; and this meeting was looked forward to with varied feelings of solicitude by all parties. All felt that the time had come for some definite action; conservative and reformer stood face to face in the valley of decision. John

Woolman, of course, was present,—a me humble and poor in outward appearance, his simple dress of undyed homespun cloth contrasting strongly with the plain but rich apparel of the representatives of the commerce of the city, and of the large slave-stocked plantations of the country. Bowed down by the weight of his concern for the poor slaves, a for the well-being and purity of the Society he sat silent during the whole meeting, whether other matters were under discussion.

"My mind," he says, "was frequently cloth with inward prayer; and I could say, my David, that tears were my meat and drink day and night. The case of slave-keeping I heavy upon me; nor did I find any engagement to speak directly to any other matter before the meeting."

"When the important subject came up for consideration, many faithful Friends spoke with weight and earnestness. No one opposed justified slavery as a system, although some expressed a concern lest the meeting should go into measures calculated to cause uneasiness to many members of the Society. It was also urged that Friends should wait patiently until the Lord in his own time should open way for the deliverance of the slave. This was replied to by John Woolman. 'My mind he said, 'is led to consider the purity of the Divine Being, and the justice of his judgment, and herein my soul is covered with awe. I cannot forbear to hint of some cases where people have not been treated with the purity of justice, and the event has been lamentable. Many slaves on this continent are oppressed, and their cries have entered into the ears of the Most High. Such are the purity and certainty of his judgments, that cannot be partial in our favour.'

"In infinite love and goodness He has opened our understandings from one time to another, concerning our duty towards the people; and it is not a time for delay. Show now be sensible of what he requires of us, and through a respect to the private interest of some persons, or through a regard to some friendships which do not stand upon an immutable foundation, neglect to do our duty with firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, God may, by terrible things, righteousness answer us in this matter."

This solemn and weighty appeal was responded to by many in the assembly in a spirit of sympathy and unity. Some of the leading members expressed their willingness that a strict rule of discipline should be adopted against dealing in slaves for the future. To this it was answered that the root of evil would never be reached effectually unless a searching inquiry was made into the circumstances and motives of such as held slaves. At length the truth in a great measure triumphed over all opposition; and, without public dissent, the meeting agreed that injunction of our Lord to do to others as would that others should do to us should duce Friends who held slaves "to set them liberty, making a Christian provision for the and four Friends—John Woolman, John St. borough, Daniel Stanton, and John Syke were approved of as suitable persons to go to and treat with such as kept slaves, within the limits of the Meeting." This painful

ult duty was faithfully performed. In his journal for this important period John Woolman says but little of his own services. How serious and delicate they were may be readily understood. One extract will serve to show the nature of the service in which he was engaged and the frame of mind in which he accomplished it:—"In the beginning of the fifth Month I joined, in company with my friends, John Sykes and Daniel Stanton, in visiting such as had slaves. Some, whose agents were rightly exercised about them, appeared to be glad of our visit, but in some cases our way was more difficult. I often felt the necessity of keeping down to that root whence our concern proceeded, and have been in reverent thankfulness to humbly bow before the Lord, who was near me, and preserved my mind in calmness under some of the conflicts, and begat a spirit of sympathy and tenderness in me towards some who were grossly entangled by the spirit of this evil."

These labors were attended with much success. Dealing in slaves was almost entirely abandoned, and many who held slaves set them at liberty. But many members still continued the practice, a more emphatic testimony against it was issued by the Yearly Meeting in 1774 (two years after Woolman's death), two years after that the subordinate meetings were directed to "deny the right of membership to such as persisted in holding their women as property."

John Woolman found a steady friend and tutor in his efforts to awaken the slumbering moral sense of his brethren in Anthony met, a descendant of the persecuted Dutch Protestants. He was born in France in 1713, but his father, who had associated himself with the Huguenots, was compelled to flee to Holland in 1715, thence to England, settled in London, where Anthony was educated. Of his very early life, his habits and disposition, little is known, only that when fourteen years old he joined the Society of Friends. In 1731, at the age of eighteen, removed with his parents to Philadelphia, and for the first half dozen years or so after arrival seems to have been in a somewhat unsettled state in regard to secular employment. He seems to have been filled with a desire to dedicate his energies to the furtherance of Christ's kingdom on earth, and held himself in readiness for an appointment to one of this kind. In his twenty-sixth year he decided upon school teaching as being the station in which he could best serve God as he follows. His first engagement was at Newtown; in 1742 he was called to fill a vacancy which occurred in the English department at Penn Charter school, and in 1755 he established a school of his own, for girls.

In the year 1750 the degraded condition of the negroes attracted his attention, and one of the earliest proofs of his compassion was the establishment of an evening school for which he taught himself. In this charitable work he was successful beyond his own expectations, for the proficiency of his colored scholars and the moral and religious advancement of many of them, powerfully contributed to commend them and their sufferings to the hearts of many persons of influence who had previously held both in contempt. From this

he went on to make an appeal on behalf of the negroes to the justice and clemency of communities and nations. Beginning in a small way with detached pieces circulated through the mediums of almanacs and newspapers, he went on to the publication (at his own expense) of larger and more important works, and distributed these among persons of note and influence in Europe and America. The most noteworthy of his works were, "An account of that part of Africa inhabited by the negroes, published 1762." "A caution and warning to Great Britain and her colonies on the calamitous state of the enslaved negroes" (1767), and subsequently, "An historical account of Guinea, with an inquiry into the rise and progress of the slave trade, its nature and calamitous effects."

"The last of these," says Thos. Clarkson, in his History of the Abolition of the Slave Trade, "became instrumental beyond any other book in disseminating a proper knowledge and detestation of this trade."

When this book fell into Clarkson's hands he was seeking information that would enable him to construct a dissertation in Latin on the subject, "Is it right to make slaves of others against their will?" to be read in competition for a prize offered by Dr. Peckard, Vice-Chancellor of the University of Cambridge. "In this precious book," says he, "I found almost all that I wanted," and in preparing this dissertation, the subject of negro slavery so took hold of Thos. Clarkson that he never relinquished it, but dedicated his whole life to the cause. His work, added to that of Granville Sharp, Wilberforce, and the Society of Friends in a body, with others whom God raised up for the purpose, enabled Great Britain, by the sacrifice of £20,000,000, and an incalculable amount of time and money spent in its accomplishment, to liberate her 800,000 slaves. Thus, what John Woolman was doing within the Society, Anthony Benezet was doing throughout the world: undermining the foundations of the evil, as it were, loosening the soil that others might pluck it up by the roots.

"From the magnitude of the object and his devotion to it we might suppose the abolition of slavery was the cardinal engagement of Anthony Benezet's life; indeed, for most other men it would have been sufficient, but the dreadful effects of war upon nations and individuals grieved his susceptible heart, and he wrote and distributed much on this subject, persuading mankind to desist "from such things as were calculated to produce wrathful tempers that could only be appeased by shedding each other's blood."

On this account he addressed an energetic and pathetic letter to Frederick, king of Prussia.

The Indians, too, came in for a share of Anthony Benezet's solicitude and sympathy, and he publicly and fearlessly expressed his opinions of the injustice and inhumanity of any measures, either of the provincial government or of individuals, which violated any of their rights of person or property. In short, wherever he saw his plain and simple duty to God or man he did it. "He was," it has been said, "a man of truly catholic spirit; one who loved piety and virtue in others wherever he found them, and who respected all sincere worshippers of God."

Towards those who went astray his attitude was one of unbounded charity; he sought diligently for any favorable symptom in their disposition, and when he discerned it, he cherished it with great solicitude, never breaking the bruised reed or quenching the smoking flax.

This totally inadequate sketch would be even more incomplete if I did not add that it is recorded of Anthony Benezet that he requested a friend, should he survive him, to prevent any posthumous memorial concerning himself should a disposition be manifested to offer such a tribute to his memory, adding, "But if they will not regard my desire, they may say, 'Anthony Benezet was a poor creature, and through Divine favor was enabled to know it.'"

In 1770 he was appointed an elder in our Society, and his useful and self-denying life ended in 1784, at the age of seventy-one.

John Woolman tells us that he owes the confirmation of his views in regard to slave produce to Anthony Benezet. In 1769 he believed it was required of him to go on a visit to some parts of the West Indies, and he accordingly obtained the proper certificates from Friends, and made some enquiries concerning vessels likely to sail to Barbadoes, but a doubt arose in his mind as to "Whether, after the full information I have had of the oppression which the slaves lie under who raise the West Indies produce, which I have gained by reading 'A caution and warning to Great Britain and her colonies,' by Anthony Benezet, it is right for me to take passage in a vessel employed in the West India trade." He then proceeds to employ a most remarkable piece of reasoning—he argues that if pure righteousness prevailed, a small amount of trade with the West Indies might be unblamable. But a higher rate of passage money would be demanded in the case of a small trade than of one more extensive. He ought not to take advantage of "great trade and small passage money," such a state of things being directly traceable to slavery, and his conclusion, therefore, is that if he takes the anticipated trip to Barbadoes, he "should pay more than is common for others to pay, as a testimony in favor of less trading." For a while he could not decide, and "was tossed as in a tempest." This continued for some little time, but just before the ship sailed it was revealed to him that he should not go, but "should pass through some further exercises near home."

In the spring of 1772 he made known that he had a concern to cross the seas, to visit Friends in the north of England. He obtained his certificate, and after much exercise in regard to avoiding any act that might appear to countenance luxury and attendant evils of excessive labor and oppression, he took passage in the steerage, in preference to the cabin, of the "Mary and Elizabeth," bound for London. "In those days the steerage passage was really dreadful; in fact, the most luxurious form of sailing was in many respects far inferior to what is now provided for the poorest emigrants." His friends were concerned for him, and expressed themselves so, but of course he persisted in his intentions; he must always support his convictions by his conduct, and they did not urge the matter. He says, in his quiet, matter-of-fact way, "They appeared disposed to leave me to the

Lord," a very happy way, indeed, of leaving him, and with which the simple-hearted hero was quite content." The passage was wretched, if not dangerous, but Woolman turned it to good account. He held meetings, and had many earnest conversations with both crew and passengers. Several pages of his Journal are filled with expressions of tender concern for those who are obliged to follow a seafaring life under the conditions which existed in the steerage of a sailing vessel. But no word of complaint about the discomforts he himself suffered, and something of what they were may be gathered from the following entry:—

"24th of Fifth Month.—A clear, pleasant morning. As I sat on deck I felt a reviving in my nature, which had been weakened through much rainy weather and high winds, and being shut up in a close, unhealthy air. Several nights of late I have felt my breathing difficult; and a little after the rising of the second watch, which is about midnight, I have got up and stood near an hour with my face near the hatchway, to get the fresh air at the small vacancy under the hatch-door, which is commonly shut down, partly to keep out rain, and sometimes to keep the breaking waves from dashing into the steerage. I may, with thankfulness to the Father of mercies, acknowledge that in my present weak state my mind hath been supported to bear this affliction with patience; and I have looked at the present dispensation as a kindness from the great Father of mankind, who, in this, my floating pilgrimage, is in some degree bringing me to feel what many thousands of my fellow-creatures often suffer in a greater degree."

On this voyage he was accompanied (though not in the steerage) by one whom he repeatedly refers to as "my beloved friend, Samuel Emlen," about whom much that is interesting and profitable might be related had we time for it. On the 8th of Sixth Month, 1772, John Woolman landed in London, and the first thing he did was to present himself to the Yearly Meeting of ministers and elders which was then in session. He afterwards travelled through the principal shires, visiting in four months the Quarterly and Subordinate Meetings in seven counties, besides finding time to write essays on "Loving Our Neighbor," "A Sailor's Life," and "Silent Worship."

At last he came to York, to the Quarterly gathering, and attended most of the sittings, but before it was over he was taken ill with small-pox, and after about eight days' illness his departure took place, at the house of Thos. Priestman, on the 7th of Tenth Month, 1772. So passed from earth one of the sweetest spirits that has ever dwelt amongst men.

His Journal is a record of the spirit of a man whose feet trod the earth but whose heart was with God. There is scarcely a trace of theology in the record, but it is full of religion of the purest and most spiritual kind. This absence of any distinctive theology brings the book within the range of men of all opinions.

His liberality and freedom from all narrowness as to sects and opinions are manifest in the following passages: "There is a principle which is pure placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no

forms of religion, nor excluded from any when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren." And again:—"Men who sincerely apply their minds to true virtue, and find an inward support from above by which all vicious inclinations are made subject; who love God sincerely, and prefer the real good of mankind universally to their own private interests,—though these, through the strength of education and tradition may remain under some great speculative errors; it would be uncharitable to say that therefore God rejects them. The knowledge and goodness of Him who creates, supports and gives understanding to all men, are superior to the various states and circumstances of his creatures, which to us appear the most difficult."

As to simplicity of living, if we would read and heed all that he says concerning it, there would be no need for us to look any further for precepts of that nature. By careful compilation from his writings there could be published a book on "The Simple Life," quite as well able to convince the judgment and reach the heart, as any put forth in these days.

Charles Lamb's advice, in one of the "Essays of Elia," is, "Get the works of John Woolman by heart, and learn to love the early Friends."

Henry Crabb Robinson mentions the Journal in his diary as "a book which exhibits a Christian all love."

These words of John Whittier express exactly the sentiments of my own heart:—"I have been awed and solemnized by the presence of a serene and beautiful spirit redeemed of the Lord from all selfishness, and I have been made thankful for the ability to recognize and the disposition to love him."

Twelfth Month 19th, 1904.

NOTE.—The substance of this paper, and where quotation marks are used, the actual words I gathered from John Woolman's Journal, with introduction by J. G. Whittier, "Anthony Benezet," by Wm. Armstrong, Bowden's "History of Friends in America," and "John Woolman, a Study for Young Men," by Thos. Green, M. A.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 351.)

This was done shortly afterwards, but it was evident that many of the Indians were unwilling to consider favorably the suggestion to divide their lands, and in the Tenth Month, 1873, after the views of the Friends had been clearly presented by Thomas Wistar and Ebenezer Worth; the council, by vote of nine to two, concluded to reject it. While thus announcing their decision in regard to this subject, they inquired whether Friends would still continue to assist them, to which it was replied they would, to the best of their ability.

In this interview, held in the latter part of Tenth Month, the following interesting statements were made by Thomas Wistar, "During a long life I have devoted myself to aiding the red men."

"I have travelled thousands and thousands of miles in their service, and have never received a single cent from the Government, though commission was offered me. I have a right to speak on this subject."

"I have shed tears many times because I love you, and see your miseries. When I tried

to speak, pleading your cause before General Grant, my heart was too full, and I was choked that I could not speak, by reason of the emotions stirring within me."

"What then? They put 26,000 Indians under our care, and I have been among them; I have travelled north, south, and to the far west; have camped out night after night in my own age, lying on the ground."

"I have never feared the Indians; soldiers have been offered me, but I refused. Why? Because I knew they would not harm me. For fifty years I have been among them, and have always been treated kindly."

"When William Penn died he told his people to be kind to the Indians, because when he came here, and the whites were few, they were taken in and cared for by the red men, a food given them to eat. The Quakers have been your friends ever since."

The councilors soon found the need they had of the help of Friends, as a bill in the interest of the white settlers was presented a few weeks afterward to Congress; which, by a formal resolution the councilors desired the Committee to delay the passage of, until their objections to it could be heard.

This bill provided for the division of the lands under the regulation of the Secretary of the Interior, and for the extinguishment of the claim of the Ogden Land Company, also for confirming the leases which had been made by the Indians. It was drawn in interest of the white settlers, and in the Fifth Month, 1874, passed the House of Representatives.

The following session it was passed by Senate with some amendments, which required the appointment of a Committee of Conference and at this juncture two of the Indians had been sent to Washington to oppose certain of its provisions, requested the assistance of one of the Committee, who, having joined them in an interview with a Committee of the House was helpful in having several of its provisions materially altered. In the form in which bill finally passed and received the signal of the President, it was believed to have been shorn of many of its objectionable features. While confirming the existing leases, it gave the opportunity to the Indians to renew (many of which had been made at a very rental), at the expiration of five years, provided that the income should thereupon become the property of the nation, instead of individual Indians, and also providing that new leases should be renewable at period of twelve years. Three commissioners were appointed by the President to define the villages, within which only leases should be after be valid.

It appeared that at this time three hundred and ninety-four different leases had been made by individual Indians, and twenty-six leases by the nation, and the whole amount received as rental from these leased lands was \$8,000, of which \$7,450 went into the hands of a comparatively few individual Indians. This act allowed these individuals to continue to receive this income for a period of twelve years, after which it should be paid to the treasurer of the nation, as properly belonging to the Indians collectively.

The committee remark in their report to the Yearly Meeting in 1875, "The provision

bill are as favorable to the Indians as could have been anticipated, considering the circumstances under which the white settlers obtained possession of their land. At the expiration of five years the annual income of the nation will be increased, by rents, from but \$600 to more than \$8,000, not including rents from leases, which may be made before the expiration of that period. This revenue, judiciously used, will enable them to leave their poor, improve the character of the schools, and in various ways may be made to contribute to the advancement of their people. The provisions of the Act are represented to be satisfactory to a large number of the Indians, while others appear to regard them as an infringement upon their rights under a treaty with the United States, and an unavailing attempt was made to induce the President to postpone its execution.

The conflicting interests which have grown out of the construction of railroads through the Allegheny Reservation, and the increased business consequent thereupon, as well as the new acts of the Indians themselves, have brought about an embarrassing condition of affairs which seemed to render needful some new law as that recently enacted; and since so far as it relates to the leases, merely legalizes and makes legal what the Indians have been doing for many years, there appears to be just cause for complaint on their part. It is to be regretted that the provision in the final bill respecting the division of their lands, and holding it in severalty, was not retained.

This year the following interesting statements were also transmitted to the Yearly Meeting: "The United States Agent Sherman, in a report of Tenth Month 24th, 1874, states in his agency, which includes all the tribes in the State of New York, there are 5,140 Indians, the greater portion being settled upon the Cattaraugus and Allegheny Reservations. This number there are 1,870 children between the ages of five and twenty-one. Of these 1,418 have attended school some portion of the year. "An encouraging evidence," he says, "of the advancement of these people in civilization is found in the increasing interest they take in the education of their children. A year marks a decided improvement in the regularity and numbers of their children's attendance at school." There are thirty-two schools in the Agency, which have been kept open on an average of thirty-three weeks during the school year; "of the teachers employed in these schools in the past year, twelve were Indians, who have generally succeeded among them are some successful and competent teachers." Some of the Indians, the agent also states, are becoming good mechanics. The wealth of the New York Indians in individual property, not including farm lands, is estimated at \$381,214.00.

(To be continued.)

Science and Industry.

The most accurate clock in the world is one in the basement of the Berlin Observatory. It has been running since 1865, and often for months at a time with a daily deviation of not more than fifteen thousandths of a second. This, however, is not accurate enough

to suit astronomers, and the clock is soon to be put in an air-tight underground room.

DRUGS LIKELY TO ADVANCE.—Dealers in American drugs are much alarmed at the scarcity and high price of most of the vegetable drugs indigenous to the country which have developed during the present year, says a New York Journal. Many of the drugs in chief demand have advanced from 100 to 300 per cent. in price, and the supply of all is said to be small.

Some of the drugs most affected by these conditions are golden seal, senega root, ginseng, wild cherry bark, white pine bark, elder flowers, sarsaparilla root, sassafras, and at least a dozen others of less importance. Golden seal in particular has advanced since 1st mo. from 74 cents to \$1.50, and senega root from 82½ cents to \$1.15. In 1899 senega root was selling at 24 cents. White pine bark has gone up in two years from 2½ to 4½ cents.

The plants from which these drugs are gathered grow wild, and are said to be gradually disappearing with the march of civilization and the settlement of the country. No steps have been taken to safeguard the supply, and the plants are gradually being exterminated. It is feared that this country will soon be in the same position as Germany and other countries of Europe as producers of vegetable drugs. Formerly Germany was a great producer of herbs and barks, but now these drugs are gathered chiefly in the wilds of Hungary.

Drug dealers say the result will be a heavy advance in the price of many of the commoner and more popular medicines.

THE FIRST TYPEWRITER OPERATOR.—M. A. Saunders, who is still a stenographer in New York city, was the first typewriter operator, says the *Christian Advocate*. On First Month 17th she received a gold watch from a typewriter company, inscribed: "1875-1905. To the pioneer typewriter operator. From the pioneer manufacturer."

In 1875, when she was a young widow seeking to earn her living as a church organist, she read an advertisement for "a woman to take an easy and remunerative position, musician preferred." Out of three hundred applicants she was accepted. She told the story to a reporter of the *New York Sun*:

"They showed me the machine. "What's that?" I asked. 'It looks like a sewing machine.'

"'I'll show you,' said the clerk. He put a piece of paper in the thing and began to tap with his forefingers. After a while he pulled out the paper. It was a note to me, all printed out.

"I was fascinated. He showed me how to put in the paper, and how to start a new line by pressing a pedal with my foot—that was how the old thing worked—and then I sat down and began to write.

It was a fateful moment, yet M. A. Saunders cannot remember just what were the first words she wrote.

"Some nonsense," she said. "Anyway, the first thing I knew, they had come around to close up the place. I had been at it for hours."

Being an expert pianist, she reached in two

weeks the phenomenal speed of seventy words a minute, and there was joy in the heart of G. W. N. Yost, the inventor and promoter of the machine. From that time on she used to demonstrate it.

There came the time when the original lot of ten thousand typewriters was exhausted. Then M. A. Saunders, who was in New York for her vacation, had her say. The keys were awkwardly arranged, she thought, and she sketched out a better key-board. With the change of one or two letters that is the universal key-board of to-day.

"Yes, I'm the author of 'Qwertuiop,'" said she, "the most widely read line ever written by a woman!" Later, she suggested the 'double case' machine with shift key, the old machine having printed only capitals.

"I honestly don't remember the arrangement of the keys on the original machine, and I haven't seen one of them for many years. If I should stumble on one I believe I'd hug it, pedal, frail old wires, loose type, and all.

"I was traveling for three years, and by the end of that time they were selling everywhere. The company really didn't need me any more. I'd worked out the principles of fast operating from my knowledge of the piano, and had written the first book of instruction. And I suppose that I was then the fastest operator in the world. Good operators were in demand at high prices, and I got a place with an insurance company in New York. They wanted me to learn stenography, but I found that I was fast enough to take dictation on the machine direct. I think I was the first operator to do that."

"So for many years M. A. Saunders worked as stenographer and head bookkeeper with this firm, until, in 1890, Yost planned a typewriter invasion of England. He had left the original firm and had a machine of his own on the market. The British weren't taking to the new invention. M. A. Saunders was retained to go abroad and introduce it there. This she did by starting a free school of typewriting, where she taught their trade to the first British 'typists.' After two years England had accepted the new invention, though with reservations."

In a later issue the *Advocate* says: "We have ceased to publish statement from any source that a person or a thing is the only one of the kind left or the first of the kind, or that persons are the sole survivors or the only living witnesses. A few weeks ago great interest was elicited by the celebration of the thirtieth anniversary of the practical introduction of the typewriter. Mrs. M. A. Saunders, of New York, received for a few days the undisputed tributes of persons interested and the public. Now comes forward Miss Lilian Sholes, who claims that the first practical typewriter was made in Milwaukee in the early part of 1873, by her father, the original inventor, C. Lapham Sholes. Miss Sholes states that she learned to operate successfully this machine at her father's residence in Milwaukee. The machine used by her was one of twelve built during 1873, which were pronounced successful. Out of twenty or thirty typewriters, not called by that name at the time, made by Mathias Schwalbach, of Milwaukee, during 1873, all but about a dozen were destroyed as not being usable."

He who by the card
O' the world's opinion steers his
Course, shall harbor
In no safe port.

—Habington.

From out of the throng and stress of life,
From out of the painful noise of sighs,
One voice of comfort seems to rise:
It is the meager part that dies.

—Lewis Morris.

Notes in General.

John G. Paton reports steady progress in mission work in the New Hebrides. He says: "Constantly heathen are giving up idolatry and becoming Christians."

The imperial decree in China regarding the appropriation of temples for schools is being carried out in Anhui. At Luchoufu, four very large images, servants to the god of literature, have been torn down to make room for little Chinese boys to study English.

"Governor Hanley of Indiana has made it a rule that no man shall be appointed to office who drinks," says an exchange of all the State governors and officials of the Federal Government who have appointive powers were to follow his lead they would accomplish more in the way of temperance than all the prohibition laws that could be passed.

"Life's great necessity," is what the *Ladies' Field* call it, but we look upon it as the disease of restlessness in minds uncentered in Christ, namely: "There is nothing the present generation finds more wearying than monotony, and it would be difficult to say whether we tire more quickly of places or of people. Constant change is the one necessity (?) of life to-day, and so long as we can gratify the craving for it and widen the area of our experience we will submit to any discomfort."

There is now a spirit of tolerance among the Chinese, and far less suspicion, while a growing interest in Christianity as the recognized foundation of all progress has been encouraged by many of the young reformers, whose numbers increase day by day in spite of the persecution and even martyrdom they have suffered at the hands of the Government. Even the Government itself seems to be gradually adopting the ideas for which the young emperor was dethroned a few years ago.

"The conversion of horses," in a certain sense, in Wales, is said to have become a necessary result of the revival. The ears of the noble animals drawing the loaded coal cars through the mines have become so contaminated and accustomed to the stream of profanity pouring from the drivers' mouths that when the drivers were converted and ceased their cursing the horses were bewildered and unphussed. It required a little time for the conversion of the ears of the horses and their complete readjustment to the new regime.

BLUEBERRY CULTIVATION.—The season of blueberry cultivation is beginning, and from now on will be in full blast in Washington County. The cultivation of blueberries is carried on much differently than that of any of the other valuable crops of Maine. While scientists all over the country have investigated the subject time after time, the same primitive methods are now in vogue as were used twenty years ago. At the conclusion of each and every experiment which these scientists have made, the conclusion has been the same, that burning the barren land was the only true way in which blueberries could be successfully cultivated. Once in two years it is necessary to burn over a blueberry barren or plain, if the crop is to be maintained. In order that they may be practically sure

of their crops each year, the owners of the plants divide them, burning one-half this year and the other the next. This insures an income from the property every year.

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt returned to Washington on the 11th instant, after an absence of more than five weeks. During his stay in Chicago, on his return from Colorado, in the course of a public address he expressed the following sentiments in regard to railway legislation: "Personally, I believe that the Federal Government must take an increasing control over the railroads. I trust that there will be the steady process of increasing such national control, and the first step toward it should be the adoption of a law conferring upon some executive body the power of increased supervision and regulation of the great corporations engaged primarily in interstate commerce of the railroads. 'I believe in corporations. They are indispensable instruments in our modern industrialism, but I believe that they should be so supervised and regulated that they should act for the interest of the community as a whole.'"

On the 11th instant a railroad wreck occurred on the Pennsylvania Rail Road near Harrisburg, by which 22 persons were killed and 136 were injured. It was caused by a west bound express train carrying two coaches and six heavy Pullman sleeping cars, going at the speed of a mile a minute, crashing into a car loaded with many hundreds of pounds of dynamite, which had "backed" in the middle of a freight train on an adjoining track, and toppled over in front of the approaching passenger train. The next instant there were tremendous explosions, which quickly followed the other, which caused death in all directions, and set fire to all the coaches. Heartrending scenes accompanied the identification of the dead and injured.

Statistics of deaths from typhoid fever in this city furnish evidence of the value of filtration of the water supply, by the comparison of a number of cases occurring in wards which only have filtered water and those which have not. From these statistics it appears that filtration of the water has reduced the liability to typhoid fever 83 per cent.

At the meeting of the National Board of Fire Underwriters in New York it was stated that last year the losses by fire amounted to \$220,000,000, which is the greatest sum on record; greater than in 1871 and in 1873, the years of the tremendous devastations in Chicago and Boston. This great destruction by fire during the year does not appear to be due to great conflagrations in a few large cities; but to an unusual number of smaller fires generally throughout the country.

In a recent decision Judge Wheaton of the Luzerne County Court in this State refused to compel a tannery company to allow automobiles to travel on its road. He stated that the managers of highways operated by private corporations have an undoubted right in the exercise of a sound discretion to prevent such use of the highway as will make it dangerous for the general public.

Returned to the Chief of the Bureau of Statistics of the Department of Agriculture made up to Fifth Month last show the area under winter wheat in cultivation on that date to have been about 29,723,000 acres. This is 1,432,000 acres, or 4.6 per cent. less than the area sown last year, and 2,858,000 acres, or 9.2 per cent. more than the area sown the year harvested last year.

The town of Snyder and the village of Olussee in Oklahoma were struck by a tornado on the 10th instant, causing great destruction of property and the death of about 120 persons. Heavy rains have added to the suffering of survivors. As a result of the tornado, inhabitants of the "new country" in Oklahoma are said to be digging 5,000 tornado cellars. City officers and town boards are urging the construction of such caves, and some towns have passed ordinances requiring the digging of caves.

Since the strike of the teamsters in Chicago began 4000 policemen and deputy sheriffs have been sent out in protecting the city; several persons have been killed by rioters. A recent dispatch says: White men are being brought into the city from surrounding States at the rate of 250 a day to take the place of the strikers. The negroes employed at first are being sent home as rapidly as they can be replaced. The white men engaged as replacements are men of good character, and none is accepted without personal references.

School children in some parts of this city have been allowed to use plots of vacant ground, eight feet by twelve, to cultivate, and have been instructed in the planting of seeds in them, and other garden work.

FRANCE.—A statement is published to the effect that the French government has instructed both the civil and

military officials in Indo-China to maintain a close watch on the coast of French territory and to withhold ships not to enter French waters. It is also maintained that France has adopted special measures to prevent breach of neutrality in its territory as between Russia and Japan. These statements, it is said, have eased situation somewhat, but have not removed the popular sentiment in Japan against France. It is said that France has been seen to act in Great Britain and France towards preventing the controversy from assuming an acute form.

The 14th of this month, the 1st according to the Russian calendar, was passed in comparative quietude in the large cities of Russia, notwithstanding grave apprehensions of disorders.

The executive Congress, meeting in Moscow, closed sessions on the 9th inst., after resolving that the house of the proposed national assembly be elected by universal suffrage, and that the upper consist of delegates from autonomous institutions. The main features of reported scheme are an organization comprising from 550 members elected by the Zemstvos, the main system being extended to all parts of the empire, and the autocratic power of the Emperor will remain undisturbed, the assembly's privilege being advisory, with right of interpellating the Ministers and discussing budget when formulated, though the Ministers continue to be responsible only to the Emperor, whose will remains the supreme law.

An attack upon Jews is reported to have taken place at Zhitomir, in Southwest Russia, in which 14 were killed and more than 100 were wounded.

Canadian emigration agents in the United States said to expect a great increase in the number of American farmers who will migrate to the Canadian prairie this year. Fully 60,000 settlers from the United States are expected in the Dominion. Last year the number was 45,000.

The British steamship *Baton* lately arrived with first direct shipment of benzine from Borneo. The vessel brought 1,250,000 gallons, valued at \$75,000. It is said that this is a large decrease for the Borneo product this year. The benzine comes from the spread of the automobile and power launches afford a ready market for benzine, as it is said to excel the home product for purposes. Yesterday's shipment makes the third shipment to reach Philadelphia, the total aggregate being about 2,500,000 gallons. The other shipments came by way of Liverpool.

NOTICES.

FRIENDS who wish to enter pupils at Friends' School for the term beginning Ninth Month 18th, ad so on now. J. HENRY BARTLEY, Superintendent.

Western Quarterly Meeting of Friends.—Train which leaves Broad Street Station, Philadelphia, A. M., on the 19th inst., will be met at West Grove, to convey (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at Lo Grove, Chester County, Pa. It would assist the committee if those intending to come would inform by post advance. HARRY E. COOPER, J. Comm. BENJ. MCDONALD, J. Comm.

Westtown Boarding School.—For conven of persons coming to Westtown School, the stage met trains leaving Philadelphia 7.16 and 8.18 A. M. 2.48 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, phone 114a. EDWARD G. SMOLEY, Jr.

MARRIED.—On Fifth day, Third Month 23d, 1906 Friends' meeting-house, Whittier, Iowa, T. WISTAR PERSON, son of Tilman and Sarepta Patterson, of Sp. Falls, Ia., and HARRIET B. WILLIAMS, daughter of A. K. and Elizabeth A. Williams, of Whittier, Ia.

DIED.—at Winterset, Iowa, third of Fourth Month, HANNAH PATTON DAY, aged eighty-four years, ten months and eleven days; a member of Earlimeth Meeting of Friends. Hannah Patton was born in Morgan County in 1820, and married Joseph Talcott in 1838. Some time after his death she married John Day. Two children, son and daughter by her first marriage, are deceased. She died on the Fourth Month 10th, 1906, at his residence near Tacoma, O. WILLIAM BUNNY, in the eighty-eighth year of his age. He was a life-long member of Still Monthly and Particular Meeting.

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The Community and the Power.

The words of our title will recall to many the repeated concern of a large heart, the image of a father in Israel and soldier of the cross whose form was laid away a week ago. In him a "public mind," and a universal in spirit and sympathies, embracing humanity both broadly and individually, ever a call for help or love was felt, a living sense of the word community, heightened only as the gospel can inspire. The community his heart went out, and person and voice followed, even to distant lands and tribes. And the community about his door and city felt the truthness of brotherhood and fatherhood.

There is a Power which he yearned should unite the mass of humanity, the community whom Christ died, a saving power which could heal his woes, reform its abuses, cleanse corruption, bring in everlasting righteousness. This power of God unto salvation was the gospel, which he would spend of his means and time in proclaiming—the power which would and communities would receive by obedience to the Holy Spirit coming upon them, the least intimation of Christ's witness in the heart up to the pentecostal pouring for which faithfulness thereto would prepare a man or a nation.

Truly the community is constituted for the good, if each of its members is. A little seed of the gospel seed leavens the whole, and it allowed its right of way to grow. But the power requires of its subjects that they should be to the agents in disseminating the seed of the kingdom. "To do good and communicate these should 'forget not, for with such seed God is well pleased.'" Some have communicative hands, some have communicative tongues, some have communicative hearts, and the Power of that gospel spirit would pass from vessel to vessel, and

have free course in and with the individual that it may be glorified in the community. "As every man has received a gift let him minister the same, as good stewards of the grace" that comes in many modes of presentation.

Can any speaker proclaim or hearer submit to a better banisher of the ills of the community than the operation of the inward word of God, which is living and powerful?—a dis-cerner of the thoughts and intents of the heart; a distinguisher between that in us which serveth God and that which serveth Him not; that judgment may be brought forth unto victory, through repentance towards God and faith in the Lamb of God who takes away the sin of the world?

The true community-power is the communion of the Spirit running through all; and its operation would make of the community of mankind the holy catholic or universal church, which is the communion of saints. In this way only shall church and state rightly be made one, and "the kingdom of this world become the kingdom of our Lord and his Christ." He who is the Power is the soul of the community's fellowship, even the same who is the authority over the individual's conscience. As the community consists of members one of another, its true freedom consists in individual conformity to the authority of the inspeaking word of the Power of an endless life. That power alone is safe to rule us, as freemen of the Spirit by submission to the Spirit, which makes a fellowship of the Spirit in the bond of peace. Individual conformity to the power and Spirit of Christ makes the community a holy nation and a royal priesthood, called unto the true liberty of the sons of God. There remains yet a world-wide use for our distinctive principle, as the secret of the holy and catholic church and state of Christ on earth, whereof He and no man is head over all things.

HE ANSWERS.

I know not by what methods rare,
But this I know—God answers prayer,

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

Christian Register.

Hannah Rodman Fisher's Journal.

Written at the time of the yellow fever in Philadelphia in 1793.

Hannah Rodman Fisher was the wife of Samuel Fisher, and lived in this city during the prevalence of the yellow fever here in 1793. A manuscript account of the sickness and death of her sister, Sarah Rodman, of Newport, R. I., from this disease, while on a visit here, has been preserved, from which some extracts are herewith offered. Some general remarks upon the appearance and progress of this dreaded disorder, taken from Friends' Library, Vol. VIII., p. 57, etc., are prefaced.

"This malignant disorder, which, in the space of about three months swept away nearly four thousand persons, made its appearance in the latter end of the Seventh Month, in Water Street between Mulberry [now Arch] and Sasfras Streets [now Race]. It was some time before it attracted much attention, but it gradually extended to Front Street and other parts adjacent—its greatest ravages being nearest the river Delaware; and by the middle of the Eighth Month considerable alarm began to appear among the citizens, many of whom fled to the country and other places, where they supposed they would be secure from its attack. The number of deaths continued to increase—during the Eighth Month the daily average was about eleven—in the Ninth Month it was nearly fifty, the greatest number being ninety-six, and on two other days eighty-one and ninety-two; and in the Tenth Month it was nearly sixty; the highest number being one hundred and nineteen, and on the days preceding and subsequent one hundred and eleven and one hundred and four persons respectively died. When we consider the comparative smallness of the population in the city at that time [estimated at less than 50,000], it is not surprising that the steady progress of the disease and its great mortality should have spread terror among the inhabitants. The shops were shut up, the streets very much deserted, so that few persons or vehicles were to be seen in them, save the wheels on which were conveyed the dead to the grave, and the persons who attended them. All pomp and show at funerals were dispensed with, and the remains of the most worthy and respectable citizens were committed to the earth in the most simple manner, and in the presence of few, if any, more than necessity required. Pride and ostentation were laid in the dust,—the high and the low, the rich and the poor, were reduced to a common level; and the anxious, inquiring thought of most minds seemed to be, 'Who will go next? Will it be me?'"

"The disorder being considered contagious, the fear of contracting it, in many instances, overcame the feelings of natural affection, and persons who had been accustomed to all the

attend my dear sister, let her disorder prove at it may.

George Churchman called to enquire after me, and gave me a letter he had written to me. I told her of both; she desired the letter might be read, and said it was a sweet letter, and that she should be glad to see him if she were able. She desired her love to him, and that he might be informed she had been low of body and mind, but had kept up a little more.

Desiring some little alteration respecting anything that was doing for her, she remarked that she was so weak she thought she had very little patience, a very different sentiment from those about her, who have had to admire her patience and calmness. At another time I observed it was difficult to conceive such a state of weakness. She was removed this time to another bed, which seemed to refresh her much, and she has borne the application of medicine and cordial beyond my expectation. Her feet, hands and face have been frequently bathed with old Madeira wine, which seems to refresh her, and a little hope is revived in the breast of her anxious sister. I have two affectionate negro women who attend her, and the rest of us omit nothing in our power that we can do to administer to her comfort.

Daniel Olfeley called to see us. I told him how little how it was with dear Sally; that she did not appear to be worse, and I had a little hope, soon after which she spoke to the following import: "I feel desirous, dear Hannah, that thou may give her up, believing she is beyond repair. We are all weak creatures, and unable to step aside, and if she should be removed, and that should be the case, how much easier it would be to thee and her other friends. She is the Lord's, and may his will be done. I have no doubt it will be well with her; therefore, dear Hannah, seek after resignation; give her up freely, and then, if it please the Lord to restore her, it will be well; and if this is taken, you will be better prepared than giving too much way to flattering hopes. I am much for thee on this trying occasion, and do not pretend to have any certain prospect of it may be respecting her getting up, but the best to be resigned." He mentioned a letter he made to a dear young woman, who, in his enquiring a little the state of her mind, replied that she felt resigned, believing in her little love for the truth would render her acceptable, and if she lived she should undergo many trials and exercises to pass through, and loved to stand her ground, and that looking back upon the world, the thoughts of returning to it seemed rather distressing. Soon after I mentioned a part of the above to dear Mary, and she told me she thought she was comforted, and afterward asked me if Daniel Olfeley had a religious opportunity. I replied, yes, he thought it his duty to leave meeting this afternoon and visit the afflicted." She then said, "I believe I am resigned. I have made a little choice on dear mother's account, and you don't know that I have it now. While I believe in the world we must expect tribulation."

Dear Jabez was taken from his sufferings about twelve o'clock last night, and is to be buried this morning. The dear child told his last First-day that if he was fit to go he

should be willing to leave all his dear friends and go to his Lord. His father, his two little brothers, Redwood and Miers, and my Samuel, were the only persons that walked to the ground following the bier.

This afternoon Daniel Olfeley was concerned to visit my dear sister in her chamber, and to bow in reverent, fervent supplication to the Father of mercies on her behalf, that she might be supported on her bed of languishing, her spirits raised above the fear of death and centered safe with Him. It was a favored time, yet, notwithstanding we have every reason to believe our loss will be her gain, it is hard for me to say on this occasion, "Thy will be done." Oh, that I may be prepared to meet her in a better place should the sands of my life be but few; for this is an awful day of visitation, in which the messenger of death is going from house to house, and who of us may be summoned we know not. May you, my dear friends, be supported, and diligently endeavor to render yourselves approved, seeing the uncertainty of all temporal things, and knowing assuredly that those who will not bow in mercy must not in judgment. My heart aches for my dear mother; what a comfort, I have thought, it would be to have her parental aid and sympathy at such a time as this.

Dear Thomas Scattergood and George Churchman called at the door and desired to see me. My Samuel informed them my beloved sister was very low. I added, "She is very sweet." They expressed they did not doubt that Thomas said he had been comforted concerning her since he heard of her illness. She lays like a sweet, patient lamb, says but little, seems entirely sensible, and looks up at me with heart-tendering affection. At times my heart seems ready to burst, but I am endeavoring as much as possible to prepare for the severing stroke.

Thomas Scattergood called at the door this morning expecting to hear that my dear sister was gone. I believe it is fully evident to all the discerning that have seen or heard respecting her conduct at this trying season, that her mind is divinely supported, and if she goes now, her sun will indeed set with brightness, and exhibit a striking example of the advantage of early dedication; may her dear nephews and nieces profit thereby.

About seven in the evening Daniel Olfeley kindly called again, and seeing me much affected, again desired that I would seek after resignation. "It is a close trial, and many of thy friends feel for thee, but as I told thee before, and have no disposition to recall it, she is the Lord's, and let Him take her. I have no doubt she will enter into the full fruition of that joy which is prepared for the righteous ones. She will be released from a troublesome world, and contended where the wicked cease from troubling, and where the weary are at rest. This is my faith concerning her; therefore try to compose thy mind, and not give way to sorrow, which may hurt thee. I know 'tis hard to part from such dear connections, having had to experience it."

As I was walking about in great distress, dear Thomas Scattergood and George Churchman, I believe providentially, entered, and the former feelingly addressed my dear husband and myself relative to our present situation, mentioning a family formerly to whom Divine

regard was extended, as it is recorded; that Jesus loved Martha and her sister, and Lazarus, but Lazarus was taken sick and died, and one of them said, Lord, if thou hadst been here our brother had not died, comfortably believing that the removal of our beloved sister would not be in displeasure to us or our dear separated connections, as the deepest trials were sometimes the greatest blessings; that we might come with more purity and brightness, believing there was a work for us to do, and he desired that we might wrestle for the blessing as Jacob did, though it be as in the night season. That he had been comforted concerning us ever since the first visit he made us, hoping we should be united in a progressive walking in the way that leads to peace, and desired that we would consider the Lord as a God near at hand, and not afar off; that he had been comforted in a belief that a remnant, being in all things resigned to his will, would be spared through this day of awful visitation who would be cleansed and purified." He also expressed something like a belief that my dear mother and connections would be supported. These minutes are truly imperfect, but the opportunity was very solacing to my poor, afflicted, tossed mind, and served to revive a degree of faith in a season of the deepest affliction.

27th, sixth of the week.—My precious sister quietly departed this life about twelve o'clock last night. When she was gone my mind was favored with a calmness from a full belief she is one of the number of whom it may be said, "Blessed are the dead who die in the Lord."

She was put in a neat black walnut coffin, and interred in Friends' burial-ground in this city, about eight o'clock, attended by my dear husband, brother Miers [Fisher], Daniel Olfeley, and several other friends, with Prince and Caesar, two black servants.

Her disorder is supposed to be the yellow fever, though we have no way to account where she should have taken it.

HANNAH FISHER.

A STORY OF GRANT.—Gen. Fred. Grant's favorite story of his father is one that very aptly illustrates that great soldier's faculty of sizing up a situation in a few words.

"We had an old coachman," he says, "who was not the brightest man in the world, but what he did not know about a horse was not worth knowing. Mother used to call on him to do all sorts of things that were not in his line, and old John, of course, was always making mistakes that annoyed her. Once she sent him to the bank to do some business, and he did it wrong. She told father about it, and said:

"I guess you'll have to let John go. He never does as he should anything I want him to do."

"Well, mother," said my father, "if John could do everything you want him to do, and do it right, he would not have to be our coachman."—*Philadelphia Ledger*.

HOLINESS is "just a poor heart that makes room for Christ."

BETTER than heaping up gold is the making of men that are finer than gold.—*Branson*.

A Visit to Algeria.

(continued from page 355.)

We were standing on a huge mound of sand ending in an abrupt amphitheatre that had been swept out by the wind. Our horses plunged their forefeet into the loose sand and slid to the bottom. Once upon the level and headed home they shot out like arrows sent from a strong bow. Saffi's took the lead. No motion that any one has ever imagined can be more deliciously smooth and even than the gallop of a real Arab horse. But ours by this time were going like the wind, simply devouring the ground, and every moment were warning to the sport and increasing their speed. It was the first time I had been on a horse for nearly fifteen years. I felt the muscles by which I clung to the saddle begin to tremble, for we had been riding several hours. I called loudly to Saffi to slacken his pace, for my horse did not want to be left behind. He did not hear—I called louder—he drew his horse on his haunches, wheeling round, and with alarm in his face, said, "*Mon Dieu, mon Dieu! est-ce que Mademoiselle va tomber aussi? Mon Dieu, mon Dieu!*" "No," I said, "I am not going to fall, but I'm too tired to ride so awfully fast; let's go a little slower." "*Comme Mademoiselle veut.*" and we started again.

Soon we had reached the great palm-forest and were passing into its shadow. The sun had set, but a golden light was still in the sky. At a junction in the road Saffi turned and said, "*Par ici—je montrera quelque chose qui sera tres interessant pour Mademoiselle*" (This way, I will show something that will be very interesting to Mademoiselle). Passing along a narrow road between two high walls of brown earth covered with thickly set thorn branches, behind which rose towering palms, we soon were plunged into the heart of old Biskra.

I have no words with which to convey to you an idea of what these native villages are like. But first of all let me tell you that they are clean, *really clean*. Whether it is the purifying sun, the wise law of Mohammed, or both, or what—nowhere—absolutely nowhere, have we found any suggestion of a disagreeable odor, and everything looks wholesome and reasonably comfortable. The houses are all built of sun-dried bricks, chocolate colored, with no windows, but a doorway that can be closed, and on the flat roofs, encircled with high walls of the same material, the women live, and there they sit spinning or weaving in the sun, wearing their gorgeous colors and chattering like magpies. They never are seen in the street, unless veiled, and the best families do not allow their women to go out at all, excepting Sixth-days (which is the Mohammedan holy day) when they go to the cemetery. It is a religious feature, but it becomes a sort of picnic, and the poor things seem to have a good time.

But as we entered old Biskra the brown walls of the houses were lined along their base by lounging figures—men who, wrapped in their burnouses, were reposing after a more or less idly spent day. On one side ran a stream of water with here and there a stone fountain with large stone basin, into which and out of which the water constantly ran, children in brilliantly colored garments—orange, red, yellow, rose, magenta and green

flashed about in the shadow, while every now and then mules and donkey trains were stopping to unload. We turned, wound and twisted about the narrow streets, and always the same brown walls, the same silent hooded figures, the same flashing colors greeted us. From the roofs everywhere savage wolf-like dogs barked fiercely at us, tugging at their chains. When we at last emerged into the open the color had died out of the sky and out of the mountain—the crescent moon with the evening star were shining serenely over the palm trees in a sky of infinite blue.

Another short gallop and we were entering the real town, the modern half-French town of Biskra. Half French in appearance, though ninety-nine one-hundredths of its inhabitants, so far as one sees, are Arabs or negroes—mostly the former. Through the dense crowds in the streets we made our way with difficulty back to our hotel, where I dismounted and gave my horse over to Saffi's care.

I found M—in bed, feeling quite comfortable. She had the satisfaction of having seen the same old mule throw its Arab rider flat on the ground on the way home. He, wrapped in his burnoose was not hurt, but his fall was a convincing proof to all unbelievers that she was not to blame for having been thrown. Their carriage, too, broke down on the way home, so they had to get out and walk a space; but they managed to rig it up so as to reach Biskra at last.

This for one afternoon on the Sahara! and I could write as much about every day that we have spent here. But where to begin, where to leave off—how to give you an idea that is in any way adequate of this oriental desert life, I am in despair. In the first place you never heard of Biskra, nor had any of us until just before we started for Algiers; and the book in which we read about it is the one I must recommend to any one who wants to know in detail about the desert. Of course it is a story, but apart from that, line for line, we can discover everything the writer had in mind when he wrote that description. All the names are changed and there are other slight discrepancies, but the life, the color, the mystery, the charm is all there as they exist in reality. The book is called "The Garden of Allah" (an Arab name for the desert), written by Robert Hichens, an Englishman.

To-day I showed the book to Saffi, and he held up his hands. "Ah," he said, "*Monsieur Robert! mais c'est mon ami*" (It is my friend) and then he went on to tell how he, Saffi, had conducted him everywhere, how M. Robert would stand long writing, writing, taking down all he would say.

To-day Saffi took us over to old Biskra—took us into his own house, introduced us to his wife and daughter, the latter fourteen, who is to be married in a few days. She has never been out of the house since she saw light. Her entire knowledge of the world consists of what she can see from the flat roof of her father's house. She was very pretty; her mother was loaded with jewels. He took us in other houses and showed us women, weaving and spinning, and who opened dark rooms and where immense quantities of dates were stored. The women chatted in Arabic, and he translated.

(To be continued.)

Doughbore School Work in Canada.

The writer, feeling interested in the school education of the Doughbore, offered to furnish a coin to each pupil in the Good Spirit Lake school, who would write a single letter page, upon any subject of his own selection. Thinking that the many readers of THE FRIEND who have contributed to the physical need of these people might like to know something of the result of the efforts of the three English teachers who have, during the past three years, labored to impart a knowledge of the English language, and with it to sow good seed for developing moral and religious character, the following letters are selected from among several that have recently come to hand. In an accompanying note their teachers say: "They [the letters] are all quite spontaneous—subjects, etc., etc., all being left entirely to themselves, and of course the letters have had no correction."

April 10th 1905

Novotroitskoe,
Good Spirit Lake
Nr Yorkton,
Assa.

Dear Mr. William Evans.

When the snow was melted in a river. A boy made rafts to swim & we had a great fun. Next summer we will move to a new village "Think what a lot of trouble it will take." When we came from Russia to Canada we had no house, no horses, no cattle & we have fifteen cattle, four big cows, & five heifer cows, & two oxen, & four small heifer calves. Two horses, & twenty four hens & two roosters generally they lay eighteen eggs a day. When we came to Canada we were very poor even we hadn't a dollar. In Canada mu better to live if a man is very poor he will soon get on better if he works hard, but Russia people work very hard & yet they are as poor as ever.

Now Russians fight with Japanese, we are glad that we gone from Russia before the war began. In Canada there are no robbers. In Russia lot robbers they often kill people. Once my Uncle my mother's brother went tatars* to buy some land to feed cattle, he came there & went into the house & the were tatars, & he asked for land, but they did not sell the land. So he sat on his horse & went away. He rode not very far, but tatars call him to come back, so he went back. They cooked for him some dinner & as was eating, one tatar took a gun & shot my Uncle two times & he was fell dead. They laid my Uncle on a horse & they took him with the ropes on the horse's back. They led the horse to the river & threw him into the river & let horse go where he want. The horse went home. Then my grandfather came to the horse & saw the blood on the back. Then he told it to the family & they search & search. Then my grandfather went to the river where he was & he saw how then he dismount his horse & went with the boots were & laid him on a horse. He brought him home & then they buried him. Once in Russia we left our little house didn't lock it; at night tatars came & took everything. At dawn my grandmother went into the little house, she saw the doors were

*Tatars. Webster gives "Tatars" as the proper spelling.

ed she thought someone was in the house, she saw nobody was in the house & what a gas was in it they took everything. Then a family found few things in the caves. They often they kill shepherd & take away all sheep. Armanians are very good. My family has two friends & they were Armanians, & their names were Waskan, & Apartsoon; They are very good true men, but they not very rich. They had lot fruit. When come to our house every time they bring something. Sometimes apples, prunes. They were friends with my grandfather because we sold them sheep. My grandfather was dead in Russia. My grandfather & my father & my uncle live together with one sister & one brother. My sister is ten years old, & my brother five years old & thirteen years old. There are twelve people in my family.

My Sencere friend Alexi Vishlov.

Novotroitsko
April 22nd 1905.

Mr William Evans.
There were 15 boys & 2 girls & one boy is died his name was John Novokhovonov. And those who not go to school. John Novokhovonov died at March 13th. And now there are altogether are 10 boys. There 7 boys at division 1. And 3 boys at division 2. And one boy at division 3. And we learn in school. Bible reading or writing or Dictation or arithmetic or geography or grammar or poetry or maps or printing or copy or printing. There are 3 blackboards to write on, & 1 black board is in the schoolroom. The school-room is in our house. We are going to Kopustina. In our house there are 3 rooms. And the biggest room is 4 windows & the smallest room has 1 window & the smallest of all room has 1 window & it is for cooking. And it is 8 feet to the ceiling. And the biggest room 17 feet & 9 inches long, & 15 feet & 6 inches wide & the smallest room 12 feet 2 inches long, & 8 feet wide, & one inch. And the windows in biggest room 3 feet & 2 inches long & 5 inches wide, & in the smallest room the windows are 3 feet long, & 2 feet wide, & in the smallest of all room the windows are 2 feet & 6 inches long & 2 feet 4 inches wide. And in the biggest room the windows are 11 inches long & 11 inches wide & in the smallest room the windows are 6 feet long & 7 feet wide, & in the smallest room all the windows are 8 inches long, & 9 inches wide. And we have 7 kinds of plants growing in houses. And I had for Christmas a knife & a book which Mrs. Ransome gave it was called "As nice as nice can be" in school rubber, pencil pen & a book of Bellows work, & a book Miss Woods' & a pencil book & a copy book & a reading book. We have stove in school. And we have a box at home, And I have a box to put my things in it 1 foot & 3 inches long & 11 inches wide, & 9 inches high. We lived in a house. I will tell you what I write in pencil every page. A visit to Japan, Arithmetic, Words meanings, A Japanese houses, Words, Meanings, Arithmetic, Text, Words, Verbs & Verb-phrase, a Turkish & a parable of the ten talents, By Memory, Story of Darius, Arithmetic, Poetry The plays Song, Arithmetic, Pronouns, History, Country life in China, Questions, Chinese

children, Sentences, Grammar, Arithmetic, Russian, The story of Pass-over, Texts, Words meaning, Dictation, Holland, Questions, Poetry Waiting to grow, Dictation Questions, How Robinson & Friday met, Grammar, Text, On the Quicksand, Questions, Arithmetic, At Miss Bellows word scripture, Jesus walking on the water, The son of the widow, Winter Hymn, The ten lepers, The blind man at Jericho.
From Nikolai Kieben.

Novotroitskoe.
Good Spirit Lake P. O.
N. W. T. Sp. L.
Nr. Yorkton
Assa
Canada.

Dear my friend Mr. William Evans. Do you want to get a letter from me. I suppose you do want. How are you getting on? I am getting on very well, & also my family. Now there are 11 boys go to school, & 3 boys move to other village to live there. Now we are learning in school Arithmetic Reading, Drawing, Geography, Poetry, Bible, Spelling, Singing, History of Canada, & History of Russia, & several other kinds of things, I'll tell you what are they about. About tea plant, sugar cane, coffee, salt, sun, Pen, glass, coal mines

This winter we have had very little snow, & often frost very big in the morning, & now snow has melted early. In our new village men had began to sow seeds in March 23rd. This year the river is little.

Russia is a warm country & plenty every kinds of fruits.

But in one thing there was bad, because Tatars killed plenty people & steal things, & if a person would go to other village, then Tatars would met & take money or something or other & then would let person go. But in Canada there is cold, & just only wild fruits grow. But there is no stealing, & not killed people.

And there in Canada is very flat country. But in Russia there is hilly country. Now we have 14 cattle & one team of horses, & 5 cattle we had sold. We have 24 hens & to cocks, & hens laid 14 to 17 & sometimes 21 eggs a day.

I have 3 brothers, & one of them go to school with me, & other two stay at home, because they are so small to go to school, one 6 years old of age & the other one 4 weeks old.

There is a railway near to our village, about one mile & half away, & a station near same as railway, and it called sign Buchanan.

Once in Russia Donkhobors burned their guns & swords, because they didn't want to go to fight in the battle against other countries, & so instead that government put them into prison for 4 year. This village is called Slavianska, where they burned guns and swords.

They made heaps of guns & swords, & then put coal oil on them and then fired them.

Goodbye from your friend
Saveli Vishlov.

Novotroitskoe
Good Spirit Lake P. O.
March 30, 1905.

Dear Mr. William Evans I hope all your family are well. Now I have one stallion & 1 mare & 5 cows & 4 oxens & 11 hens & 1 dog & his name is Puppy, a dog which could laugh.

Would you want to hear about our school which is in the end of the village.

First our teacher give Arithmetic to do, then we read some parts of the Bible & Stories & History & also we read in our 3rd reader & often we try to do our writing best then teacher will go around & look whose is the best. Now we have a Station very near about a mile away & we call it Buchanan's. In this Station a great house was building. Dear Mr. William Evans we have a great trouble over here. Because our friend had died on Monday 13 March 1905 & his name was John Novokhovonov. He was in bed nearly 2 Months & he had a great sickness on his lungs. Now we live in company, so we have a saw-mill in our village & a threshing machine & also an engine.

Would you want to know how many families live in our village? in our village there are 25 families & from those families just 14 boys who go to school. Now I hope you are well. Now I suppose you want to know how our village is divided. First I must say a name of our village. We called our village Kerilova & the other name of village is called Kapostina & those who will be left their village is called Novotroitskoe. Now I think you want to know how many families go to Kerilova there are 7 families. And to Kapostina there are 4 families. And in Novotroitskoe there are only 14 families are left.

Would you want to know how we lived in Russia. In Russia we lived very rich & also we have many dogs which look after the cattle with my grandfather. And in Russia there are very big wolves & also the dogs are very big. In Russia there are great many flowers & great many mts, and also there are many robbers. And in Russia there are lot of people who drunk whiskey. And in Russia there are very warm weathers.

In Russia country there are very dangerous. In Canada we live not very poor or not rich. In Canada we have only 1 dog and he is very small from our Russian dog. And in Canada there are very small wolves. And in Canada there are not so many as in Russia, & there are a very few Mts. In Canada there are few robbers. And so in Canada not very many wars because there are very few robbers. In Canada there are very good people, because there are very few men who drunk whiskey & so it is very dear. In Canada guns are very cheap about 20 dollars 1 gun, but if you would take it to Russia there it will be 40 dollars. Would you want to know about our journey from Russia. First we started to Butoom & then to Tooretland & then I didn't remember to where I was going. And when we get to the end of the sea we went to Halifax to St. John & then from St. John we went straight to Winnipeg & from Winnipeg to Yorkton & from Yorkton we went to Good Spirit Lake & from Good Spirit Lake we went over Canada, & then we settle in Canada by putting on tents to keep off the rain. Then when we live a little time we saw lots of Mosquitos flying about. I think I would like Canada better because there are no robbers or no wars since we came to Canada. Now we have a raft which we use to push it into the water & sit on it. Now our creek is not very deep just in some places about 4 ft or more. Would you want to know all the names of all boys.

(Peter. P. Shukin.) Alexi. C. Plaxin) Ivan.

C. Plaxin) Osep. K. Riebin) Ivan. I. Riebin) (Nicholia K. Riebin) Alexi. C. Vishlov) (Saveli P. Vishlov) Vasil. P. Vishlov) (Keril. V. Tofonov) Yashka S. Dergousoff (Alexi. F. Dergousoff) Vasil. F. Dergousoff) (Vasil. I. Popov.

Good by my dear Mr. William Evans I sent my compliments to all your family if you have.

My name
Peter Petrovitch
Shukin

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Friends' Temperance Association of Philadelphia," by Benjamin F. Whitson, 401 Chestnut St., Phila.

For right is right, since God is God,
And right the day shall win;
To doubt would be disloyalty;
To falter would be sin.

"What is morally wrong can never be politically right."—Burke.

An industry that makes necessary police and courts, penitentiaries, alms-houses and insane asylums to care for its products is one that good citizens ought easily to find a way to destroy.—The Voter.

How can you tell your boy to avoid the saloon's free lunch when you patronize a whisky department store to save two cents on a can of beans?

The man who lives for self alone
Lives for the meanest mortal known.
—Joaquin Miller.

Last Christmas Prince Henry of Prussia presented all in the navy with the temperance pamphlet, "The Poison Tree of the German People."

The Constitution of the new Republic of Panama includes common drunkards among those who are not entitled to a vote.

The saloon is a parasite—it feeds upon prosperity, but it never produces it.

The only solution of the saloon problem is NO SALOON.

The Pennsylvania Railroad has filed remonstrances against applicants for liquor licenses in Altoona and South Altoona, Pa., on the ground that these communities are composed exclusively of railroad employees. The exposure of the men to temptation to drink means a menace to public safety.

SUCCESS IN POLITICAL TEMPERANCE WORK consists not merely in securing prohibitory laws, but as much or more in the subsequent enforcement of those laws. The courts, including the juries, are local in their jurisdiction, and are influenced to a great extent by local public sentiment. A jury will hardly condemn a man to punishment for an act which they do not themselves consider a crime. The local court cannot be forced by a national, or even a State mandate, to enforce what is to them an obnoxious law. Where a community has suffered the effects of legalized liquor sell-

ing, and a majority of that community has, through suffering, become sufficiently awakened to secure a prohibitory law, it is then, but not till then, prepared and able to secure also its enforcement. Political temperance work will thus succeed as fast as the people are prepared for it; it cannot be made to succeed more rapidly." Thus writes a sympathetic correspondent in recognition of the effort of this page. His years of experience and serious thought give weight to his expression, but does he realize that judges, juries and communities are being thwarted in their efforts to legislate and act consistently with the advance of public sentiment? Does he not perceive that in many places in our land the government is not "by the people" nor "for the people," but by the mandate of men who act at the behest of the liquor interests? A national temperance movement is imperative, though it may thwart its own purpose by outrunning public sentiment instead of co-operating therewith in every little forward step. We need prophets to warn us, but not less do we need leaders and teachers.

WHEN REDEMPTION WILL COME.—When every man who puts love of country and duty to God above all other considerations shall have taken his rightful place in the councils of his party, the redemption of this nation from the curse of drink will not be far away.—Minnesota Issue.

The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.

Statistics recently published by the Bureau of Statistics of the Department of Commerce and Labor show that the per capita consumption of intoxicating liquors during the year 1904 reached a higher point than at any time in the history of our country, being 20.29 gallons. This consumption, however, is chiefly beer, as 18.28 gallons per capita are designated "malt liquors." The individual consumption of wine and spirits shows no marked change during the past twenty-five years. A correspondent of the *New Voice* asks why, with the increase of territory under legal prohibition, there should be no diminution in the amount of liquors consumed by the nation at large. The reply calls attention to the indubitable evidence that the per capita consumption is less in territory under prohibition, and that if the increase in the use of liquors is due to any system of dealing with the traffic, license and not prohibition must be held accountable. Under high license the traffic has greatly increased, while under prohibition it has in many places been abolished entirely. Attention is directed also to three important factors in the case:

1. The interstate commerce law operates to nullify more or less the efforts to keep the traffic out of prohibition territory.
2. For many years there has been a striking drift of the people to the cities. The rapid growth in prohibition area has been in country districts, and in towns of less than 8,000 population. While both rural and urban population is increasing, the increase has been much more rapid in the urban centres, and these are the licensed centres.

3. During the past decade there has been tremendous influx of immigrants, most of whom are notoriously drinking people. We are now receiving nearly a million of these people a year, and their thirst for liquor is in no way lessened by their arrival in this country.

"SCIENTIFIC TESTIMONY ON BEER" is the title of a pamphlet published by the International Reform Bureau, 206 Pennsylvania Ave., Washington, D. C., 35 cents per hundred, postage free.

"It is everywhere conceded nowadays that the man who drinks to excess is totally unfit for business, but there is a sort of belief that moderate drinking is quite harmless, nay, indeed, in some instances, beneficial."

This latter view is not sustained by the testimony of science nor by the records of experience. It is even contended by some physicians that "beer kills quicker than any other liquor."

THE SCIENTIFIC AMERICAN ON BEER.—"In some years past a decided inclination has been apparent all over the country to give up the use of strong alcoholic drinks, using beer as a substitute. This is evidently founded on the idea that beer is not harmful and contains large amount of nutriment; also, that it may have some medicinal quality which neutralizes the alcohol it conceals, etc. Theories are without confirmation in the observation of physicians and chemists. The of beer is found to produce a species of generation of the entire organization, found and deceptive. Fatty deposits, diminished circulation, conditions of congested perversion of functional activities, local inflammations of both the liver and the kidneys are constantly present. Intellectually, a por amounting almost to paralysis arrests reason, changing all the higher faculties into animalism, sensual, selfish, sluggish. In appearance the beer drinker may be picture of health, but in reality he is incapable of resisting disease. A slight in or a severe cold will commonly provoke a disease. The beer drinker is generally eased and very incurable. The constant of beer every day gives the system no recuperation, but steadily lowers the vital forces.

"It is asserted by competent authority the evils of heredity are very positive in drinkers. Public sentiment and legislation should comprehend that the use of all of alcohol are dangerous."—Scientific American.

MORE BEER, MORE WHISKY.—In the 1900 the beer consumption of Germany 27.5 gallons per capita; in America, 10. Of course, we ought to find that the "drove out" distilled liquors. On the contrary, we discover that the Germans demand 1.9 gallons of spirits per capita to be consumed in America. In France, "on those wine-producing countries where," the vellers assure us, "there is no drunkenness there were consumed 25.4 gallons of wine per capita, and more spirits than in Germany nearly twice as much as in the United States. These facts are just as patent as the population, or import and export; but, nevertheless, the professor and tutors who h-

knack for mugs and bottles will go on during the innocent public that the only way to keep a man from whisky is to fill him up on it.—*Chicago Interior.*

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 351.)

Among the Friends who during a period of ten or ten years previous to the year 1876 occupied the position of teacher or of helper in the family were Catharine Lee, Catharine Battin, Louisa Smith [afterwards Leckum], Mary Vail, Eliza A. Cheyne, Milda G. Dewees, and Mary Millhouse. The named Friend died at the Institution on 29th of Fifth Month 1876, after having lived but a few days before her home in Iowa. Aaron Dewees, Jr., the husband of G. Dewees was also usefully employed in instructing the boys out of school and assisting the work of the farm. Thomazine Valen- who had at intervals for many years been concerned to assist the Indian women in the use of their homes, had also spent several years acceptably during this period in visit- ing in the reservation.

The Act of 1875, provided for the appoint- ment of three Commissioners, who were em- powered to lay out the villages in the Alle- gany Reservation, within the limits of which, as made by the Council of the Seneca Nation of whites, would be valid: Two weeks had not elapsed before a petition had been circulated and signed by thirty prominent Indians ad- dressed to President Grant asking that Thomas Starr, Ebenezer Worth, and Joseph Scatter- good should be appointed the Commissioners under the Act. The wishes of the Indians were complied with so far as to appoint one of those named by them, viz: Joseph Scattergood, Commissioner; John Manly a resident of Warburg County, N. Y., and Henry Shank- from the state of Kansas were associated with Joseph Scattergood and these three Com- missioners soon entered upon the work of sur- veying the boundary lines of the Reservation determining upon and marking the limits of the villages of Salamanca, West Salamanca, Salina, Carrollton, Great Valley and Red- e, and of making out a map of the same, which was completed, and finally reported on Twelfth Month 30th, 1876.

This Act of 1875, instituted a new order of things in the dealings between the Indians and whites upon the Allegheny Reservation, although very relieving in many respects reason found to need some amendments to protect the Indians. In the Twelfth Month of 1876 Joseph Scattergood and Henry Shanklin addressed a letter to the Commissioner of Indian Affairs pointing out some of its defi- ciencies, and offering a draft of a bill to be acted by Congress making the Agent ap- pointed by Government an umpire in cases where the lessor and lessee could not agree upon the amount of the rental. They also said in their letter, "With the consent of the In- dian, we believe there would be much pecuni- ary advantage to them, if he was authorized to collect or have the rents payable to the agent collected, and hold the money received subject to the order of the duly elected Coun- cil, to be accounted for under such regu-

lations as the Secretary of the Interior might prescribe."

This suggestion in reference to the Agent was favorably considered at different times during subsequent years, and in 1901 an Act was passed which empowers the Agent for the New York Indians appointed by the United States Government to collect the rental of the leased lands in those villages and pay \$2500 of the amount received, to the Treasurer of the Seneca Nation for the general expenses of the Nation and to distribute the balance among the members of the Nation individually with their regular annuity. In his report for the year ending Sixth Month 30th, 1903, the Agent for the New York Indians, B. B. Weber, stated that for the first time in accordance with this act he had after the payment of the fixed sum of \$2500, divided among the Senecas \$9828.32 or \$4.24 per capita together with the annuity of about the same amount.

This service was the last one of importance which Joseph Scattergood was able to perform for these Indians, in whose welfare he had become deeply interested. He was at this time suffering from a serious affection of the heart, which continued to increase, until his valuable life was ended the 9th of Sixth Month, 1877, in the sixty-ninth year of his age.

At the Yearly Meeting held in 1876, the following Friends were added to the Commit- tee, viz: John S. Comfort, Ephraim Smith, Henry Wood, Joseph L. Bailey, John Sharpless, Joseph Passmore, and John Bishop.

In the Third Month, 1876, Aaron P. Dewees, writing from Tunesassa, remarks in his report to the Committee, "There is a dissatisfaction among the Indians on account of the present superintendent (of public schools in the reservation) employing white teachers to the entire exclusion of all Indians who may apply: hence the schools are very poorly attended, and but little interest manifested in them."

(To be continued.)

The Friends' Institute for the Year 1904 and 1905.

The work of the Institute has gone quietly on through its Committees and its various channels of activity during the past year. At first thought there would seem to be but little to report, but when we begin to think of the different functions which the Institute performs, we realize the place which it fills in the needs of our various Quaker concerns, and we can perhaps best appreciate the importance of its work if we consider for a moment what the result would be should it be removed from us. Its usefulness seems to be increasing from year to year, as is evidenced by the number of Committees which use its rooms and of the large number of people who frequent them for social or other purposes. It is hard to conceive what we should do without them if for any reason the Institute should cease its activities.

LYCEUM, RECEPTIONS AND INVITATIONS.

At the first meeting in the autumn of 1904, the separate Committees which had previously had charge of the Lyceum meetings and of receptions and invitations, decided to combine forces, and sub-committees were appointed to take charge of the various departments of the work. The sub-Committee on receptions and invitations arranged for two meetings at the Institute, to which a few strangers living in the city were invited. They were attended by only a small number outside of the managers, but early in the First Month, through the courteous generosity of our president, Asa S.

Wing, a gathering was held in his home in West Philadelphia, at which about fifty people were present on a very stormy evening. It was a time of social intercourse and enjoyment, which was apparently heartily enjoyed by all who were there. The value of such gatherings as this can hardly be overestimated. There are always many Friends who are strangers in the city, and it should be one of the chief objects of the Institute to extend a welcoming hand to them on every possible occasion.

There were three meetings of the Lyceum held at No. 140 North Sixteenth Street, as follows:— Eleventh Month 4th, 1904, an address by Wm. Evans Darty, Secretary of the English Peace So- ciety.

Second Month 24th, 1905, "Mosquitoes, how they live, how they breed, how they carry disease, and how they may be destroyed," by Dr. L. O. Howard, of Washington, D. C.

Third Month 10th, "Farming in the City," by R. F. Powell, Superintendent of the Philadelphia Vacant Lots Cultivation Association.

In addition to this, the members of the Institute were invited to the address at Haverford by Charles Wagner on Eleventh Month 24th, 1904, it being considered a Lyceum lecture.

There is a strong feeling on the part of some of the managers that the Lyceum has largely fulfilled the purposes for which it was organized. There are in the city many good lectures on almost every evening during the winter months, and it has seemed to some members of the Committee that it is hardly worth while to continue the meetings. For this reason it was determined to have fewer lectures this winter, with a view to determining, if possible, the feeling of Friends in regard to it. The Committee, on the other hand, has by no means lost sight of the social side which the Lyceum meetings have fostered, and realizing the importance of this, it is not at all prepared to conclude that the Lyceum lectures should cease. It does, however, seek an expression of opinion from members of the Institute and all interested Friends as to the advisability of continuing this work which has had so much influence in bringing together all classes of Friends.

The tables at our rooms have been supplied as usual with newspapers and periodical literature. After the close of the year, donations are made of magazines, six months or more old, to those who desire them for distribution to reading-rooms, prisons and other places where they may be again utilized to advantage.

The work of the House Committee has gone on quietly and in the usual satisfactory way. The report of the janitor shows the following figures:—

There have been meetings of 439 Committees, representing an attendance of . . . 3882 people
The day visitors have been . . . 5382
Evening visitors . . . 1062
Teas and receptions . . . 2118

Total . . . 12,394
The corresponding total last year was . . . 12,797 showing a small decrease for the present year.

The membership of the Institute is as follows:—

Membership on Fifth Month
1st, 1904 . . . 644
Resigned . . . 18
Died . . . 4
22
622
New members . . . 20

Total Fifth Mo. 1st, 1905, . . . 642
The report of the Treasurer, which is submitted independently of this report, shows a balance in hand of \$221.79. As shown by it, the annual dues of our members are quite insufficient to meet our expenses, and the generosity of a few Friends in meeting the deficiency should be recognized and appreciated. Without their timely aid, the work

of the Institute would of necessity have been curtailed. It would seem that there are many Friends whose interest should be enlisted, if the opportunities and advantages which the Institute afford could be brought to their attention.

We feel thoroughly convinced of the value and importance of the work which the Institute is striving to do, and the co-operation, both financial and otherwise, of a wider circle of Friends, is most earnestly desired.

SUSAN E. WILLIAMS, } Committee.
JONATHAN M. STEELE, }
Fifth Month 9th, 1905.

Items Concerning the Society.

John B. Garrett attended Springfield Meeting at Marple last First-day.

Harry Moore, of West Grove, has been liberated for religious service in Rich Square Quarterly Meeting, North Carolina.

The arrival this week has been expected of Jesse Derbyshire and Catherine Smith, ministers, and Lydia B. Sargent, an elder, of the General Meeting of Fritchley, England, for religious service in the Friendly American Meetings, including some in North Carolina.

The funeral of Joseph S. Elkinton, held in Arch Street Meeting-house last Seventh Day, was attended by a remarkably large concourse from many quarters—a tribute to the love of many wherever his sympathetic heart had ministered privately and publicly. Many brief and feeling testimonies were uttered, and a sense was manifested that he rests from his arduous labors, and his works of faith and labor of love do follow him; who leaves so large a place empty, save as it shall be filled by successors obedient to their service in their day.

SUMMARY OF EVENTS.

UNITED STATES.—It is stated that President Roosevelt has authorized the Islamican Canal Commission to buy any and all materials and ships required for the Panama Canal in the markets of the world wherever the price invites.

It is urged that iron and steel could be bought abroad cheaper than in the United States, and even the best products of the steel foundries of the country could be had at lower figures after they had been shipped out of its borders. The President consulted Secretary Taft, and found that he agreed in the purpose to buy where the best material at the lowest price could be had. This, it was held, was the duty of the Commissioners as faithful servants of the Government.

It was announced on the 19th inst. that no foreign-built ships will be purchased at present for use in connection with the work on the Panama Canal, and no materials for the canal construction will be bought in foreign countries beyond such as may be required for immediate use.

The most productive oil well in America is said to be one recently drilled at Butler, in this State. Its production has been increased from 100 to 150 barrels per hour by "shooting" it.

The steamer *Kingdonian*, which recently arrived at this port, brought an assortment of birds and animals collected chiefly in Africa, and consigned to a dealer in this city. The complete list of birds, beasts and reptiles which survived the voyage is given as follows: 1000 canaries, 74 goldfinches, 66 bullfinches, 16 siskins, 28 linnets, 20 Blue Mountain lories, 400 Australian paroquets, 25 bearded paroquets, 10 Rosella paroquets, 10 Barnard paroquets, 6 Indian woodpeckers, 4 macaws, 40 snakes, 14 lizards, 5 vipers, 2 young leopards, 160 monkeys.

The Coroner's jury, investigating the wreck on the Pennsylvania Railroad in South Harrisburg, on the 11th inst., returned a verdict exonerating the Pennsylvania Railroad from any blame for the disaster, giving the cause of the accident the equipment of freight trains with only 50 per cent. of airbrakes, and advocating an investigation by the proper authorities for the purpose of establishing proper regulations for brakes on freight trains, so that similar accidents might be avoided.

A heavy frost occurred on the night of the 20th inst., in the neighborhood of Egg Harbor City, N. J.

The Standard Oil Company is engaged in completing a pipe line for oil extending from Kness to Bayonne, N. J.

The recent strike of teamsters in Chicago, which has caused much rioting and disorder in that city appears to have been a "sympathetic" one. It is stated that the teamsters were satisfied with their wages and hours; the unions were recognized; there was no dispute; but in an evil hour some irresponsible person put the heads of the teamsters to take up a strike, March 10th, 1905, the cause of nineteen garment workers who had had a dispute with their employers in the Eleventh Month, 1904.

Large wholesale and retail firms which used only union labor; firms which had no dispute with their teamsters, but, on the other hand, were on terms of the closest amity with the unions, were told that their teamsters should not under any pretext deliver goods bought before the strike to any firm whose teamsters had struck. In many instances the firms thus boycotted have not on their part any dispute with their workmen. There have been fresh outbreaks of disorder in the city, and unavailing attempts have been made to end the strike by conferences between the opposing parties.

FOREIGN.—It is said that Russia has a third fleet, including two new battleships, practically ready to sail for the Far East.

A despatch from St. Petersburg, of the 16th, says: An Imperial rescript issued to-day modifies the restrictive decrees in line of the western governments in Russia, giving Protestants and Catholics more freedom for acquiring mining lands and purchasing landed properties and industrial premises, permitting schools to instruct in Polish and Lithuanian languages.

A later despatch says: Almost at one sweep the whole burden of the vexatious restrictive laws in Poland and Baltic provinces have been removed, and the privileges which the natives have been fighting for years are restored, the assemblies of the Polish nobles are re-established and all the harsh administrative measures introduced at the time of the policy of reaction and Russification are abolished, unless later, for purposes of state, after the recommendation of the Council of State, they receive imperial sanction.

A prominent Liberal, who is especially interested in the Polish question, declared that the latest rescript, together with the rescript on religious toleration, would go far toward the settlement of the most burning political problems in Poland and the Baltic provinces and produce an era of better feeling than had prevailed in Poland for half a century.

It is stated that statistics show in fifty years the average height of British men has increased one inch. The present average height of a man of 20 years, is 5 feet 8½ inches.

Russia has named terms upon which the present tariff restrictions against American products can be removed and the country profit by the most favored nation clause.

It is stated that the recent report of the Librarian of the Imperial Library at Tokio shows that there is little demand for light literature in that capital, for fiction of any sort, contrary to the experience of most of the popular libraries of England, France and America. The Japanese prefer books on science, mathematics, medicine, history and what may be termed the graver forms of literature. More than 40 per cent. of the works taken out of the Imperial Library are of this character.

A despatch of the 17th from Toronto, says: The first conviction of a Christian Scientist in Canada was recorded at the Assizes last week, when a man, the defendant, charged with unlawfully conspiring, to deprive a man of proper medical care and nursing, whereby his death was caused.

Since the expiration in the Twelfth Month last of the treaty between the United States and China, which excluded Chinese from this country, efforts have been made to negotiate a new treaty, but the feeling in China is said to be so strong in opposition to a new exclusion treaty that at present efforts in that direction have been abandoned. In the mean time the treaty made in 1880 remains in force which provided that the limitation or suspension of Chinese immigration to the United States "shall be based on race and not upon the Chinese as a nationality." The United States laborers, other classes not being included in the limitation."

There are manufactories in Germany and Spain where thread similar in appearance to cotton thread, is made from wood pulp. The strength of this fibre is less than half that of cotton, but it is thought to be in some fabrics it may be used to replace cotton.

In Japan it is said, one person in twenty is more or less a fisherman, and fish appears in some form upon the table of every Japanese family daily, if not at every meal. The annual value of the water products is now about thirty million dollars. Half a million boats are engaged in fishing. Almost a million men are professional fishermen, and one million and four hundred thousand more give part of the time to fishing. Only one hundred

and fifty thousand men are so employed in this way in the whole United States.

NOTICES.

A YOUNG woman Friend, a school teacher, wishes a position to travel, willing to tutor in English, German, or Latin. Inquire at the office of THE FRIEND.

FRIENDS who wish to enter pupils at Friends' School for the term beginning Ninth Month 18th, should do so now.
J. HENRY BARTLETT,
Superintendent.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., on 2.48 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, via West Chester, Phone 1428. EDWARD G. SARDLEY, Supt.

Friends' Library, 142 N. Sixteenth St., Phil.—In order to complete the file of *The (London) Friend* and *The British Friend* in Friends' Library, the following numbers are required:

The (London) Friend.—
1847, vol. 5. Numbers 1, 2, 3, 4, 5, 7, 8, 9, 11.
1863, vol. 3. New Series. Number 9.
1884, vol. 24. New Series. Number 9.
1892, vol. 32. New Series. Numbers 8, 41.
1893, vol. 33. New Series. Numbers 21, 22, 23, 28.
1894, vol. 34. New Series. Number 8.
1895, vol. 35. New Series. Number 8.

The British Friend.—
1847, vol. 5. Numbers 1, 8, 9.
1849, vol. 7. Number 5.
1851, vol. 9. Numbers 1, 2, 3, 5, 6, 7, 8, 9, 12.
1852, vol. 10. Number 11.
1853, vol. 11. Number 8.
1865, vol. 24. Numbers 11, 12.

We shall be glad to communicate with any Friends who may have any of these numbers and who are willing to dispose of them.

MARY L. ALLEN, Librarian.

DIED, Second Month 5th, 1905, at her home, near Barnville, Ohio, SARAH D. SPAN, daughter of the late Peabody and Parilla Sears, in the fifty-first year of her age; member and overseer of Stillwater Monthly and Partition Meeting. Although in delicate health for the past fourteen years, and thus prevented from mingling much with her friends, she was known to many through her occasional poetical contributions to *THE FRIEND* and *THE LANCET*. Possessed of more than ordinary talent she was concerned to experience their consecration to service of Christ, in whose steps it was her desire to walk not only in her station as a member of our Society, but in her quiet and beautiful home life, where the graces of her devout Christian character were most conspicuous. She bore a tedious illness and much sorrow suffering with patience and a sweet resignation to the Divine Will, contemplated her approaching dissolution with calmness, being favored with a sweet evidence of gracious acceptance. A Friend would add, "Blessed are the pure heart, for they shall see God."

Third Month 25th, 1905, in West Chester, MARY ANN TAVEL, in the thirty-third year of her age; she was the daughter of the late Norris and Susan Temple; a member of Birmingham Monthly Meeting Friends.

At Burlington, N. J., on Third Month 28th, 1905, ROWLAND J. DUTTON, in the seventy-seventh year of age; a much loved member of Burlington Monthly Meeting Friends. His daily life bore witness to his concern to maintain a conscience void of offense toward God and man. His Christian rectitude in business transactions was a continual and appreciated example in the community. His friends and relatives and his own soul feel that, although they sadly miss him, he has gone to a better country where the pure in heart shall for ever be with God.

At her residence near Bloomfield, Prince Edward Co., Ontario, Canada, Fifth Month 12th, 1905, MARY BOWERMAN, (formerly HAIGHT), wife of Levi V. Bowerman, in the seventeenth year of her age. A member of West Lacon Monthly and Four Month Meeting Friends. Our dear Friend was firmly attached to the doctrine and principles of ancient Friends and consecrated to uphold them by a consistent life and conversation. Thirty-seven years of her life were spent caring for old and young with three, and most of the time four generations in the family. After about the years of 1860, her health greatly increased toward the end and she faithfully bore, only wishing to be released, peacefully passed away without a struggle.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVIII.

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Shall the Dust Praise Thee?

The dust of John Paul Jones has been well pressed to be "no better than any other," and so, as dust, is that of William Penn. The former can be gotten to America in a war, but the latter, by consent of its customs, could not in any ship. Though the same composition, the two dusts represent opposite principles; though both be accounted as besetting patriotism, it is a patriotism of wise methods.

All that is needed of William Penn can come from America, even to his once cherished city, where it is so much needed, as dust is not,—that is, the spirit which animated his holy experiment in character and in government. The latter-day grieving of his righteous name, and putting his image, though exalted above our civic temple, to an open shame in monuments below, may well re-invoke the aspiration which he once made over Philadelphia: "Oh, that thou mayest be kept from the dust that would overwhelm thee; that faithful to God of thy mercies in the life of righteousness thou mayest be preserved to the end. My prayer is to God that thou mayest stand in the midst of trial, that thy children may be blessed of God, and thy people saved by his power!"

For unscrupulousness nothing fails like success. Its series of temporary triumphs, stroke after stroke, are forging the sword of its suicide. The more one wins by iniquity, the fierer he makes himself. Becoming dead to low moral sense, he is found obtuse to the moral sense of others. This he sooner or later, by some further deed of darkness, outrages, brings in the rude awakening which the community gives him, is surprised to find that the moral blindness of the people has not kept pace with his own. But whether it be the people or some other agency that becomes the executive of Divine law, the law is unrelenting that "as ye sow, so shall ye reap."

Though we observe it with some satisfaction, it is not the fullest that where the people or their representatives are not sensitive enough to the highest considerations,—for purity and virtue against vice and immorality,—they become readily sensitive to coarser grounds of protest. The same party who could not be disowned where winking at sin and licentiousness was the moral concern, can now be summarily discharged, amidst acclamations of popular approval, on an issue of financial policy. To integrity affecting dollars and cents the popular mind can be sensitive, when it has not yet reached the same standard towards honesty with the Spirit of God, who, without purity of heart, cannot be seen. But honesty in the one application is from the same spirit with that in the other, and so we take satisfaction wherever we see it applied. "That is not first" in a community's development "which is spiritual, but that which is natural,—and afterwards that which is spiritual." "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

The dust of a privateer noted for preying on the private property of men, may come to America. We are sorry should any municipal piracy mark hers as congenial soil. For apart from its imputation or motive of patriotism in its own field, privateering would be all one with piracy. But for looters of a city, though under legal form, we cannot claim that grace. Where governments are administered for the benefit, not of the governed, but of the secret managers, these are the pirates. And though their nature is exposed only on a financial side, yet this begins to open the way for a clearing of the seas in righteousness.

But some trace of the dust of Zion still comes to us in the words of William Penn, who, being dead, yet speaks: "They who would serve the public must have public minds; else they will serve private ends at public cost." What is the truly public, all-embracing mind but "the mind of Christ?" The heart converted into his Spirit is a purifying agency at the root and at the fruit of every public ill. Though one Christ-like heart be but a single cell in the tissue of the body politic, its germ

* This article was penned before the late municipal crisis developed.

of Christ may multiply, as from vessel to vessel, till the whole lump is leavened. May the spores of the small dust of the sanctuary emanate from many in the spirit of William Penn among us, and his holy experiment be found "holy still."

The church has need of deep, unremitting watchfulness, lest in an anxiety to be supported by the money of the natural man, she tends to cater to the religion of the natural man.

The more our ministers are beguiled by sympathy to pander to the lust for words, the more rapidly they prepare the itching ear to hire a ministry of words.

"The corrupting influence of worldly associations," or the purifying influence of heavenly associations,—choose which to serve. Wilt thou be a daily associate of Christ, or a friend of the spirit of the world? Follow Him afar off, and so deny Him: or follow Him in close fellowship, and this will be a denial of the world, the flesh and the devil.

The Word of God.

William L. Pearson, commenting in *Western Work* on a book of one Dr. Burrell, thus writes:—

The long-continued custom of calling the Holy Scriptures the Word of God is to be regretted. The Book of books (the Bible, from the plural biblia) is nowhere called collectively the Word, nor even the Written Word, nor does Christ ever so designate them. They contain hundreds of Divine messages, or words of God, inspired and profitable, making wise unto salvation, complete unto every good work. In Scripture "the Word of God" means: first, Christ the Eternal Word who became the Incarnate; secondly, an inspired discourse or proclamation of truth, as the "Word of God," or "Word of the Gospel;" thirdly, any, however brief, divinely authorized message impressed upon a man by the Holy Spirit either directly or independently, from Scriptures or other source, or more commonly through human agency. Such a "Word" is living, active, penetrating. It is the "sword of the Spirit" in the hand of the gospel-clad soldier. It represents the Greek *krema*, God's simple, definite word directed to the heart. The use of the "Word" for the whole Bible or for any book veils in a measure the glorious face of Christ and blunts His Gospel message, as it frequently does the faithful message of the book under review, which [except for that blemish] the writer cordially recommends as most useful.

FOR "THE FRIEND."

The Grave of Morgan.

The following poem, which I have never seen in print, I find in a manuscript collection of Whittier's early poems, in the possession of his cousin, Ann Wendell, of Philadelphia. It is a political curiosity, being a reminiscence of the excitement caused by the mystery of the disappearance of William Morgan, in the vicinity of Niagara Falls, in 1826. It was written in 1830, three years before Whittier became especially active in the anti-slavery cause. He was then working in the interest of Henry Clay as against Jackson, and the Whigs had adopted some of the watchwords of the Anti-Masonic party.

Wild torrent of the lakes! fling out
Thy mighty wave to breeze and sun,
And let the rainbow curve above
The foldings of thy cloud of doom.
Uplift thy earthquake voice, and pour
Its thunder to the reeling shore,
Till caverned cliff and hanging wood
Roll back the echo of thy flood.
For there is one who slumbers now
Beneath thy bow-encircled brow,
Whose spirit hath a voice and sign
More strong, more terrible than thine.

A million hearts have heard that cry
Ring upward to the very sky;
It thunders still—it cannot sleep,
But louder than the troubled deep,
When the fierce spirit of the air
Hath made his arm of vengeance bare,
And wave to wave is calling loud
Beneath the veiling thunder-cloud;
That potent voice is sounding still—
The voice of unrequited ill.

Dark cataract of the lakes! thy name
Unholy deeds have linked to fame,
High soars to heaven thy giant head,
Even as a monument to him
Whose cold unheeded form is laid
Down, down amid thy caverns dim,
His requiem the fearful tone
Of waters falling from their throne
In the mid-air, his burial shroud
The wreathings of thy torrent-cloud,
His blazonry the rainbow thrown
Superbly round thy brow of stone.

Aye, raise thy voice;—the sterner one
Which tells of crime in darkness done,
Groans upward from thy prison gloom
Like voices from the thunder's home,
And men have heard it, and the might
Of freemen rising from their thrall
Shall drag their fetters into light,
And spurn and trample on them all.
And vengeance long—too long delayed—
Shall roar to wrath the souls of men,
And freedom raise her holy head
Above the fallen tyrant then.

The above poem, and the paragraph introductory to it, are taken from the new book, "Whittier-Land," descriptive of the Flaverhill-Amesbury neighborhood, compiled by Samuel T. Pickard, author of the biography of the poet, in two volumes. The poem is deserving of a place in Whittier's authorized works, as well for its phrases descriptive of the beauty and grandeur of the great cataract, as for the topical importance of the more immediate subject matter relative to the martyred victim of Freemasonry. Why it was not included in the original collection of "Poems of Freedom" may never be known. The same language, ap-

plied a little later to the forbidden cause of the Africans in bondage, Whittier here forcefully uses in characterization of the shackles of the oath-bound secret lodge. Young as he was, he thus surely apprehended the peril which menaced his fellow-men from the side of "the hidden empire." Read again the last section of the poem, and then turn to the "Lines written on reading the message of Governor Ritner, of Pennsylvania" (against freemen catching fugitives from slavery), composed six years later, and observe the similarity of sentiment. It should be noted that the word "vengeance" is to be interpreted according to the Scripture, "Vengeance is mine: I will repay, saith the Lord," for the whole animus of the poem is plainly against that manner of murderous reprisal which had been aimed at a brother whose soul rebelled against the imprecatory oaths of the secret lodge—so like, indeed, to those of the Endowment Order of Mormonism, recently revealed to the nation and the world at large.

["The Grave of Morgan," it is probable, will be better understood by many, upon reading the following narrative of facts taken from the writer's booklet entitled "Secret Societies: an Inquiry into their Character and Tendencies" (Phila., 1888, 45 pages) not at present in print].

The first formal revelation of Masonry in this country is stated to have been made by William Morgan, of Batavia, New York (a seceder from the order) who, in the year 1826, published a pamphlet entitled "Illustrations in Masonry," in which the ceremonies of initiation and the obligations of the first three degrees were disclosed. For this publication, Morgan was abducted by Freemasons, confined in the magazine of the United States fort, at Niagara, and from thence taken in a boat, and, as is alleged, drowned in the Niagara River. Miller, the publisher of Morgan's book, was also forcibly carried off, but the citizens of Batavia, being apprised of the violent procedure, pursued the kidnappers, and finally rescued the prisoner.

As a result of Morgan's exposure, and the excitement upon the subject thence following, probably nine-tenths of the fifty thousand Masons then in the United States, turned their backs upon the lodge to enter it no more. Although the number of the adherents of the lodge at that time may not seem to have been dangerously great [Myron Holley estimates that there were some thousands more than above given], yet they even then were found to boast that the civil offices of the country were largely in their hands. Finney remarks, "I do not recollect a magistrate, or a constable, or a sheriff, in the county [where I resided] that was not at that time a Freemason." The adverse combination was such in the locality where Morgan had been abducted, that the fact of the murder was never judicially proven so as to fasten it upon the alleged perpetrators—courts, sheriffs, witnesses, jurors, seemed struck with an inability to do anything in the premises. Likewise, the newspapers fell into a similar conspiracy of silence, and refusing generally to publish the disclosures, it was found necessary to establish other newspapers for that purpose.

In 1826, an encampment of Knight Templars

at Leroy, New York, after a protracted debate between the members, concluded to close all the tenets of the order, including twelve degrees of masonry beyond the first three revealed by Morgan. Several months later eighteen others were added, making thirty-three in all that were then revealed. A committee, of whom the late Thurlow W. was one, reported the following year that New York State four hundred initiates publicly denounced the institution, and thousands had silently withdrawn.

Meanwhile, Freemasonry became an issue in politics, the Anti-Masonic movement culminating in a National Convention, held in Philadelphia, in 1830. It was attended by a hundred and twelve delegates, among whom were Amasa Walker, William H. Seward, Thaddeus Stevens. They issued an "Address to the People of the United States," which appears to have been attended with good results. Chief Justice Marshall writing Edward Everett (1833) that he had not attended a lodge for thirty or forty years, goes on to say: "I thought it, however, a baseless phyllying, which would live its hour and pass away; until the murder or abduction of Morgan was brought before the public. That atrocious crime, and I had almost said, still more atrocious suppression of the testimony concerning it, demonstrated the ability of which the oaths prescribed by the order were susceptible, and convinced me that the institution ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be defeated by safe and open means."

JOSHUA W. LEEDS

Too Much Publicity.

Most young men are weakened by publicity by too much social fellowship. They never have any time alone. In the morning they dress as rapidly as they can and then rush into the work of the day. When the time release from work or business comes, they hurry with the crowd to seek enjoyment. In the evening they come in late and drop in bed. There has been not one hour in the week when they could sit down and be calm, think of God and duty and let their souls grow strong and grave. Doubtless, there are many young men who are too much alone who brood over themselves and whose needless meditation and more society. But they are the rarer men. The average young man runs with the crowd, and his life shallows more and more until the bottom begins showing through and the power, the beauty, the freshness, the capacity for various uses are gone. Men ought to stop now and then think. If John the Baptist had not been ten years in the wilderness he would probably never have burst on Israel with a prophetic message of such power and persuasion as uttered when he came. One of Hugh Beaver's favorite quotations was:

"If chosen men had never been alone
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done

—ROBERT E. SPEER

Each day is in itself a little sphere.
have but to round it out to perfection and
year will take care of itself.—Selected.

Account of Lucy Choppin, Widdow of John Choppin, the Son of Jon Choppin of Stebbing in Essex.

(Taken from an ancient manuscript preserved in Friends' Reference Library, Devonshire House, London, N.P.)

She was Religiously inclined from her Youth, born in Worcestershire, and her Name was merely Wiat, and as I have heard her relate,

Soberly, and religiously educated by her mother, (who was of a great Age, & tell her of the hard Sufferings, that many of her Family had went through, for their Religion in Queen Marys Days; she was of a Perfect Memory and could walk a Furlong, and had a Needle, within two weeks before she died, which was in the hundred and fourteenth year of her Age) & she then was left to the care of an Uncle who was a Puritan, and used to give her very good advice, and gave her Charge to shun all bad Company, and go to hear the best Men that preached and be sure never learn to Dance, wear Ribbons or Lace on her Cloaths, nor to sing or read a Ballad, all which she observed; I have heard her say, it was good for that she was so warned, and that she had advised her uncle to mind it. She came to live in London at y^e time the Civil wars were, and was in a religious Family, but they wanted to learn to sing Psalms, but that she would not do; and after a years Service, she returned into Worcestershire, & there being many that were then going to New England, she was Inclined to go, thinking all that went were good Religious People, and it must be pleasant living in such a Land, where they were all such, she spoke her mind to one who was Accounted a Worthy man, who had been a Preacher, his name was Vavesor Powell, when she told him that it was on a religious account that she inclined to go, he said to her, that the Word was near her, in her heart, and Month that she might hear it obey it, and she need not go beyond the sea, for that, this stopped her Journey; and she being still earnest to go, to hear those preachers that were Accounted Gifted Men, she several times hear Humphrey Smith, and was much Affected, he having an excellent Gift, & did not think it Lawfull to take money, for Preaching that which was freely given him, and he being at a meeting sat a great while Silent at w^h the congregation wondered, when he stood up he said to them, that he formerly had spoke what he Opened to him but now my Mouth is opened, and I believe, when ever it please thee to open it again, it will be more to his glory than ever it hath been; this made her very desirous to learn where he went and in a little time it pleased the Lord, to send one of these Servants, (Called a Quaker) by whom Humphrey Smith was more fully Convinced, and also Lucy Wiat & in a little time it pleased the Lord to Concern him in the Ministry, and he travelled through several Counties, came into Essex to Stebbing, to John Choppins, on returning again through the West, was imprisoned, as were Abundance of Friends, Lucy Wiat then Visited them, & went from Prison to another, as she had service to do for many of them, there being hardly any Persons free from having some of the Lords Servants (Called Quakers) in them and some others that were Zealous, among whom was

Vavesor Powell before mentioned, with whom Lucy Wiat had some discourse, and told him, he had prevented her going to New England; but she found him short, of Adhearing to that word he had spoke to her of, and told him that the Lord, had made her wiser than those who had been her Teachers, he had much to say, but wanted the Powerful work of the word, w^h he had Advised her to regard, and in a while he took the Oath so was released out of Prison, but Humphrey Smith, having partly agreed w^h a friend in Essex to take his Son Apprentice the Men friends being Generally Imprisoned Lucy and his Son Came on foot, taking John Choppins house for a sort of Home, as his Father had done, Lucy stayed some time, till he was bound and settled, with Henry Abbot Earls Coulin in Essex; then she returned through London, Visiting the Prisoners and doing what was necessary, as mending and making for them, many being far from their Homes, she went and Visited their families, and Constantly Attended the Yearly meeting in London, so that many years she spent in that service which was then very Acceptable to those that could not have Liberty to see their Families themselves, & great was her Labour of Love in that she did it freely and walked always on foot.

After Humphrey Smith was released out of Prison he visited Friends and travelled much, and was desirous to come up into Essex, but after a Meeting at Alton in Hampshire, was taken and Carried to Winchester Prison, where after about a years Imprisonment, he laid down his Life in Perfect Peace and recommended y^e Care of his Son to Lucy Wiat who came from y^e following Yearly Meeting in London to see him, and having Occasion to stay some time, took John Choppins of Stebbing, for her home as formerly, and when her service for him was over, she returned into Worcestershire, and Acquainted his Mother and Sister, (who lived in Hertfordshire) of his being well Inclined, &c. & about the time of his Apprenticeship being out, she came into Essex, to Stebbing again to see after him, and he having taken John Choppins for a home, did Effectually make it so, in a bout a years time by taking Elizabeth Choppin y^e daughter of John Choppin aforesaid to Wife, & John Choppin his Son did Likewise take Lucy Wiat to Wife both in one Day, but he the said John Choppin, lived but about two years after with her after his death she lived with Humphrey Smith and was mostly with us for Twenty Eight Years being very Serviceable in the Family, and had a great Care over our Children when Young, & tho I do not remember that ever she struck any of us a blow, yet we stood in as much Awe of her, as Father or Mother, and she had us all at a word, and if she bid us do anything, we always did it with Readiness, or we must not do anything for her; She was Really a Mother in Israel, of a good Understanding, and would constantly visit those in Affliction, to whom she had a word of Advice, and Comfort oftentimes, and she not only visited those that were afflicted either in Body or mind, Rich or Poor, but she also Visited those who had been Convinced of the blessed Truth & grew Careless and she would warn them, and Exhort them to Faithfulness, w^h mostly had a good Effect, she was wise in advising, Tender in Admonishing, Gentle in

her Exhortation, yet sharp in reproving and faithful in warning so that she often reach'd y^e witness in those she discoursed with, and made the Tall Cedars to bow and the Sturdy Oaks to bend, Inasmuch that I have heard some say she made them shed Tears, that no Mortal ever had done before by any discourse. She was not only a Constant, but Early goer to Meetings, and about two weeks before her Death walked six Miles to a Meeting, and she told me her Chief end in going thither, was to Call and Visit a woman that was eaten up with y^e Cares of this world, whom she advised, & warn'd to get out to Meeting, and seek better Treasure, and more Durable Riches w^h would stand her instead in a Dying hour w^h had a good Effect on her, so that she did get out to Meetings several times after it, and did not Live long after. My Aunt, who was taken ill, in her return home the next day from the Meeting, and she said I cannot say, that w^h I feared is come upon me but that w^h I have Long'd for I am very ill, & do think it will be my End but it will be well with me, I shall go to my Mansion, w^h is prepared for me and all the followers of the Lamb, & I have nothing to do but to die, y^e Lord hath been with me even as with Jacob when I knew it not, and Blessed be his Name, He hath been with me, and made known y^e way of Life and Salvation to me, and preserved me through many Exercises, and Deep Afflictions, & Sorrowfull Travels in Spirit He hath been w^h me through my Pilgrimage, and kept me safe through many Long Journeys in w^h I have walked many Hundreds of Miles, to serve my Friends in the truth and for y^e Truths sake (and mostly alone) & the Lord preserved me, so that none were suffered to do me any harm for w^h I have often been Humbly thankful, and now I feel Peace, and shall in a little time rest with him in Everlasting Joy and Peace; at another time she said, 'it is good to have nothing to do but to die, for now I find it hard to bear the Pains and Sickness of this Body she often Expressed her Concern for the Churches, that good order might be kept up, and for the Poor, for whom she always had a great Care and one day there came a topping woman with a Relation to see her, to whom she spoke for a great while, & Advis'd her to prepare for such a time telling her, She had Peace, and that was more worth than all the Pleasures in this world, and advised her to mind the Gift or Manifestation of the Spirit, w^h would lead her in y^e way of Life and Peace, the woman being filled with Admiration, said, she never heard the Like before, that any Person could have such a Satisfaction, and Victory over Death, that there is no Terror, or Fear of Death in her, to whom Lucy Choppin answered, perfect Love Casteth out Fear, I have loved the Lord with all my Heart and served him with all my strength, and I have the Peace y^e Lord is with me, and It will be a Glorious Change; and much more she spoke to her & to several Friends as they came to see her, and also spoke to one (called a Muggletonian) that had Cursed her and said she should be afraid of Damnation, Concerning w^h she said, it is false, for I have never had any such fear since that day, but the Lord hath been with me in many hard Afflictions, and given me hope w^h have been an Anchor to my Soul He hath (I can say with David)

plucked my feet out of the Mire and Clay, and set them upon a Rock and I shall not be moved. She growing weak, and having very sick fainting fits the day before she died, I offered her something to Comfort her, she said I want nothing, the Lord is with me & his spirit comforts me I have Bread to Eat the world knows not of, and y' wine of the Kingdom refresheth me and I desire no more of this, so do not Endeavour to keep me here, for to Die will be my gain and tho' this Body grows weak my Inward Man grows strong, & she gave me seasonable Advice, and said it is good to be Faithfull to the Lord. He is with me, and I have an earnest of that Enjoyment, I shall in a little time Launch into a full Enjoyment off—

She departed this Life in great Peace (being Sensible to y^e Last) the 6 mo. 6th day 1705, & was buried in Friends burying Ground at Stebbing, the 10th of the same, where was a large Meeting.

ELIZABETH WYATT.

Modern Mammonism.

I was urging a man to send his daughter to college, and he said he was perfectly willing to do it if he could have any assurance that she would not marry as soon as she got her education, and "throw it all away." Says B. M. Bogard, in the "Baptist Flag": His idea of an education was the commercial one, a commodity, which can be used for making money. If his daughter would use her education by teaching, or engaging in some business, and by it make money, he was willing to educate her, but if she married he could see no use in her being educated. In fact, it would be throwing her education away.

College men go out drumming for students, and they tell the young men that if they will educate themselves, they can get a good position and make several times as much money as they can make without an education. Young preachers are encouraged to go to college because, with a college education, they can get a church that will pay a large salary. Instead of telling the young preacher that a college education will enable him to be more useful, he has a money consideration held out to him.

"He has been a successful schoolman. He took the school when it was run down. He has put up a large dormitory, improved the main building, beautified the campus, and he closed the last year with a balance in the treasury."

I actually heard this said of a college man. His ability as a schoolman was measured by his ability to get and use money. What he did for his students, what they learned was not even worthy of mention. If he could build dormitories and beautify the campus, what is the difference even if the students learn nothing?

Reports of pastors concerning their work generally runs about as follows:

"Pastor Hustler of Richtown has enjoyed a successful year's work. The church contributed \$1500 for missions, built a new parsonage, costing \$2,000, paid the pastor's salary in full, and the prospect is that greater things will be done next year. Several wealthy members have been received during the year. The best people in the town attend this church."

At the Southern Baptist Convention a few

years ago the pastor who had pulled the largest amount of money out of his church was given a special seat on the platform, and the money worshippers did him honor by making a great parade about it.

In that church were millionaires whose ill-gotten wealth, one a wholesale liquor dealer, ought to have caused those who were making the parade, to blush for shame. But the widow with her pure heart, noble impulses and two mites was forgotten, while the praises of the worldly-minded were sung!

Money rightly used is a blessing, but elevated to the position in which commercialism has placed it, the love of it becomes a great monster of modern times.—*Safeguard*.

Head Religion and Heart Religion.

There are two religions in the world. One is head religion, which is, and always was very popular; the other is heart religion, and is rarely met with, because perhaps its possessors, conscious of their frailty and weakness, retire into themselves and shrink from outward profession.

When Christ came in the flesh He found the religious world consisting, his disciples excepted, almost wholly of head religionists, full of forms, ceremonies, rites, scripture quotations, temple worship, prayers, charities, tithe payings and fastings; full of wise, prudent, and learned men—Doctors, Rabbis, Scribes, High Priests and Priests.

Christians of our day have other names, but have the same natures exactly, and strive to do the same things—they aspire to a learned ministry, thinking the best scholars make the best divines. Their worship is a continual round of entertainment, their motive often being to please the people and get their esteem and pay, and to do that they must amuse their hearers with music, singing, chanting, intellectual prayers and eloquent sermons. Some preach for hire, well knowing the people love to have it so. But with all their religious services they do not excel the religious people of the Saviour's day, either in devotion or personal sacrifices.

But when Jesus came He seemed to turn all these things upside down, and reverse them. His words were few, and simplicity itself. His teaching was free; his raiment little more than a sheet, with a girdle to bind it round. He was moneyless, friendless, and homeless. His disciples were not much better, and as to learning, or wisdom, or intelligence, they were amongst the lowest orders.

Little wonder the learned and wealthy people despised Him and crucified Him. All his doings and sayings were, by contrast, the opposite of theirs. They called Him the carpenter's son, quoted records to show nothing good ever came out of Nazareth, and said He had a devil, and was mad. The fact is they were practising head religion, and He simply introduced heart religion, or an inward life with God, as the real and genuine religion which alone his Father would accept. He taught his disciples to love not their friends only but their enemies; to do good to those who did them evil, and to pray for those who spoke against and persecuted them; to rejoice in tribulations; to be poor and humble in spirit, and instead of fighting or going to war, to turn the other cheek to be smitten also. He told them not to lay up

treasures on earth but in Heaven, for where their treasure was, there would be their heart also. He told them when they preached the Gospel to do it freely, because freely they had received it, and when their ministry was accepted, to proclaim peace to that house.

Such were Christ's samples of his new heart religion.

His language to mankind was—My son, give me thine heart! Whether worshipping, giving, or whatever be done to please God let it be all done in secret, in and by the heart, and then his Father, who seeth in secret, would reward them openly. He asked professors how it was possible they could believe when they received honour one of another, sought not the honour which cometh from God only?

Take stock of the two hundred religious sects in our day, and see if you can truthfully say they are practising Christ's heart religion. Is it not head religion, based on the false logic of reason or priestcraft. But it may be asked: Why is heart religion so good, and preferred before a learned and eloquent exposition of bible passages, appealing to the reason and intelligence of the congregation? Because such may exist in the highest perfection without the speaker's heart co-operating. It goeth into man and does no good because it affects not the heart, so it passes into the draught.

The heart means that central place within man where the spirit of God is to be found. He is to be found everywhere in nature, and can admire his wonderful works, but so far man is concerned, God is only to be found divinely within man, knocking at the door of his heart. The heart represents man's affections, his free will, and his eternal soul. Christ said, to love God with all the heart, with the sum of all the law (and gospel, too).

But the heart is deceitful above all things, and desperately wicked. Why then turn to heart? Because man's fall and malady was inward malady, a heart disease, and where the bane, the mischief is, there also must be the antidote, the remedy. Nothing outward cures an internal poison, so God has placed His Spirit, His Light, in this dark place, or heart, which although small at first will, if heeded, shine more and more, until the day dawn, as the day star arise in our hearts; until the sun of Light in our heart, compared to a grain of mustard seed, shall take root, and grow, and become a power, which shall turn out the strong man once having possession of our heart, and become a great and good tree of righteousness that fowls may lodge in its branches.

Head religion lives and thrives in rituals and outward display; in subtleties and sophistries, and learned disquisitions; in the use of long, refined and complex words and sentences not understood by the common people; in interpretations of the Bible by human judgment only; in philanthropic deeds to give sanctity to their lives.

But their whole tendency is to place religion outside and not inside the people. God at distance, Christ in Heaven above, at the right hand of God. Salvation by imputation. Atonement effected by an outward confession, outward works. Ministers in all their teaching disperse, scatter, and contradict the idea of central power at home, in man, in his heart, which is able to save to the uttermost all who

to it. They dissipate and dispel the, that Immanuel is God with us, God in that God's grace, appearing to all men, erg salvation, and is the one true teacher religion or righteousness.

us in gathering his disciples did other-ly. He touched their hearts, their affections, wills, almost without words. Had He skilful language, they would not have understood Him, for they were unlearned and ignorant. But their hearts were attracted and led, they had the true Faith, which is the of God; they felt his Divinity, and when said "follow me," they left all and followed to the end, which was less than three years. us on leaving them said, I go! but let not hearts be troubled, nor yet afraid. My I give you, and leave with you, which as all understanding. A peace the world of give, nor can it take it away. Although away, I will come again. The comforter, spirit of truth, will come in my name, and guide you, and teach you, and lead you all truth, as ye are able to bear it. The I cannot see this spirit, and therefore does know, and cannot believe in me (the Com-), but ye know me because I dwell with and shall be in you.

ge volumes and commentaries cannot ex-true heart religion better than this short, ing lesson to his disciples. It is language and applicable to all mankind in all ages, very tongue, nation and people, however or illiterate. It is the everlasting gospel, heart religion.

GEORGE PITT.

JAPANESE TESTIMONY TO GOSPEL LOVE. The boys had great curiosity to see this lady, and not caring about Jesus, we did to see how everything looked, her dress, books, her furniture, her pictures, but at time she would have us read the Bible. Had Gospel of Luke; soon we read till we to crucifixion; she could not speak Jap-; she had English Bible, we had Bible in these language.

then we read the story of cross, she get us on her knees and pray for us. We could understand what she prayed, but we watch close; soon she begin to cry; then she fall her face weeping bitterly. Then twenty-Japanese boys cry too.

ten inside of three weeks all us twenty-five give our hearts to Jesus. She did not us us through our heads, she reach our as; and when we have Jesus in the heart well. Some Japanese get head religion turn from their old religion, but when us come, then all their head religion go, they are left without any; but if they get heart they become strong. Many of these five boys are evangelists and preach-ly. My father he kept a wine shop; soon I him and my mother to Jesus, and the dress was given up. Then I lead many more people to Christ. It is not so necessary the missionary have the language if she the love of God for souls in her heart; was what won those twenty-five boys; that what won me; all because this woman who not speak our language loved our souls."

M. S. Kimura.

To greater our power, the greater our, if we walk not in the fear of the Lord.

A Visit to Algeria.

(Continued from page 364.)

We mounted the adobe minaret of a mosque and had a glorious view of the mountains and the oasis, and looked down upon the roof life of the village. Such flashings of color as the women moved about! It was all so strange and like a dream. We came back through the section called the Ouled Nails, the region where the dancing girls go about the streets. They wear gorgeous and barbaric clothing, with enormous quantities of jewels. They are of course unveiled, for they make no profession of respectability. They come from remote desert tribes, stay for two or three years, and gain all the money they can. Then they return and are married immediately. The groups about these cafes are picturesque beyond comparison—but why try to describe them?

Perhaps nothing is quite so fascinating as the camels. Poor things, how they do hate to be loaded. How they do snarl and roar and show their teeth. I have tried to be friendly to so many, but they do scorn me so, turning up their noses and sneering at me with withering contempt. Even the baby camels do this; and then the donkeys. They are so cunning, and do have to carry such loads.

Every morning and evening the caravans leave and arrive just below our hotel. Sometimes they have come all the way from Tougourt, a hundred and more miles away across the desert. "The complaining camels," someone has said; and to realize the truth of this expression one must have been in some desert place and heard that bitter sound dominating all others, when morning and evening they are loaded and unloaded. Perfectly harmless, patient and pathetically submissive, their one revenge for being beasts of burden of the desert seems to be these loud and hideous plaints they utter. One morning we went in, as we often do, to the place where they are fed—big enclosures walled in by sun-dried bricks. One of the Arabs in attendance wanting to entertain us, made one of the camels, which was crouching on the ground, get up, then get down again, then repeat both actions. I wish you could have seen and heard him—the camel, I mean. He obeyed always, but did it with such a bad grace, howling curses at us and his rider all the time, and showing his long teeth and sneering disdainfully. (Let me say right here that my mistakes must be forgiven. There are so many distractions about me as I write, it is hardly ever I get a moment alone.)

One afternoon since we came we had a rare treat. Saffi succeeded in getting for us the entree into the home of the greatest woman of Biskra,—the sister of the Bach-agma, the ruler of the Sahara tribes. He made us understand that it had never been possible for him to do this for any one before, and at the hotel they told us that it was the rarest privilege. It was a house built like other native houses, only larger, with stables and a large garden. One room had a table and chairs in it. (The Arabs use no furniture, and need none in this land, where everyone lounges lazily in the sun.) We were met in the courtyard by a beautiful young man in a turban and elegant burnous, who was a nephew of the Bach-agma.

He spoke French perfectly, and we talked to him, and through him to the women. His mother and two aunts—one of them was beautiful, with beautiful eyes whose blackened lids made them shine almost supernaturally. They were all in brilliant colors, and wore many ornaments. We shook hands with them—expressed our great pleasure at meeting with them, at being permitted to penetrate into their home. They said they were very glad we had come. They told us their ages, and we told them ours. While coffee was being prepared we went to walk in the garden. The young man, Elhadj Mohamed ben Masserali, talked fluently in French. He explained how dull was the life of their women, unable to travel, to see the world, to leave the enclosure of the garden. He himself had great desire to travel; he hoped to go to France to see Paris. We gave him our visiting cards, and I wrote Nantucket, Mass., U. S. A., on mine. He was intensely interested, pronounced it all over and over, made me explain what the names meant. Then coffee was served—the Arabian coffee we learned to like very much as soon as we came. The coffee is ground, or pounded, rather, to powder, browned with sugar, then the boiling water is poured over it. When served it is quite thick, but is delicious. As we sat sipping it, we smiled benignly on the gay ladies—told them how gladly we would talk with them if we only could. They expressed themselves very warmly in return. They shook hands, and we bowed ourselves out of their presence. As we left a beautiful girl in a bright green dress and yellow shawl, or haik, I should say, with much jewelry and the same brilliant eyes, was presented to us. It was Elhadj's sister, who was fourteen, and to be married in a few days.

(To be continued.)

FOR "THE FRIEND."

An Eighteenth Century Newspaper.

In direct contrast to the voluminous sheets comprising the daily paper of to-day is a copy of *The Pennsylvania Evening Post and Daily Advertiser*, dated "Thursday, October 2, 1783; Vol. IX., Numb. 939," and page "221, 222." It measures eight by ten inches, and was issued in "Philadelphia: Printed by Benjamin Towne, in Pewter Platter alley. Price only two shillings the month, at the rate of twelve coppers to the shilling; or two coppers the single paper." The quality of the paper is also in contrast to the flimsy material of the present day, being strong and tough enough to withstand the ravages of time. Its preservation apparently is owing to the chief article, covering two-and-a-half columns, an account of an aged Philadelphian, whose death in his one hundred and third year causes the comment written on the margin by my grandmother when sending the paper to her sister in England,—“Convincing proof that long life is not confined to our country.”

The article in question is taken "From the *New York Gazette* of September 24, 1783." In quoting at some length, the change from long to short s is the only one made in the original copy.

"Reflections upon the life and death of Edward Drinker, of the city of Philadelphia, who died on the 17th of November, 1782, in the one hundred and third year of his age, written

by a very ingenious literary gentleman of that city, for the amusement of a lady.

"Edward Drinker was born on the 24th of December, 1680, in a small cabin, near the present corner of Walnut and Second streets, in the city of Philadelphia. His parents came from a place called Beverly, in Massachusetts Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited at the time of his birth by Indians and a few Swedes and Hollanders. He often talked to his companions of picking whortleberries, and catching rabbits, on spots now the most improved and populous of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served his apprenticeship with a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived until the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to one of his grand-children, the fifth in succession to himself.

"He retained all his faculties till the last year of his life. Even his memory was but little impaired; . . . so faithful was his memory to him, that his son informed me he never heard him tell the same story twice, but to different persons, and in different companies. His eyesight failed him many years before his death, but his hearing was uniformly perfect. . . . The character of this aged citizen was not summed up in his negative quality of temperance; he was a man of the most amiable temper, uniformly cheerful, and kind to everybody; his religious principles were as steady as his morals were pure; he attended public worship above thirty years in the rev. dr. Sprout's church, and died in a full affluence of a happy immortality.

"The life of this man is marked with several circumstances which perhaps have seldom occurred in the life of an individual; he saw the same spot of earth in the course of his life covered with woods and bushes, and the receptacle of birds and beasts of prey afterwards become the seat of a city not only the first in wealth and arts in the new, but rivaling in both many of the first cities in the old world. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses where he had often heard the croaking of frogs; he saw wharfs and warehouses where he had often seen Indian savages fish from the river for their daily subsistence; and he saw ships of every size and use in those streams where he had often seen nothing but Indian canoes; he saw a stately edifice filled with legislators, astonishing the world with their wisdom and virtue, on the same spot probably where he had seen an Indian council fire; he saw the first treaty ratified between the newly confederated powers of America and the ancient monarchy of France, with all the formality and seals, on the same spot probably where he once saw William Penn ratify his first and last treaty with the Indians, without the formality of pen, ink or paper; he saw all the

intermediate stages through which a people pass from the most simple to the most complicated degrees of civilization. He saw the beginning and the end of the empire of Great Britain in Pennsylvania."

Following the leading article there is news from the Supreme Court, the trial of four Genoese sailors for the murder of their captain; also two new attorneys admitted to the "court of common pleas." Items from the "Naval Office" of Sloops, Schooners, Ships and Brigs, "Inwards," "Outwards," and "Cleared."

The printer is a center of information for the advertisements; of him the reader may "inquire" when desiring an "apprentice to a genteel business;" or a "good cook and housemaid, proper recommendations expected," and, lastly, "a store in one of the best stands of the city to be let. If a single person takes it he may have board and lodging in the same house."

Prospective purchasers will also "inquire of the printer;" a lot on Almond street near Front street; a lot on Lombard street between Second and Third streets, each containing a brick or frame messuage. There is a "pasture" for sale, "on the west side of Wissahickon road, little more than a mile from the court-house, of four acres and twenty perches with a fine stream of water running through the middle." Also to be obtained, "Thirty-one acres on Greenwich island near the stone bridge."

After remaining for over a century in the one family, the present destination of this ancient sheet is among the archives collecting by the Friends' Historical Society, which was formed at the centenary of the Arch Street Meeting-house in Sixth Month, 1904.

SARAH CADBURY.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 367.)

In the Sixth Month of this year it was thought that a visit to the Indians by some members of the Committee, bearing a letter of counsel and advice, might be timely, and an address was accordingly prepared, which contains an urgent appeal upon the evils of intemperance, the disregard of the marriage covenant, and other subjects, and thus alludes to a divided state of feeling then existing among them. "Brothers, there is one thing which has greatly troubled us at this time, and that is to hear that you do not seem to be so united in feeling as you once were, and thus there is much strife and division among you, so that even your government has been divided, and two parties are now trying to carry it on. We cannot say who is in the right, but we greatly desire you may see that while this state of things lasts you cannot get along comfortably together. Harsh words will be said, and unkind thoughts felt towards one another, so that those who may have been good friends will come to hate each other and in this way the strife will go on, and spread throughout your people. Our blessed Saviour who so loved men everywhere that He came into this world to save us, has taught us that we should love even our enemies, forgive those who have wronged us, and bear with those who may differ from us, and He left us an example that we should walk in his steps.

May you and we therefore come to be more and more like Him, and then we may feel sure that as his good spirit rules in our hearts, shall have no comfort in strife and discord, when differences spring up we will do all our power to settle them and bring back peace and good feeling."

Among those who visited them at this time and had interviews in several places, in which this letter was read and interpreted, were Henry Wood, Ebenezer Worth and John Comfort. A Friend who was present at several of these interviews, writes as follows, under date of Ninth Month 10th, 1876, "Notwithstanding the dark cloud which appears to be over the prospects of this people in look towards the future . . . yet there are things to encourage us in laboring among them. (Friends Henry Wood and John S. Comfort, have been favored at times, in speaking, in the view of the ministry, and the former has at times appeared in supplication, both in the religious opportunities at the Boarding School, and the (councils held on this Reservation. The evening in a particular manner, our hearts have been tendered together, in the evening collections: and J. S. C. preached the gospel so that many of the children were much affected; at which H. Wood knelt imploring the continuance of the mercies and protection of Heavenly Father upon those assembled. I have rarely seen more sobbing and weeping among children than on this occasion; and the caretakers of the Institution were also alluded to so that it seemed a renewed visitation of Divine love to the hearts of many present, and were, an owning of the labors of the Committee. After the meeting was over several of the girls desired to stay down stairs to have talk with Ebenezer, thus giving him an opportunity of relieving his mind to them, which has improved in a free, fatherly, and affectionate manner."

(To be continued.)

The Inner Attraction.

A famous lady who once reigned in Persia was so plain when she was a girl, her mother one day said, after gazing at her for a long time with a distressed expression "My poor child, I fear it will be very hard for you to win love in this world—indeed, even make friends!"

It was from that hour that the success of this woman, known to the world as Madame Circourt, dated. For a little time she was the matter sorely to heart. Then, humbly, sweetly and untriflingly, she began to be kind to the pauper children of her native village, to the servants of her household, to the birds that hopped about the garden wall. Nothing so distressed her as not to be able to render a service.

As the years wore on, her good-will to every one made her the idol of the great, which was eventually her home. Although her complexion was sallow, her gray hair small and sunken, yet she held in devotion her some of the most noted men of her time. Her life-long unselfishness and interest in others made her, it is said, irresistible, young and old forgot the plainness of her features in the loveliness of her life.

Count Tolstoy was so plain a boy that his mother said to him:

You know, Nikolinka, that no one will love for your face, and therefore you must endeavor to be a good and sensible boy."

Alsty said when he was an old man that through his life these words had helped to him true to what is most worth while in an character.

I knew when my mother spoke them," he said, "that I should without fail become a noble boy."—*Youth's Companion*.

Questions of Conscience and the Law.

Germany recently private Menzel, of an infantry regiment at Metz, refused to perform military service on "Saturdays," on the ground that he is an Adventist of the Seventh-Day Adventist. His colonel pointed out to him that as he is to obey military orders is punishable, if a religious motive cause the refusal. The court-martial sentenced Menzel to imprisonment for twenty-three days, and a higher court to which the case was appealed affirmed the verdict, but advised Menzel to appeal to the emperor for clemency.

Such controversies often occur. In 1780 Lee, distinguished in the South and in the East, one of the most eloquent of the preachers, the founder of Methodism in England, and subsequently chaplain of Congress of the United States, was drafted into the Revolutionary Army and compelled to go into camp. His conscience revolted against war, and his own account of the matter was this: "I weighed the matter over and over again, but my mind was settled; as a Christian and as a preacher of the gospel, I could not fight. I could not reconcile it to myself to bear arms, or to kill one of my fellow creatures. However, I determined to go, and I did in the Lord, and accordingly prepared my journey." He was about two weeks away to camp. When he came in sight of the camp, he says, "I lifted up my heart to God and besought Him to take my cause into His hands and support me in the hour of need." He was ordered on parade. The sergeant offered him a gun, but he refused it. The lieutenant brought him another, but he refused that. The lieutenant reported the matter to the colonel and returned again with a gun and set it down against him; he still refused to take it, and was then delivered to the guard as a prisoner. The colonel came and expostulated with him, but Lee was quite unable to answer his objections, and the colonel ordered leaving him in custody. What followed then will certainly interest everyone. He considered himself a soldier of the cross. He remembered Paul and Silas, and this passed:

"After dark I said to the guard, We must sleep before we sleep, and there being a British guard I asked him to pray, which he did. I then told the people that if they did not come out early in the morning I would fight with them. I felt remarkably happy in my trouble and did not doubt that it should be delivered in due time. Some of the soldiers brought me straw to lay upon, and offered me their blankets and greatcoats covering. I slept pretty well that night, and was the first and the last night I was under guard. As soon as it was light I began and began to sing; some hundreds soon gathered and joined with me, and we made

the plantation ring with the songs of Zion. We then knelt down and prayed; while I was praying my soul was happy in God; I wept much and prayed loud, and many of the poor soldiers also wept. I do not think that I ever felt more willing to suffer for the sake of religion than I did at that time."

A neighboring tavern keeper while in bed heard Lee's prayer and came, entreating him to preach, which he did, standing on a bench near the tent of his commanding officer, and it was no flattering text that he took, "*Except ye repent, ye shall all likewise perish.*" The sermon produced a great effect. Some of the "well-to-do" men who were drawn to it went around to make a collection for him, but Lee ran among the people, getting them to desist. Finally the colonel heard of the preaching and it affected him deeply. He took Lee out and talked with him on the subject of bearing arms. This is Lee's account of what followed:

"I told him that I could not kill a man with a good conscience, but I was a friend to my country and was willing to do anything I could while I continued in the army except that of fighting. He then asked me if I would be willing to drive their baggage wagon. I told him I would, though I had never driven a wagon before. He said their main cook was a Methodist and could drive the wagon when we were on a march, and I might lodge and eat with him, to which I agreed. He then released me from guard." For four months he was in the army, during which time he preached to the troops on Sundays; he visited them frequently, practically became their chaplain, went about among them where they lay in barns, begging them to prepare to meet God, attended the funerals of those who died, and prayed at their graves.—*Christian Advocate*.

Open the door of your heart, my lads,
To the angel of love and truth,
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

—E. E. Hale.

Notes in General.

The Woman's "National Sabbath Alliance" offers a prize of twenty-five dollars for the best essay on the theme: "The Brain's Need of a Sabbath Day of Rest."

Her essay, says the *Atlanta Constitution*, is not sitting nearly as heavily on the mind of the sweet girl graduate as is the fairy garb of white in which she will read it.

DANGEROUS FASHIONS.—Some say that a woman should never be in the fashion over anything but her clothes, but our manners and morals are as subject to the passing laws of fashion as are our wardrobes. It is undoubtedly the fashion at the present time to be rich or, if not, to appear so.

J. F. Pollock of Pennsylvania, in writing of the religious condition of the 41,000 Slaves in the anthracite region, says: "While nearly all are Catholics, the adherence is nominal and traditional, for many are agnostic, socialistic or deistic." The Presbyterians, who have a Bible worker among them, find nevertheless quite a demand for Bibles and religious books.

The *British Weekly* in commenting on the Rockefeller gift to the American Board, says: "The Christian Church, and for that matter the American public, might do well to consider whether such vast accumulations of wealth should be legally possible. But to say that these accumulations cannot be taken for beneficent purposes is surely to take an impossible position."

At a recent meeting of the Churchman's League of Washington, D. C., G. C. Bratenahl, in a strong and startling paper on "Immigration," pointed out the dangers caused by the incoming of such vast hordes of aliens every year into this country. He strongly commended the plan of the last General Convention to place a chaplain on every immigrant steamer, who should win the confidence of the immigrants during the voyage and thus be able to aid them after landing here in various ways.

So much is said and written these days concerning the dense population of certain parts of the world, and the constant cry among nations for more territory, that perhaps the following may prove interesting: The population of the whole world could with ease stand upon the Isle of Wight. Roughly, the population of the world is 1,500,000,000. If each person was allowed two square feet of standing room, they would occupy about 67,000 acres. The area of the Isle of Wight is 93,241 acres.

Argentina and Chile have been our shining examples in the lesson of peace and arbitration. Have they not made the broadest treaty of arbitration in the world's history, and disposed of their navy, and built on the Andes a colossal statue of the Messenger of "Peace on Earth"? What is this we now hear, that President Quintana, of Argentina, says that the fleet must be built to "maintain a pre-dominant position in South America"? That news will throw a damper on the Mohonk Conference for Arbitration soon to meet.

The total number of enrolled students now in the Moody Bible Institute, in Chicago, 1457, with a staff of eighteen regular instructors and about twenty-five special lecturers. Transient students, if included, would amount the total to five times that number. About every Protestant denomination is represented, almost every State in the Union and at least twenty-five foreign countries. The plant represents in realty and investment nearly \$400,000, and its financial budget last year reached over \$150,000.

Sir Frederick Treves, who stands at the head of the surgical profession in England, has stirred the people by declaring that alcohol is a poison, that it is an injury to the system when taken even in a moderate degree. He would favor the extreme of total abstinence. Being a surgeon he has seen the effect of the use of alcoholic liquors on the system of those who have to be operated upon, and who recover from the knife with less success than do those who use little or no such beverages. The use of liquors in Great Britain is decreasing, and public sentiment is more and more against them. Even in Russia the Old Believers, a very rich community, are total abstainers. In Scotland they are trying to get a law passed by Parliament allowing local prohibition of the liquor traffic.

THE AGLIPLY SCHISM.—An American who has been three years in the Philippines, and is a careful observer, returns home to say that of the 7,500,000 people always heretofore counted as Roman Catholics, Agliply claims to have no fewer than 3,000,000. The observer in question says he made careful inquiries from those in the best position to know, and he found no reason to doubt the Agliply claim. This observer declares the Agliply movement to be practically a Protestant one, al-

though it is not connected in any way with any of the Protestant bodies from the United States that are now working in the Philippines. When Aglipay first inaugurated his independent work, he went to the Protestant leaders for conference, and the story goes that he offered to make all of them bishops if they would come with him. They declined, saying they were already as near bishops as he could make them. This observer thinks the whole tendency of the Aglipay movement, as it is developing, to be toward Protestantism, and he says it is stated on good authority that Aglipay himself does not expect the movement to last.

It is said that Aglipay, the Philippine bishop and leader, made his movement a Reformed Catholic one, rather than a Protestant one, because by so doing he felt sure of drawing more heavily upon the Catholic membership. The observer before referred to thinks that Aglipay's judgment to have been good, since in one province alone the American Bible Society agents sold last year to Aglipay leaders no fewer than fifty thousand Bibles and Testaments. He thinks that eventually the Aglipay movement will disintegrate, and a small part go back to the Catholic Church from whence it came, and the rest be absorbed by the various Protestant bodies that are now getting footholds and commanding the confidence of the Filipinos in their own islands.

TO AID THE BOERS.—A very interesting work is being carried on about the Boers by Emily Hobhouse, an Englishwoman who was a warm Boer sympathizer, and who suffered considerable persecution in consequence during the war. Since she is close she has organized and carried out a practical scheme of relief.

The country was utterly devastated, 30,000 farmhouses burned, 16,000 orphans left destitute, and the surviving men and women without means to rebuild their ruined homes or replant their fields. The relief measures instituted by the British government have been quite inadequate to meet so widespread a need.

Emily Hobhouse, a little over a year ago, went out to South Africa and "trekked" hundreds of miles through the country districts, personally investigating. She found the conditions heart-breaking, especially on the lonely farms many miles from any town. In an appeal published in the *London Speaker*, she wrote:

"Whole families are face to face with starvation. The man has probably tramped away to seek work for cash; the women and children sit silent at home. No word of complaint is ever heard. There is nothing to do, no clothes to wash, no food to cook, no garden to till, and neither seeds nor water. They sit in a row, silent."

Emily Hobhouse instituted practical measures to help these brave people to help themselves. She sent through the poorest districts relief teams, distributing seeds for the men to plant, and cloth for the women to make up into clothes. She came back to Europe, and she and her committee raised money to purchase oxen for ploughing. Now she has gone out to South Africa again to introduce a system of home industries among the women and girls of the Veldt. She takes with her two skilled teachers of lace-making, and those women who sit silent with nothing to do will soon be earning money. The Boers, both men and women, are hardy and energetic, and after they once get on their feet again, they can take care of themselves.

The distress is terrible and widespread, and the sums already raised do not cover the need. Alice Stone Blackwell, 45 Bontwell Ave., Dorchester, Mass., will be glad to forward any contributions.

SUMMARY OF EVENTS.

UNITED STATES.—The citizens of Philadelphia have lately been greatly aroused by an effort made by political leaders to secure a large sum of money from the United Gas Improvement Company by changing the terms of the lease made by the city with this company a few years

ago. By the proposed change the city would receive about twenty-five millions of dollars immediately, but would grant to the gas company the power to sell gas to consumers for a period of fifty-five years at a profit of about one cent per cubic foot, or about one million of dollars. The City Councils having agreed to make a new lease embodying these provisions; and the mayor of the city having announced his intention to veto it, many large public meetings have been held to uphold the hands of the mayor in his proposed action. The latter has also dismissed from his office the Director of Public Works, who is believed to have been actively engaged in opposition to the public interests, and has appointed others in their places. The dismissed officials obtained an order from one of the lower Courts enjoining the mayor to desist from removing them, but upon application to the Supreme Court an order was obtained restraining that of the lower Court and the new officials, Potter and Acker, have continued upon their duties. These actions of the mayor have received the cordial approval of a large proportion of the better element of the city, and are believed to mark the downfall of the power of the "machine" politicians who have long exercised an almost absolute influence upon the city and State government. In consequence of popular opposition the project of making a new lease of the gas works has been abandoned.

A despatch from Washington, says: "President Roosevelt is thinking of sending the immigration problem to Congress and urging drastic action to overcome what he regards as a real peril."

Immigration this year is breaking all records. A total of over a million is indicated for the year, and most of it comes from Italy, Hungary and Russia.

Two methods are under consideration—the limiting of the number of immigrants who can be landed in a month and the increase of the head tax to a prohibitive figure. The purpose is to check and reduce the immigration as much as possible.

It is stated that in ten years, including 1895 and 1904, according to the figures furnished by the Railway Mail Service, 102 men were killed, 590 seriously injured and 2040 slightly injured in mail cars. The casualties in the last year furnished the Post Office Department to require stronger cars in the future, and in order to meet this demand a steel car has been built in which it is believed the men in the postal service can work in safety. It is constructed with heavy steel work at the ends, a strong steel canopy overhead and a heavy steel underbody.

All the woodwork is fireproof. The *Railway Gazette* is quoted as stating that electricity is fast displacing steam as the motive power on railroads, and that the sum of money which will permit a railroad to run one steam train an hour will pay for the cost of running an electric train every four minutes, or, in other words, under ordinary conditions, where the train is not used for the haul, the cost of a steam train service is fifteen times greater, expressed in the frequency of the trains, than electrical service.

The first wireless message between Havana and New York was lately received at the office of the Atlantic De Forest Wireless Company. It came all the way by wireless, with several delays.

A steamer was transmitted from Havana to Key West, thence to a steamer between Key West and Cape Hatteras, thence to Hatteras, to Atlantic City and finally to Broadway, New York.

In reference to the value of the weather reports furnished by the Government it has been recently stated that an insurance company which insures against the value of the Weather Bureau made a careful investigation of the workings of the bureau several years ago, and estimated that the people of the United States were saved on average at least \$30,000,000 annually in property alone, not counting human life. Forty-five minutes after a storm warning is issued at Washington is the time when the hands of every clock in the city stop and lake part in the United States. In the Middle West, from Ohio to Nebraska, "600,000 farmers obtain the weather forecast by telephone thirty minutes after it is issued," and more than 100,000 farmers are now receiving the forecasts daily by rural delivery six hours after issue. The strike of teamsters in Chicago has spread to lumber yards, and rioting has occurred in several parts of the city. It is estimated by the *Chicago Tribune* that the strike on the 23rd ult., entering on its fifty-first day, has cost almost \$14,000,000.

A recent despatch states that the police census of Washington, just completed, shows a population of 322,346, an increase of 4,628 over the Federal census of 1900. The greatest increase was in the white residents, who number 227,312, while there are 95,534 negroes. The census shows in eight years since the last police census a white increase of 20 per cent., and negro 8 per cent.

The Supreme Court of Pennsylvania has declared unconstitutional so much of the act of Sixth Month 2, 1895, which provides against the adulteration of food, as to require that food described as "food." The reason was made on the ground that the constitutional requirement that the subject of an act shall be clearly expressed in the title was not fulfilled.

The Carnegie Hero Fund Commission has lately accepted upon nine cases in which efforts were made to save lives. Three silver medals and six bronze medals were awarded. The widows, whose husbands lost their lives in the performance of acts of heroism, are included in award, and four of the awards also included a sum of money of \$500 or \$600 to each. It is stated that the establishment of the fund, on Fourth Month 15, 1891, to Fifth Month 15, 1905, a total of 407 cases have been awarded. Of this number 133 have refused to accept the scope of the fund, 159 are awaiting investigation 9 have been granted.

It is said that the largest blast ever set off was accomplished by contractors for the Pennsylvania Railroad of 23d ult., at Safe Harbor. More than seventy tons of explosives were used in cranking to place an immense tunnel that stood in the path of a line being constructed along Saquehanna River. The cost of the blast is estimated at \$18,800. Sixty-six holes were drilled into the limestone, and when they were set off simultaneously the country for miles around was shaken as though by an earthquake. Because of extra precautions not a person was injured. A rock that measured 380 feet in length, in width and 60 feet in depth was broken into small pieces.

FOREIGN.—The Council of the Russian Empire has proved the recommendations of the Passport Commission which embraces the concession to this Government of the treaty of 1834 that American Jews bearing passports issued by this Government shall be allowed to cross the frontier and privilege to travel in Russia. A Jewish Jew of this city has said in reference to it: "It is greatest achievement of this great nation, and a great victory in behalf of religious liberty. It makes the American citizen what it really purports to be; it eliminates all class distinction and places us all on a level with the rest of the world. It is a great overthrow of the cruel and barbarous attitude of opinion that has so long marked Russia's domination over Jews."

A naval battle is reported to have taken place between Russian and Japanese war vessels on the Straits of Korea in which two battleships and three cruisers of the former were reported to have been destroyed. Japan is reported to have lost one cruiser and ten torpedo boats.

Three-quarters of a million people have died of plague in India this year, according to figures furnished by Indian Secretary Brodick in the House of Commons. The mortality from First Month 1st to Fourth Month 30th, 1897, 47,744, while in the last year, 1900, numbered 3,400, the four weeks ending Fourth Month 29th.

It is stated that the latest official census of Russia shows that the country has a population of 125,640 comprising thirty-seven tribes and nationalities. Russians comprise two-thirds of the population of the empire, but in some of the districts they are in the minority. In Poland only 6.7 per cent. The percentage of males among the Russians is high. Only 30 per cent. of males and 9 per cent. of the females can read and write. The number of foreigners in the country is said to be only 650,000.

NOTICES.

A YOUNG woman Friend, a school teacher, wishes to travel, willing to tutor in English, German, Latin. Inquire at the office of THE FRIEND.

FRIENDS who wish to enter pupils at Friends' School for the term beginning Ninth Month 15th, do so now. J. HENRY BARTLEY, Superintendent.

Westtown Boarding School.—For conveyance of persons coming to Westtown School, the stage train leaves Philadelphia 7.16 and 8.18 A. M. 2.48 and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph West Chester, Phone 1144. EDWARD G. SNEDELL.

MARRIED, on Fifth day, Third Mo. 23d, 1901, at Friends' Meeting, Middletown, Ohio, WALTER M. COOPER, Jr. and Sarah P. Cooper, (the former deceased Charles and Sarah C. Blackburn, of New Waterford, West Grove, Pa.), and ANNA P. BLACKBURN, daughter.

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LEADERS AND POINTERS.—The editorial ar-

of some papers are called leaders. As

ars, we take no thought to lead, but

would point. Not leaders then, but

rs, the suggestions on this page are at

remarked as being "in the right direc-

That is encouragement enough. Looked

into, it sometimes exceeds the reality.

we can so point Friends, we are happy

ve all leading where it belongs. And

ve point with a plain finger.

have seen pointing done by a finger

as not plain. Probably it pointed straight

curately, but it was so brilliantly jew-
that we saw only the gems and glitter

st its direction. It might as well not

pointed at all, as to have pointed bril-

lly.

any a well-pointed article or discourse,

wing the attention to its brilliant style,

us fail to see the point. A preacher

ally a failure from whom people come

and say, "Wasn't that a good sermon?"

en hearers have been so impressed with

ing truth, or their own condition has

o reached that they forget the sermon

absorbing end to which it points, then

preaching not in vain. As the preacher

b man but Jesus only, so will men see

acher but Jesus only. It makes a vast

ce to the church and to the world,

r men preach Christ or preach sermons.

to neglect style makes as much diver-

from the right direction, as to affect

A slounchy manner is no plainer than a

ed manner. Both attract attention to

ives, and away from its right object.

an excellency of the end in view, aimed

single sincerity, will tend to rectify the

according to the mark of the high

is intended.

What is this "right direction" of Friend-

literature and declaration? It proceeds

from Christ's directing and unto Christ's leadership and fellowship, as the owned and witnessed Head over all things to his church. Both source and tendency is Christ's Spirit. That is where the verdict "in the right direction" stamps remarks so described.

Shall we quail before so high an obligation? Surely we are not sufficient for these things. But from the Source of all sufficiency may help come to point in the right direction. "Is there not a Cause?" And if that is held to there will be the effect. Both start and terminus will be Christ.

Before us often stand two bulky volumes containing thousands of mere titles of books of Friends' literature. Most of these hold up to view the right Director of the words of our mouth or pens, and of the meditation of our hearts. And some of them bear the spiritual stamp of being so directed. Were our words in this day in and under the right direction, there would be little need of arguing about the right directorship. The people would witness it and acknowledge it in our works.

The Protection of the Family.

An article from "The Christian Statesman" on the Revised Marriage Rules of the Society of Friends, Adopted by Philadelphia Yearly Meeting, 1903.

The Friends of the Philadelphia Yearly Meeting have lately revised the Marriage Rules of their society and a copy has been handed us by an esteemed member of the society who is also one of the vice-presidents of the National Reform Association. So far from being a matter of interest only to Friends these rules are of interest to all the friends of good morals and of personal and public purity. We think parents and religious guides and teachers will find great pleasure in reading them and they will be of interest to all thoughtful and earnest young people. The preparation, publication and observance of rules such as these are a fine example of the care which every Church ought to maintain over the marriages of her young people. This care has been almost wholly abandoned in wide sections of the Church, and even parents, with the result that the young are left largely to form their own attachments and make their own engagements, the office of parents and pastors being reduced to the mere ratifying of arrangements which have been already made. Nothing is more manifest than that the Church ought to resume, by careful systematic and persevering instruction from the pulpit and otherwise, the oversight which she formerly exercised over the alliances of her sons and daughters. Pastors and parents will

find helpful counsels here for the young people under their care.

The marriages of Friends are a beautiful example of godly simplicity joined with a most impressive decorum and solemnity. The marriage certificate, the form of which is prescribed in the rules, is usually handsomely engrossed on parchment, and after the ceremony is signed by great numbers as witnesses. It was the privilege of the editor not long since to examine a great number of these certificates reaching back, with other historical treasures, for more than two hundred years and preserved as priceless heirlooms in one of the oldest Quaker families of this city. The evening thus spent was one of peculiar pleasure, and fruitful of reflections as to the value of usages and observances which express the religious convictions of a people through their successive generations. Such usages become more impressive with the lapse of time. He who would lightly change them must lack both sympathy and imagination as well as reverence. In contrast with the decent and well ordered marriage arrangements of the Society of Friends how rude and how vulgar are the sudden and hasty courtships, the runaway or other scandalous marriages, and the frequent subsequent resort to the divorce courts for relief from ill-assorted unions. It is needless to add that divorces among Friends are almost utterly unknown, indeed almost inconceivable.

We desire to add that the seventh paragraph of these rules states correctly, in our judgment, the relation of a Christian minister to the solemnization of marriage. Of course, those who believe that marriage is a sacrament believe also that it can be administered properly only by a Christian minister. But the prevailing view among Protestants is that the minister officiates at a wedding only as one whom the law of the land and the usages of society have recognized as a fit person to receive and sanction the vows of the contracting parties.

The figures appended to the several paragraphs show the dates at which the rule was first adopted, or was modified, or re-affirmed.

When the Head of the Church led our forefathers into an organization for their mutual help and religious fellowship, He gave them to see that unity in religious belief is essential to the full enjoyment of the blessings of a married life, and to that unrestrained confidence and sympathy between parents and children which are so important to their growth and settlement in the Truth.

They also felt that this religious sympathy in family life is highly important to the body itself, designed as it is to uphold, not only doctrines more spiritual than those generally accepted in the religious world, but also that life of faithful obedience which those doctrines require; for in this life of obedience alone can a belief of the doctrines themselves be retained,

or their further unfoldings be received. 1881-1903.

He who is ready to supply all our needs and enable us to fulfill His purposes, whose watchful eye is ever upon His Church and people, looks with tender regard upon all that relates to the marriage union. He turns the hearts of parents to their children to watch over their associations from early life. Those who will listen to His voice He warns against forming unsuitable intimacies. He gives the encouraging feeling of His approval where the affections are being drawn as He would have them to be, and withholds it where His gracious designs would be frustrated by the connection; and where He sees meet, He prepares hearts to be joined in religious fellowship before they enter upon a union in marriage. 1881.

It is advised that all young and unmarried people in membership with us, before making any procedure in order to marriage, do seriously and humbly wait upon the Lord for His counsel and direction in this important concern; and when favored with satisfactory clearness there in, they should early acquaint their parents or guardians with their intentions, and wait for their consent; thus preservation from the dangerous bias of forward, brittle and uncertain affections would be experienced, to the real benefit of the parties and the comfort of their friends.

The disregard of our rules in going from us in the important engagement of marriage is often from want of care on the part of parents and those having charge of educating the youth, early to instruct them in the principles of Truth professed by us, and to impress upon their minds the duty of religiously observing them. We tenderly advise Friends to increase their care over the youth in this respect; to restrain them as much as possible from such company as is likely to entangle their affections in an improper manner, and to impress upon their minds by precept and by upright lives that our principles are consistent with the nature of true religion, and their observance most helpful to a growth in the Truth. 1682-1761-1903.

In the exercise of parental care to guard children from unsuitable connections in marriage, let it be borne in mind that to be joined to persons of religious inclinations, suitable dispositions and industrious habits will contribute more to the happiness of married life, than alliances formed with a view to worldly advantage. 1729-1903.

Marriage being an ordinance of God, He alone can rightly join man and woman therein. Neither priest nor minister of religion is requisite to its accomplishment; nor do we find in the Scriptures that the priest had any part in the marriage further than as a witness among others who were present. We cannot therefore countenance the exercise of a function which we believe to be no part of the office of a Gospel minister. 1881-1903.

It is advised that no misdemeanor be treasured up against a person until the time of presenting marriage, and then brought forward, though perhaps long before known to the object. 1712-1903.

Where parents or guardians have approved the addresses of a man (a member of our religious society) to any of their children or those under their care, they should not retract the same without giving such reasons as shall be

satisfactory to the Monthly Meeting to which they belong. 1719-1903.

In accordance with the ancient and commendable practice amongst Friends, care should be taken that those who make or admit of proposals of marriage with each other, do not dwell in the same house from the time they began to be so interested until the marriage is accomplished. 1714-1903.

No Monthly Meeting shall permit any proposal of marriage to be made in it, if either of the parties thereto has lost a former husband or wife within a period of one year. 1749-1903.

It is directed that marriages be accomplished in public meetings for worship, held (except in extraordinary cases) in Friends' meeting-houses, and not on the first day of the week, nor at the time of a Monthly Meeting.

On these occasions Friends should be careful to set a becoming example of moderation in accordance with the simplicity and self-denial which our holy religion enjoins. Let all marriages be accomplished with the gravity and solemnity befitting the importance of the event; and let every propriety becoming a people fearing God be observed at the entertainments given in connection with them. 1716-1903.

Preliminary to the accomplishment of marriage it is directed that the intentions of the parties shall be laid before the women's and men's Monthly Meetings to which the woman belongs, by stating either verbally by their personal appearance in each meeting, or by a written communication that (using words to this effect): "With Divine permission and the approbation of Friends we intend marriage with each other."

Whereupon two Friends should be appointed in the women's meeting to inquire whether there is any obstruction to the woman's proceeding in marriage. If the man belong to the same Monthly Meeting two men should be appointed in the men's meeting to make the same inquiry concerning him. If he is a member of another Monthly Meeting a certificate of his clearness from any obstruction should be produced from his Monthly Meeting, either then or at the next Monthly Meeting.

The Monthly Meeting should be informed of the consent of parents and guardians either verbally or by writing. Should their consent be withheld without sufficient apparent cause, Monthly Meetings may permit marriages to take place between members after taking care that there is no valid obstruction. At the next Monthly Meeting if careful inquiry has been made and no reasonable obstruction to the further proceeding of the parties appears, the meeting is to leave them at liberty to accomplish their marriage according to our rules, and appoint two Friends of each sex to attend and see that good order is observed.

The men of this committee should take care that the legal requirements have been complied with; that the marriage certificate is drawn in correct form and entered on the Monthly Meeting's records, and where either of the parties about to marry has children by a former marriage that the rights of the children are legally secured.

Those bringing their proposals of marriage before a Monthly Meeting should, if possible, be present when the decision in the case is recorded. 1721-1881-1893-1903.

In the ceremony of marriage the parties rising to their feet, and taking each other in the hand, should say: "In the presence of t Lord and of this assembly I take to be my wife (or husband), promising my Divine assistance to be unto her (or him) loving and faithful husband (or wife) unto death shall separate us." 1903.

The form of certificate shall be as follows [a reprint not requisite here].

That the marriage of persons too near may, as much as possible, be prevented, directed that no marriage between first cousins be permitted among us. And that where a of our members thus related shall intermar their so doing shall be a relinquishment of th membership in the society; and the Mont Meeting of which they have been members sh make a minute to that effect, and inform th of the fact.

Such persons may, however, be restored membership by making a satisfactory acknowledgment of their error to the Monthly Meeting their sincerity being manifested by an upright life.

The term first cousins fully applies to descendants in the second generation from common grandparent. 1721-1807-1903.

If any of our members join in marriage w such as are not in membership with us, marry in any other way than in accordance w the regulations of our discipline, they sh be treated with in the spirit of Christian l and tenderness, in order to bring them into unity and fellowship with Friends; but wh after patient waiting, this labor of love failed in its object, the Monthly Meeting sh make a minute to the effect that such are longer members of our society, and expres of the desire that the individual may be prepared to unite in religious fellowship v Friends. The committee in the case shall continued, or another committee be appoin to furnish the person with a copy of this min

When any of our members have married t not of our religious profession, and are bro to feel the value of association in a relig society which practically believes in immed Divine guidance, both in individual life in the affairs of the Church, and are in good gree convinced of the correctness of our trines and testimonies which faithful Fri uphold, such may then be retained in or rest to membership by offering a suitable statem to the Monthly Meeting, expressing their agem with the principles of our Society, their desire to be members of it.

When communications of this kind ar ferred, in consideration of the sacredness of marriage covenant, and from a tender regard the right feelings of the parties, such p should not be required to express regret the marriage connection when considered a personal point of view. 1702-1881-19

ONE's life is what he is alive to. T alive only to appetite, pleasure, pride, m making, and not to goodness and kind purity and love, history, poetry, flowers, s God and eternal hopes, is to be all but d —Babcock.

"Not many of us will be permitted to a twenty-third Psalm to bless men with strain of sweet peace," but we may at bless men with the peace of it.

FOR "THE FRIEND."
DOES THY BROTHER STUMBLE?
thy brother stumble? Look and see!
anything that has been done by thee
anything that thou hast failed to do
spread dark clouds of gloom across his view
other things, when he, perchance, had silently
of good example looked to thee.

It if, early in his pilgrimage
in hopes of heaven bedecked each daily page
is life's record, that near thy side
own self-righteousness and pride
and him to stumble, darkened hope's bright ray,
made him falter in the "narrow way."

, when before the tribunal bar of Justice thou
shalt stand
Son beholding, at the Father's hand,
books are opened and that happy throng
all alike thy righteousness or wrong
it thinkst thou the Heavenly King will say,
ou hast caused one of his sheep to stray?

thou, who easily stumblest at another's fault,
le way that's right, be careful lest thou halt!
use some other one has failed to be
bright example thou had wished to see,
not excuse; and if thou turn aside,
weaker one, that's watching thee, may slide.

FOR "THE FRIEND."
A Visit to Algeria.
(Continued from page 373.)

day. —To-day has been another event in
life. How can I ever put it all into a
rifle! I am sure I do not know, for I could
fill a volume with what we have seen
since we touched Africa. Oh, this
t! Oh, the infinite expanse of it, the
that has nothing to do with anything we
ever seen or known! How I should like
lk with you, each one of you, and tell you
that has occurred. But I can only make a
e attempt.

tell, at dinner last night, Walter suggested
alk to Sidi-Okba, an Arab city thirteen
h across the desert. I at once offered to
company him. We called the head waiter
discussed the matter. He was horrified
e thought of our walking—said it was
tely too far—one had never done it, etc.,
e. We, of course, told him that we com-
ed that nothing,—ordered breakfast at
past seven, and bargained with Safti to
company us for ten francs. He had never
ld to Sidi-Okba in his life, but was will-
o devote himself. We left about eight.
eed to say that the morning was superb
t a cloud, not a breath of wind, neither
n nor cold, but superb—fresh, bracing,
lthful. Safti carried the lunch, slung in a
ver his shoulder, for at Sidi-Okba, they
ed everything we could get to eat was "very
sive, very bad, and very dirty." No
ef trying to give you any idea of the life
e streets that we went through—camels
e; loaded uttering their woeful plaints—
rans getting under way—lounging figures
g the sun—French soldiers in brilliant
rm—native and French zouaves in blue
dred balloon trousers—Spahis, or mounted
e soldiers wearing the splendid native
me over their red leather boots and
ved skirts. Negroes from the far south
ed Bedouins from the desert—brilliantly
ed children flashing in the sun—all this
ft behind, and took the road passing the
eautiful garden, "Landon," of which I have

not yet said a word, but which is certainly
considered the sight of Biskra. Then we crossed
the wide, cobble-covered bed of the Biskra
river, mounted the bank beyond, and were
upon the level road that runs direct to the
southeast, to the native city of Sidi-Okba.
For twelve miles there is nothing—absolutely
nothing upon the road to mark the distance—
to give one an idea of a landmark. To the
north the eternal mountains, with the culti-
vated oasis stretching from their base; to the
south the eternal desert, stretching endlessly
away. Behind us the palm groves of old
Biskra; before us, on far-distant horizon, a
dark line that, after hours of walking, becomes
the palm groves of Sidi-Okba. The infinite
expanse, the infinite solitude—the glorious
sun, the delicious air—all together gives a
sense of exhilaration really possible to experi-
ence. But, after all, it was the strange life
of the road that was of the most thrilling
interest. Constantly we were meeting or being
passed by Arabs mounted on horses, on mules,
on donkeys; Bedouins walking behind and
among the camels, which in long trains ad-
vanced slowly, bearing heavy burdens, stretch-
ing their long necks and eying us with calm
indifference. By their side, in most ridiculous
contrast, walked tiny donkeys, heavily laden,
too, looking meek and submissive. Three dil-
igences passed, crowded to overflowing with
burnous covered figures. Everyone showed the
same surprise; incredulously asked the same
question of Safti: "Why are you taking that
family like that on foot to Sadi-Okba? it is
impossible." "*Qu'est ce que je puis faire moi?
c'est la famille qui le veut.*" ("What can I do
about it? it is the family that wants it.")
Once a fine carriage dashed by—it belonged to
the Bach Agha, the ruler of the region—
two Frenchman, his guests, were with his son;
they were going to visit the ruler of Sidi-Okba,
who is the Bach Agha's brother. We reached
the palm trees about noon, and went direct to
the one French restaurant, kept by pathetic-
looking people, but who had a very pleasant
garden. Here we had our lunch, sitting under
the shade of pomegranates and palms for about
an hour. We took a cafe maure (Arab coffee),
and started with Safti to view the town. It
contains five thousand inhabitants, and many,
many thousand palm trees. The place is like
old Biskra, only more picturesque, more typi-
cally Arab than it. We made our way through
dense crowds which thronged the streets,
along both sides of which merchants of every
kind were seated with their wares spread out
for show. Repeated, before we could realize it,
droves of camels or mules or donkeys were
upon us, but only the two former were alarming,
—the first because of their great height and
advancing heads, the others for their heels.
Everything that I have said of the Arabs
before was here intensified. At last we came
to the great market-place. Here Safti took
for our further protection an armed police,
for the Bedouins, he said, were too much for
him to manage. Even as it was, they nearly
overwhelmed us in their determination not to
let us go until we had bought all they had to
sell. But the most interesting thing that we
saw was the mosque. We have been in many
mosques, and some quite fine ones in Algiers,
but none so interesting as this. The town,
and the oasis, and everything takes its name

from the Mohammedan saint who is buried
there; *Sidi*, in Arabic, means "my lord";
Okba is the man's name. He was a cousin of
Mohammed, and the first Musselman invader
of North Africa. The mosque is the oldest
in North Africa. Because of its fame and its
sanctity, hundreds of young Arabs from every-
where come here to study the Koran, a school
being attached to the mosque. About the
courts are innumerable cells—high enough for
a man to sit, long enough for a man to lie
down—in these places the students live. We
saw numbers of them all reading intently their
sacred books. Slippers were brought to us
(the Mohammedans remove their shoes and
stockings and wash their feet before entering).
We put them on—or rather, the mueddin (or
muezzin) put them on for us—we had to slip
along to keep them on our feet. The floor
was covered with prayer rugs and mats upon
which kneeled a great many of the faithful.
Afterwards we mounted the minaret. The
muezzin was very communicative, and spoke
French very well. He very cheerfully repeated
the words many times that he calls from the
minaret five times during the twenty-four
hours, turning first towards Mecca, then to the
other three corners of the heavens. From the
top the view was superb—over the whole of
Sidi-Okba's chocolate-colored houses, with
their brilliant decorations in the way of women
and children, its palm gardens, its market-
place and moving throng of hooded occupants,
and away to the northward the eternal moun-
tain wall, to the southward the apparently
infinite stretches of the sand desert. The walk
home was even more interesting than the
morning walk had been; there were the same
groups of Arabs, Bedouins, soldiers, travelers,
but there was the added glory of the sinking
sun—the unutterably soft lights caught and
reflected by the wild mountain slopes—the
blue of the desert looking like the sea. Then
the radiant west after the sun was gone—its
gradual fading light and the night settling
down, the wonderful night on the desert, calm,
still and radiant, with stars of unutterable
brilliance, while the moon, near its first quar-
ter, gave a strong light. No sound but the
barking of dogs guarding the Bedouin encamp-
ments, no object on the horizon but the glare
of their fires in the darkness. To understand
in the faintest way the desert one must put
out in the night in it; only so can one realize
its infinite peace and its infinite calm. There
was one pathetic incident of our trip. On our
way home we met a band of Bedouins with
three camels and a large flock of goats and
sheep. One beautiful white lamb was separated
from the rest, and crying piteously. I
ran towards it and, with Safti's help, suc-
ceeded in getting it in my arms—it was the
sweetest, whitest little thing. The moment I
took it up it nestled to me, dropping quite
limp in my lap, evidently utterly exhausted.
A strange group of wild desert men gathered
around me as I sat caressing it. Ragged,
almost jet black they were, and half famished;
we listened to their simple words, which Safti
translated. It had been a terrible year—no
rain, and half their flock had died of thirst and
hunger. It had been three days now since
they had found any food—going, going, going,
the poor sheep dropped one by one and per-
ished. The little white lamb nestled to me;

I could not bear to leave it, but we had to hasten on. I put it in the arms of one of those fierce men, begging him to carry it, and to be gentle with it—poor little thing! I hope its mother has found something to eat by this time, but the chance looked very small. What wonder those fierce men are lawless and desperate—I pitied them all. But in spite of what they suffer, nothing could induce them to leave their wandering, uncertain life—the freedom, the wild freedom of it! one does not wonder they love it. Three days of rain makes them kings and princes. But here the rain does not come often, and yet they wander, hoping.

In two days we leave them. I have grown very fond of them all, and especially of Saffi, who is really a very intelligent, fine man. His family, before the French came, had great power. He shows his birth by his majestic bearing and easy manners. He would be very handsome (nearly all the men except the very lowest are superb) but he has lost one eye. He has six children; his eldest boy of nine he is very proud of. He is very intelligent, and will go to the university at Algiers when he has finished school here. Every day he gets up at six, has his breakfast, goes to the Arab school till eight, where he learns Arabic and the Koran. From eight to eleven he goes to the French school. He has two hours' noon. From one to four he returns to the French school, and after that has an hour at the Arab school. We saw his French copy-book; it was excellent. He studies everything, and speaks French perfectly.

But I must stop. Think what I shall have to tell you next time—Timgad, Carthage, Tunis—and not a word yet of the trip from Algiers! Dear me! dear me!

(To be continued.)

On the Tin Roof.

Dr. Bernardo, the rescuer and friend of London street waifs, was thus called to his work:

As he was closing the rooms of a city mission one night after the children had gone he saw a ragged urchin standing by the stove, without shoes, stockings, or hat. "Boy, it is time for you to go home," he said. "The boy did not move. Bernardo went on closing things up, and by and by said again, 'My boy, why don't you go home?'"

"Ain't got no home."

Bernardo did not believe it, but asked the boy to come to his house, and, after giving him something to eat, heard his story. He was an outcast, without father or mother, without place to sleep.

"Are there more like you?" asked Bernardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes."

So at midnight Bernardo went. They threaded their way through the streets and into a "close." The boy pointed to a kind of coal-bin in this area, and said, "There's lots of 'em in there."

The doctor stooped down and lit a match. He saw no one. But the boy was not at all abashed. "Cops have been after 'em," he said; "they're on the roof."

So saying, the boy went up a brick wall to a tin-covered roof, and pulled the doctor after

him. And there on that winter night were thirteen boys cuddled close together, nothing under them but a tin roof, nothing over them but the starlit sky!

"Shall I wake 'em?" the boy asked.

It occurred to the doctor that he had one more boy than he knew what to do with, so he said no. But that night as the stars shone on the thirteen waifs huddled together on a tin roof, he promised God that he would devote his life to the outcast boys and girls of London. As a result of that vow there now sleep every night in or near London, under friendly Christian roofs, nearly five thousand boys and girls, gathered by Bernardo and in course of training by him for lives of purity and usefulness.

LIFE (A Unique Poem.)

The following is a literary mosaic, each line being taken from some well known English or American author, whose name in every instance is given. The author is said to have spent more than a year in its compilation.

Why all this toil for triumphs of an hour?—*Young*
Life's a short summer—man is but a flower.—*Dr. Johnson.*

By turns we catch the fatal breath and die;—*Pope.*
The cradle and the tomb, alas! how nigh!—*Southwell.*

To be is better far than not to be.—*Sevell.*
Though all man's life may seem a tragedy;—*Spencer.*
But like cares speak when mighty griefs are dumb.—*Danield.*

The bottom is but shallow whence they come.—*Sir W. Raleigh.*

Thy fate is the common fate of all;—*Longfellow.*
Ungilded joys here no man befall:—*Southwell.*

Nature to each allots his proper sphere;—*Congreve.*
Fortune makes folly her peculiar care;—*Churchill.*

Custom does not reason overrule;—*Rockester.*
And throw a cruel sanction on a fool.—*Armstrong.*

Live long; how long or short permit to heaven.—*Milton.*

They who forgive most shall be most forgiven.—*Baile.*

Sin may be clasped so close we cannot see its face;—*French.*

Vile intercourse where virtue has no place.—*Somerville.*

Then keep each passion down, however dear;—*Thompson.*

Thou pendulum betwixt a smile and tear.—*Byron.*
Her sensual snares let faithless Pleasure lay,—*Southwell.*

With craft and skill to ruin and betray;—*Crabbe.*
Soar not too high to fall, but stoop to rise;—*Mas-singer.*

We masters grow of all that we despise.—*Cowley.*
Oh, then, renounce that impious self-esteem;—*Beattie.*

Riches have ambition and grandeur is a dream.—*Cowper.*

Think not wings will become 'tis brave;—*Sir Wm. Davenant.*

The paths of glory lead to the grave.—*Gray.*
What is ambition? 'Tis a glorious cheat,—*Watts.*

Only destructive to the brave and great.—*Addison.*
What's all the gaudy glitter of a crown?—*Dryden.*

The way to bliss lies not on beds of down.—*F. Quarles.*

How long we live, not years but actions tell;—*Watkins.*

That man lives twice who lives the first life well.—*Herrick.*

Make, then, while you may, your God your friend,—*Wm. Mason.*

Whom Christians worship, yet not comprehend.—*Hill.*

The trust that's given, guard, and to yourself be just.—*Dana.*

For live we how we may, yet die we must.—*Shakespeare.*

Maxims of Jane Lathrop Stanford.

Inscriptions prepared by her and Placed in the Memorial Church of the Leland Stanford Junior University.

[We are indebted to a Friend from Philadelphia travelling in California for the following inscriptions copied for her from waifs of the University, as "composed or compiled entirely by the late Jane L. Stanford."—E. I.]

A noble ambition is among the most helpful influences of student life, and the higher that ambition is the better. No man can be well unless he can speak as the Great Mas did of the joy set before Him.

And this leads to the greatest of all safeguards, and the most encouraging of all stimulating influences to a noble life—that is, power of personal religion. We need something beyond ourselves. "Remember, you are not your own—you are bought with the precious blood of Jesus."

II.

The world is new to every soul when Christ enters into it. We can never perish if we remain in the arms of our Father Almighty.

III.

In the great record above, our names written in characters of love—a character which love for our dear Jesus alone can read and which by his great love for us alone has been graven.

IV.

The highest service may be prepared and done in the humblest surroundings. Silence, in waiting, in obscure, unnoticed places, in years of uneventful unrecorded duty the Son of God grew and waxed strong.

V.

True life is the principles of Christ life. There is no other that is true. To come it still more—the true life is the Christ-lived.

God knows what his children want best; they ask, but it proves their faith in Him; pray for what they want.

VI.

Religion is intended as a comfort, a solace, a necessity to the soul's welfare; and wherever form of religion furnishes the great comfort, the greatest solace, it is the form which should be adopted, be its name what it will.

The best form of religion is, trust in God and a firm belief in the immortality of soul, life everlasting.

VII.

An eternal existence in prospect convuls the whole of your present state into a vestibule of the grand court of life; a beginning, an introduction to what is to follow; entrance into that immeasurable extent being which is the true life of man. Best thoughts, affections and aspirations great soul are fixed on the infinitude of eternity. Destined as such a soul is for immortality, it finds all that is not eternal too small that all that is not infinite too small.

VIII.

A life that is founded on the principles of goodness, love, wisdom and power that rests the Christ, has a lasting foundation can be trusted.

We speak of love, but what do we know at it, unless we see the power of love infused; unless we are given the power to love; and a willing heart to bestow it upon, within humanity? We say God is love, if we do not feel the power of his love, do not know anything about it. To be loved by others makes the power of love in our hearts grow.

IX.

Man, like every other individual, has an end and a purpose to fulfill; and, when he comprehends this, he will think too much of self to stoop to any material action that will bring him down from the highest position be the throne of his nature. To acknowledge is often done without acknowledging God's love for us, and it is his love and tender care and wise leading we should reflect upon rather than we do—much more if we would do duty.

X.

Events are messages of either Divine good or justice. Each has a mission to fulfill, as it comes from God, accomplishes its end. And, in sending them, the good Father sends means by which they may be ended, perhaps averted.

Remedies in sickness, Love in trouble, Comfort in weakness, Renewed hope in disappointment, Tears in sorrow, Smiles to follow tears.

XI.

Knowledge is intelligence and its impress upon the mind. Wisdom is the desire of the heart prompted by God's highest and Divine nature and comprises all knowledge. Wisdom is the highest spiritual intelligence, while the natural man, through ignorance, can know nothing of wisdom. The man may have great intelligence and yet know nothing of the Christ life within him.

XII.

May we belong to God forever in this mortal life, serving Him faithfully through its trials, bearing the cross after Him; and may we be his forever in life eternal, with the Father and the Celestial court.

It is a great advancement toward the fulfilment of desires in the life beyond to have a godly life on earth.

XIII.

For Jesus, without reserve, without exception, without limitation, may thy holy will be done in all things, at all times.

XIV.

It is by suffering that God has most nearly reached to man; it is by suffering that He draws most nearly to God.

XV.

There are but few on earth free from cares, but carry burdens of sorrow, and if all asked to make a package of their troubles, throw this package on a common pile, and when they were asked to go and choose a package which they were willing to bear, [many, if not] would select their own package again. Our heartaches may be great, burdens heavy, but look about you, and with whom do you change?

XVI.

The test of a Christian life lies in deeds and actions, not in words, a true follower of Christ and Godliness, not a follower of the im-

pressions of the flesh nor the impress of the intellect alone, but endeavoring to let the heart be touched with the Divine principle of God's truth; and that alone makes Christians. The instinct given to all of God's children to seek happiness is a proof that happiness is a reality and within the reach of all.

XVII.

If we do good deeds to others and try to help them to live happier and better lives by being kind to them, and teaching them of the God germ within themselves, we in that way sow the seed, and God in his own way and time will make it grow. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we ought to be simply because we know it. There is something in all hearts that can be reached, some chord that will give forth sweet music if we only have the skill to touch it.

XVIII.

May the peace which no earthly disturbance can mar, which is of the Father through his inspiration and love, fill your hearts, and enable you to go on in the journey of life with the feeling of trust and confidence that nothing can disturb. It is not [secluded] love for God, but love for the neighbor, good will toward man, universal kindness and gentleness, that make saints on earth. One must give as well as take of goodness, gentleness and unselfish kindness, to meet with God's approval.

XIX.

God is all in all; and, if we cannot appreciate and worship Him in all things, we worship only part of God.

As we grow and improve, we will love more the beautiful everywhere. Praise God for the gift of nature, for giving so much of everything that is beautiful in all the universe, because his life is in it all.

By your life only can you prove your principles to the world, and show to them there is a life worth living.

XX.

Regard not the appearance of things you are to do, but Him who commands them, and who, when He pleases, can accomplish his glory and our perfection through the most trifling things.

When a person thinks a duty is beneath him, he places himself above God, for He deals with that same duty.

Let us never be sad, save at having offended God.

XXI.

God gives all some work to do—if not great deeds then small ones, as the cup of cold water to one of his children.

Yes, even less than that—a word of advice, something lent to another, a little vexation patiently borne, the fault or thoughtlessness of another repaired without his knowledge. God will recompense it all a thousandfold.

XXII.

Thoughts and words travel just as God's life travels. They do not travel like an individual, but you breathe your spiritual life into the atmosphere as you do your breath, and some one else breathes it in. Those not present still receive it, for it permeates space, and all live in it and receive from it according to their unfoldment.

XXIII.

We must not desire all to begin by perfection. It matters little how we begin provided we be resolved to go on well and end well.

XXIV.

Earth grants joys that are great; but transplant such joys to heaven, ennoble them through the ennobling love of God, and they grow to a magnitude beyond the comprehension of earth mind.

XXV.

God, in his infinite wisdom gives to the poor blessings (by way of compensation) which the wealthy do not attain—the giving and receiving of heart offerings without price, deeds that win crowns and scepters in heaven.

XXVI.

There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven. And it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. "What shall a man give in exchange for his soul?"

KATHERINE NORTON.—This year (1678) one Katharine Norton, alias McLoughlin, travelled in Ireland in the service of Truth. Her maiden name was McLoughlin. She was born of Irish parents of account in or near Colerain, and was sent to Londonderry for education, where she remained for some time. When she was sixteen years of age there came a ship to Derry to take in passengers for Barbadoes, which she embarked in and landed in that island, where she was married; and some time after that island being visited by George Fox and some others, she was convinced by their ministry; and afterwards became an able minister, and in or about this year (1678), came on Truth's service into the kingdom of Ireland. She visited Friends' meetings in the north; preached in Lurgan market on a market day in Irish; had several meetings near Colerain, where her relations lived, and had several disputes on account of Truth, which got the victory; from whence she traveled to Armagh, Cavan, the Moate of Grange; and had several meetings there and elsewhere, to the satisfaction and edification of Friends, and some time after she travelled to Dublin and took shipping for England. She was well qualified for the service, being of a sound judgment, large in testimony, of a good utterance, had of her own to distribute, and did not make the Gospel chargeable.

A. F.

If any one wants to know the best qualification he could have for winning souls, it is this, that his own soul be won. If God puts into your hearts a word for some one else, we may be sure that He has prepared that other heart to receive it, just as He has prepared us to deliver it. Winning men to Christ does not require eloquence or learning, or skill of any kind. All it requires is that we know where Christ is and love Him, and are men enough to want to bring men to Him.—*Record of Christian Work.*

VISION.

BY RYNN LAMIE.

It isn't raining ranie to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the distant hills.

The clouds of gray engulf the day
And overwhelm the town;
It isn't raining ranie to me,
It's raining roses down.

It isn't raining ranie to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.

A health unto the happy!
A fig for him who frets!
It isn't raining ranie to me,
It's raining violets.

A Visit to Japan.

Solicitations having been received on behalf of not a few of our readers who desire to be informed of the travels of our friend Joseph Elkinton during his present visit in Japan, we are at liberty to present extracts from such of his letters or notes as come to us.

He was met at Yokohama by his sister and a friend, and daily enjoyed the beautiful garden of her home at Tokyo, except as visits to schools, places of public interest, and religious gatherings increasingly claimed his attention.

His interest became especially enlisted in an annual religious gathering held at Tsuchura, which was participated in by some under the name of Friends as well as others. "We had," he says, "some precious meetings. Of course I think there are times when more quietness would be profitable in these meetings, but I could feel the sincerity of their hearts and earnest desire to deepen in spiritual experience and understanding, and I am very glad to have shared the blessing we received from above—the difficulty is to retain it." Notes of the utterances of a few speakers, taken down by some who understood the Japanese language, may be added later on.

"I have been pleased by what I have seen in the Friends' School at Tokyo. I took there the books entrusted to my care, and have attended the meeting for worship twice, and have addressed the girls in collection; also visiting the class-rooms during hours of their lessons, and I see there is the foundation for a good school. The thing which impresses me most is the need of a well-trained native teacher, such an one as they are now engaging in Michi Kaurai, who graduated at Bryn Mawr a year ago. This is in line with all the most successful schools in Japan. The school has the best equipment, so far as buildings go, of all I have seen in Japan. I am to meet with the patrons of the school a few days hence, and also, a week later, to explain the views of Friends to those who may assemble.

"A week ago I spoke to a company of foreigners on Peace; and a pastor named Ukai asked me to tell his people about the thirteenth International Peace Congress held in Boston last fall, which I did. There were one hundred or more present. I also spoke in a hall to as many more, who were young men. So I have been kept busy in one way or another."

To recur to the general Annual Meeting at Tsuchura for Christians. We find notes given of Bunji Kida's first testimony at the opening meeting—"a sweet-spirited man of thirty-five. I could feel the Master was leading him, and he earnestly wanted to learn more of Friends' way of worship, although he had joined the Society. His opportunity to know Friends had been very limited. He was in the State of Oregon a few years since, but did not see any Friends there. He talks English very well, and his wife is a superior woman, also speaking English. He is of a spirit that would promote the spiritual life of any community. He desired 'only to lift up the cross of Christ in testimony. It is my cross to confess that my condition has been too much like the people of Laodicea mentioned in Revelation. I have too often quenched and grieved the Holy Spirit. My heart is filled with praise that God has been pleased to have mercy upon me.

"Why have we come to the Annual Meeting? To hear sermons? To see something interesting? If so we shall be disappointed. God is truly working in our midst, that the meeting be not in form, but in the Spirit. Do we not long to humble ourselves, and see the power of God working? The earnest love of God is being revealed in our hearts by the Spirit. The Holy Spirit loves us with a watchful eye. God resists the proud, but giveth grace to the humble. If we have hearts that are proud, He will not bless us."

In a meeting for Christian Doctrine, which was attended by one hundred persons, C. Kaifu spoke, tracing the leading up into the Christian Dispensation. First, that God met face to face with his people. Second, on account of sin the connection was broken with many. Then came on the period of the Mosaic Law; the age of the Prophets; the period of Christ's appearance in the world in a personal presence, concluding with his death on the Cross. Then Christ's promise to give the Holy Spirit, and his ascension to the Father. Following this has come the period of the Holy Spirit, his work for Redemption on the cross having been finished, and the Holy Spirit now given for all to receive and follow. Please think of this as the age of the work of the Holy Spirit. "Be ye perfect, as your Father in heaven is perfect."

As Christ's opening up the way of reconciliation by the Cross was followed by the more manifest work of the Holy Spirit, the same historical order is known in the individual life. First there must be a knowledge of one's sin, going on unto Repentance, and then forgiveness. In the new birth one enters into his spiritual family, becomes a true child of the Father, and can truly cry "Abba, Father," and experience fellowship with Him. Next one wishes to do the things which please Him. In this condition and obedience is he nourished by the Father.

Accordingly, it behoves each one to consider. "In which period am I?" Sometimes one must query many days before the answer comes. If one wishes to be holy before his God he must come into entire dedication of himself and all, into confession of all hidden sin, and be a subject of the coming in of the Holy Spirit to abide. The Father gives to each one the work that pleases Him. First

being, then doing. The Christian will be glad to suffer for Christ. He will not strike back. He is patient in all trials. His worship, prayer, and praise is echoed in Isaiah's cry before God "Holy, holy, holy!" His work under that anointing, in his lot in all the world, is a baptizing work "into the name of the Father, of the Son, and of the Holy Spirit." Christ sitting at the right hand of the Father, the Holy Spirit is working in the hearts of men; the Holy Spirit is pleading in the heart,—prayer in the heart's centre, showing what is in what pleases and what displeases Him. Working in the heart, the Holy Spirit feeds it with the necessities of soul life, heals the disease of the heart. It takes faith for all this work to go on; it is for the soul whose hand takes hold on God. May we be enabled to pray for the Holy Spirit to fill us with love, to awake us. This dependence upon the work of the Holy Spirit is the greatest blessing of the Christian life. "The anointing of the Spirit has a reference to Old Testament customs,—as the charge in Exodus xxx., not to touch the flesh,—so the Holy Spirit's anointing will come upon the lusts of the flesh. Some people cry, "Oh, fill me with the Holy Spirit!" But the prayer is not answered because one dwelling in the flesh, or desiring this blessing for worldly reasons. The Spirit will lead, and will answer cries, but will not come in fulness upon the "Gentle heart." All work for God must originate with Him. His children are sealed with the Holy Spirit; by the Spirit they are guided; sleeping, waking, they are led by God. The Holy Spirit interprets the Scriptures, and shows the way to Heaven. Paul thought to go into Asia, but was hindered by the Spirit. To know the impressions of the Spirit is a blessing.

C. Kaifer then gave the substance of J. Elkinton's story of being calm in a train-wreck "Have we experienced these impressions?" can recall at least three such signal experiences. If the Holy Spirit interprets the Bible there will be unity,—as with the two wheels of a jirikisha. If one feels impressions of the Spirit for preparation or work, one must not "break" this impression, but obey. The Holy Spirit makes the discrimination between man's righteousness and the righteousness of God; reveals also the difference between the praise of the world and the praise of God. Purity comes from Him. Once purged does not mean always pure; one may fall quickly under temptations. Fish in water: all right in water; but keep buoy in the light of God. There is no place for ease in the high and holy calling. The purity of the father will not serve for his son. It is freedom from temptation,—rather do temptations increase in the work of purifying.

The Divine purity of holiness is absolute, but it is not so with man; but he may be "present blameless." The Holy Spirit in the heart is like a celestial savor to sweeten and give completeness. Daniel's peace in the lion's den was the love of God shed abroad in his heart by the Holy Spirit. So we may be kept by the power of God, as vessels of glory. Born in an age of the Spirit, let us worship the Spirit and worship in Truth. This is the principle of the Friends.

(To be continued.)

Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 374.)

annah F. Wood accompanied her husband, ry Wood, and on one occasion addressed advice to a collection of Indians which well received: the more so probably as it is seldom our women Friends have thus been d in their public gatherings.

is was the last general visit performed by nezer Worth among these Indians whose are he had had almost continuously at t for more than thirty years. In the fol- g summer he passed peacefully away on 16th of the Sixth Month 1877, in the ty-fourth year of his age. His memo- ia and letters written during his residence nesassa, as has been previously mentioned, e published in "THE FRIEND" vol. 52, etc., ve an inter stng insight into many of exercises through which he passed in his ts to promote the welfare of those by m he was surrounded.

he death of Thomas Wistar had taken place e months previously viz: First Month 16th, 3, and the removal of these two Friends, rther with that of Joseph Scattergood, who jointly and earnestly labored with this field, was deeply felt, and is thus re- ed to in their report to the Yearly Meeting e Committee in 1878. "Upon various sions it has been interesting to observe that Indians, on learning of the recent decease e of our valued friends and co-laborers, e shown their sense of the loss they have eely sustained; some of them shedding tears e remembrance of the long and faithful ces which they had rendered to their peo- "

1877 a new edition of the pamphlet end "A Brief Sketch of the Rights of the ea Nation etc.," was published with some tional matter.

their report to the Yearly Meeting in 1877, Committee refer to the death of a valuable Indian woman who had been one of the ls at the Boarding School, and afterwards taught one of the schools on the Reser- on. Her name was Phebe Boan. They ark "During her last illness which was of months continuance her expressions indi- ed an humble submission to the will of her wely Father, a tender solicitude for the al welfare of those by whom she was ounded, and a peaceful trust that through ove and mercy of her Saviour all in the ould be well. A letter written by a sur- g sister, also a seriously minded woman "Her disease was such that she wanted e kept very quiet, and let nothing excite e though she dearly loved to have the kers see her, and talk with her. She ght a great deal of the Quakers. She ed to be aware of her situation, and used y, God has arranged these sicknesses and ings for our special benefit. He doth afflict willingly but to show us his hand- ing, and to draw us nearer to Him while et stay; to rid ourselves of sin, and to be etter prepared for a home in the mans- above. Look up and pray to our Heavenly her, Christ Jesus our Lord, He will remove arkness, and point out our way clear." e labors of the three Commissioners ap-

pointed by the Government under the Act of 1875, to define the limits of the villages, were extended to include the resurvey and marking of the boundaries of the Allegheny Reservation, which was a useful and needed work. After its completion the Seneca Counsellors in 1877, requested the Secretary of the Interior to have the boundaries of the Cattaraugus Reservation also resurveyed and marked. In performing this work the Surveyor was furnished with a memorandum of the original lines of the Reservation as his guide, these he traced and found that they included a tract one mile wide and six miles long, and two others each of one mile square, which had been sold by the Indians in 1826, but which sale had never been formally ratified by the Senate of the United States, and had thus not been officially recognized. This reopened a question which was a new one to many of the present generation, and the Committee was applied to by the Indians to give their judgment as to whether they should make an effort to recover these lands by legal process. As it was not disputed that payment had been received by the Indians years ago in fulfillment of the agreement with the purchaser the Committee discouraged the attempt; but their advice was disregarded. The result was a suit at law, which some years after was ended by a decision confirming the title of the white occupants. The cost of the resurvey of the Cattaraugus Reservation performed by Charles E. Fink the surveyor above referred to, was paid out of funds belonging to the Seneca Nation. The work was completed in 1878, and showed the area to be according to the original boundaries 27,097 acres. The tracts which had been sold [in 1826] once belonging to this Reservation contained 5,120 acres, leaving its present area of 21,977 acres.

Among the many evils to which the Indians are exposed is that of intemperance, to which they seem peculiarly liable. On this account the production and use of cider among them has been found of great disadvantage. One of the Friends at Tunesassa writing Third Month 11th, 1878 says "it appears that every white man near the Reservation that can get a barrel of cider will sell it to the Indians, and many of them get very drunk on it, and they are so anxious to get it that they will pay any price for it that is asked. I believe many men up and down the Reservation do this kind of robbing the poor Indians besides the taverns . . . we have found it necessary to refrain from letting the Indians have vinegar because we found out they used it for drink."

Daniel Sherman, Agent for the Indians at that time, in his report for 1880 says "the principal source of intemperance among the Indians in this Agency arises from the sale to them of hard cider and liquor disguised in it. This traffic produces a great deal of demoralization among the Indians, and frequent complaints are made in relation to it. The hard cider not only makes them drunk but very quarrelsome, causing frequent breaches of the peace. I think that section 2399 of the Statutes of the United States should be amended so as to include by its terms prohibition of sale to Indians of all intoxicating beverages, including cider and beer that intoxicate."

It has been gratifying to know that Congress passed in 1892 an amendment to the laws prohibiting intoxicating drinks to the Indians so

as to include the prohibition of ale, wine, beer or intoxicating liquors of any kind. The introduction of these or of ardent spirits into the Indian country was then made punishable by imprisonment of not more than two years, and by a fine of not more than \$300.

(To be continued.)

Self to Conscience.

"Here's a coin; 'tis counterfeit, I know; But take it, sleep, and let me go!"

Conscience to Self.

"Ay, go! I take thy coin, and sleep to-day; Some day I'll wake and fearful interest pay!" —Barstow.

Notes in General.

L. L. Loyd writes an interesting letter from Foochow, China, on the enlightening of that great country, in which he says: "The new generation of Chinese is well aware of their country's backwardness and ashamed of it, and Christianity is making steady progress."

A man eighty years old, who, by reason of his lineage and age has been the recognized head of the Confucianists in the part of Korea where the Presbyterian Mission has been holding evangelistic services has now accepted Christianity. His son has long been a Christian and a church leader.

W. J. Dawson confesses freely that he has been heard almost entirely by professedly Christian people while in America. It is believed by many that W. J. Dawson would prefer to preach and labor among "the masses of the transgressors," in some commodious hall in some one great city.

New York is the largest single mission field in the world to-day. It is estimated that only one-third of its population, both Protestant and Roman Catholic, is under Christian influence. The foreign-descent population in New York is larger than the whole of Chicago's population, and they read thirty-six daily newspapers in foreign tongues. Congregationalism carries on religious services in fourteen languages.

There is in press an important book by an English Friend, Joshua Rowntree, entitled "The Imperial Drug Trade." This book contains an historic sketch of the Indo-Chinese Opium Trade; an examination of the proceedings and report of the Royal Commission on Opium; and a survey of the more recent evidence upon the traffic, and the effects of the opium vice in China in the light more especially of the new developments in the East.

Who shall deny that the gramophone has reached the summit of fame? The British Museum, that wonderful institution which is an encyclopedia of the cosmos, has decided to collect and keep gramophone records of the voices of the most eminent singers and publicists. They will be for the use of posterity, will be known as master records, and will be of nickel and practically indestructible. From these playing records can be stamped at will. The phonograph, otherwise named the gramophone, was invented in 1877 by Thomas Edison.—*Christian Advocate*.

MORTALITY AMONG SENATORS.—Within fifteen months six distinguished senators have died: Marcus A. Hanna, of Ohio; Matthew S. Quay, of Pennsylvania; George F. Hoar, of Massachusetts; Wm. B. Bate, of Tennessee; Orville H. Platt, of Connecticut; and General Joseph R. Hawley, whose death came two weeks after his retirement from the Senate by reason of physical disabilities. By general consent Senator Platt is regarded as having "rivaled Senator Hoar as an influence in the Senate's daily work." These were all able men; there will be almost universal consent as to the one who

leaves the least desirable reputation.—*Christian Advocate.*

THEY KNEW THEIR SHEEP AND THE SHEEP KNEW THEM.—The *Sydney Bulletin* says that without losing a single animal, seven shepherds recently drove a flock of 14,000 sheep from Mangum, in Queensland, to Narrabri, in New South Wales, a distance of nine hundred miles.

What life such a statement as this gives to the illustrations used by Christ concerning the true shepherd and the hireling! What care these seven shepherds must have taken of this flock! How closely they must have looked after the lambs! With what vigilance they protected them from attack, appeared their fears, prevented straying, brought back those that had wandered, and moderated each day's work!—*Christian Advocate.*

"CANNED PRAYERS."—Extraordinary interest on the part of Presbyterian ministers attaches to the printed forms for public worship just reported by a General Assembly committee, of which Henry Van Dyke, of Princeton, is chairman. The report is really a prayer-book. The object is not, it is said by the committee, to urge the Presbyterian Church to adopt a liturgy, much less to make the use of a liturgy compulsory, but to provide forms for public worship for those who ask them. It is declared that there is no rule to prevent ministers from adopting and using the book if they can get copies and care to do so.

The opposition to the prayer-book committee's report comes from the conservative element, the same as were frightened by the word "cathedral" in Justice Harlan's plan for a great Presbyterian place of worship at the National Capital. These conservatives fear the adoption of a prayer-book, and even its permissive use, might be a step toward Anglicanism or even Romanism. There is declared to be no such tendency in the Presbyterian body. At Winona a missionary, living in service on the coast of the West, said in private conversation that Western people got on with "canned meat," "canned vegetables," canned almost everything, but he was sure they would bolt at "canned prayers." The purpose behind the committee's report is said to be the desire for uniformity in Presbyterian forms of public worship. Were the proposition put forward to adopt a liturgy it is said it would be overwhelmingly defeated, but in the present permissive form the feeling of leaders is that it can do no harm. But how long would the permissive form of a downward step remain permissive only? The principle of ritualism once being conceded by a church to be truth in worship, there is nowhere over the whole field of its public worship a place to draw the line on the ground of principle.

SUMMARY OF EVENTS.

UNITED STATES.—The recent action in favor of good government by the mayor of Philadelphia and his ardent supporters has dismayed the "machine" politicians. Several prominent officials identified with the "organization" which has for years controlled the administration of public affairs both in this city and in the State have been dismissed from the public service, and others appointed to office, and it is said to be inevitable a rigid inquiry into methods by which fraudulent votes have been cast in late elections by the connivance or direct assistance of policemen. A movement has been begun to secure in future the election of honest officials, and other reforms including the repeal of the act passed by the late Legislature to curtail the power of the mayor.

President Roosevelt has lately had an interview with the Russian Ambassador at Washington, Cassini, in which he offered his services towards ending the war between Russia and Japan. A despatch says the President informed the Ambassador "that he earnestly hoped for an early peace in the Far East, and that in expressing this hope he did not intend to intimate a right opinion on the part of his Government, but he believed these were held by all the Powers. His opinion was that it would be a mistake for Russia to continue the war. In addition to the suffering entailed by the naval conflict, he did

not believe that Russia has anything to win in prolonging hostilities."

What Japan's probable peace terms would be the President was wholly unable to say, but he did not hesitate to express the opinion that, difficult as these conditions might prove in the light of such a victory as that gained in the Korean Straits, they would increase in severity with every day that a state of war continued."

The German Ambassador in Washington is reported to be using every effort to bring about the conclusion of the German Emperor in conjunction with the President.

The President has designated Charles Jerome Bonaparte, of Baltimore, to be Secretary of the Navy.

It is stated that an adjustment of the teamsters' strike in Chicago by mediation seems as remote as it did two months ago. Peaceful negotiations have been abandoned for the use of force, and the firmness of the involved in the trouble refuse to concede anything further in the controversy, which they now regard as a thing of the past.

For several years past a systematic effort has been made to fit the youth of the Cherokee nation of Indians for the profession of teaching. It is stated that there are now 75 Cherokee teaching schools in the Indian Territory, who have passed through a course of study and examination for this calling.

The eleventh annual meeting of the Lake Mohank Conference lately held, adopted a platform of principles in which it is stated that during the past year numerous special treaties of arbitration have been concluded, and are now in force. The Hague Convention commands increasing confidence among civilized people, its purpose and scope are better understood, its provisions have been resorted to with success in cases of great difficulty, as in the settlement of the North Sea incident, and we now have a confident assurance that the tribunal which it has established will become of increasing importance in maintaining the peace of the world.

"We are highly gratified with the efforts of President Roosevelt in promoting the cause of international peace and justice, and we rejoice in his call for a second conference at The Hague."

"We view the treaty now in force between the Kingdom of Denmark and the Netherlands, to submit all their differences to arbitration, as presenting the ideal toward which we are moving."

"The evolution of the movement for universal peace clearly points to the early establishment of an international parliament, with at least advisory powers, as a necessary agency in its fulfillment, and to renew our declarations of last year in reference to this. We feel that it is not now expedient for this conference to pass any judgment upon the plans of organization of such parliament beyond the necessity for the representation of all civilized nations therein."

The United States Board of Geographic Names was created by an executive order issued by President Harrison in 1890. The order called attention to the numerous instances in which there was a variation in the orthography of geographical names, causing much inconsistency as to Government publications. The function of the Board is to fix the spelling of geographical names in the United States, and the same instances it applies its rules to towns in foreign countries.

It is said that more than twenty-eight million Jews now live in New York City than in Jerusalem.

FOREIGN.—The recent battle between the Japanese and Russian war vessels in the Straits of Korea resulted in a general destruction of the latter by the Japanese. It is reported that thirteen Russian battleships were sunk and six were captured. The number of men killed, drowned and captured is estimated to be over 6000. This crushing defeat has produced a feeling of gloom throughout Russia. A despatch says:

The Emperor was completely prostrated by the news, and several weeks will be required for his recovery and wept.

"A large portion of the officers and sailors of the fleet were residents of St. Petersburg, and evidences of expectant grief are seen on every hand. Wives and families are besieging the Admiralty and are visiting the churches to pray for the escape of their loved ones."

It is believed that by this time the Russian have lost their hearts on the sea for many years to come.

The Japanese losses, as reported from Tokio, are three torpedo boats sunk, three officers killed and about 200 men killed or disabled.

Rojestvensky the admiral commanding the Russian fleet was taken prisoner, and is reported to have been seriously wounded.

It is stated that the Czar and his immediate advisers have determined to prosecute the war, notwithstanding the demands for peace made by a large proportion of his subjects in various countries. A despatch from St. Petersburg of the 5th, says:

Members of the Diplomatic Corps expressed their pleasure that President Roosevelt had taken the lead in urging all assemblies and congresses, to suspend indefinitely societies, leagues and other bodies manifesting pernicious activity, and to take all other steps necessary to preserve order, so as to prevent interference with the established regime and to suppress the revolutionary propaganda.

It is announced that tobacco has been discovered in Dordogne, a French physiologist, to have a sedative action upon the auditory nerves. He therefore cautions moderation in the use of the drug, and avoiding it altogether where deafness has already begun.

A. M. G. Himnlaya, a young Portuguese, is the inventor of a solar heat machine, which has the power of concentrating solar rays to a temperature of 6800° Fahr. By this instrument he finds an appreciable heat in iron, Mercury, Venus and Jupiter.

The surface of the machine that gathers the rays, 6,117 times the area of the small heating surfaces, which they fall, this being the centre of a steel crucible lined with magnesia. This alone is able to endure the heat of the sun, and to maintain a temperature of 1,000° Fahr. in iron, silver, quartz, glass and fire-brick, and melt to reduce plumbago to a liquid state. Only lime-chalk and magnesia have proved able to withstand the extraordinary temperatures. By a clock-work arrangement the apparatus is made to point towards the sun during its progress in the sky.

A method for increasing the usefulness of lumber it is announced has been perfected in England. The method consists, in replacing the air in wood with a solution of beet sugar and removing the excess of water by a subsequent drying.

It is claimed that timber treated in this way is a longer porous, will not shrink or warp, and is stronger and more durable and is not liable to dry rot.

It is said that paper floors are growing in favor in Germany. They have no joints to harbor dust, fungi, or vermin, and feel soft under foot. They are also cheaper than hardwood floors. The paper is spread in the form of paste, rolled, and, when dry, painted to imitate wood.

NOTICES.

Wanted.—A teacher for the Friends' School, Wilmington, Del. One with experience preferred. Address Mary A. Pierson, 611 Delaware Ave., Wilmington Delaware.

FRIENDS who wish to enter pupils at Friends' School for the term beginning Ninth month 18th, should do so now.

J. HENRY BARTLEY, Superintendent.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stages meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.30 and 3.32 P. M. Other trains are met near Stages. Fare fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, W. West Chester, Phone 114a. EDWARD G. SMEDLEY, Secy.

Haddonfield Quarterly Meeting of Friends will be held at Mt. Laurel, N. J., on the 15th of Six Mo., 1905. The steam cars leave Market Street Philadelphia, at 8.20 A. M. Trolley leaves Camden 8.08 and 8.35; coaches will be waiting on their arrival to convey Friends from the Meeting-houses on Main Street Moorestown, N. J., to Mt. Laurel and return. Those intending to make use of them will please notify Maria B. Comfort, Moorestown, not later than the 12th inst.

Reprinted from No. 47, Vol. lxviii, owing to the transportation of the last two lines—

MARRIED, on Fifth-day, Third Mo. 23d, 1905, at Friends' Meeting, Middletown, Ohio, WALTER M. COOPER, son of Samuel and Sarah P. Cooper, (the former deceased), West Grove, Pa., and ANNA P. BLACKBURN, daughter of Charles and Sarah C. Blackburn, of New Waterford, Ohio.

DIED, at the residence of his son-in-law Levi S. Thom in Malvern, Pa., on the 23rd of Sixth Mo., 1905, HENRY WALTER, the eighty-seventh year of his age. A member of Goshen Monthly Meeting of Friends.

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Public Weddings.

Presented in these columns last week an commendation which the *Christian Statesman* gave of the marriage rules of Philadelphia Early Meeting, and the whole grouping of them which the editor of that journal deemed it a public service to exhibit to the Christian church and to the world, as a wise provision for "The Protection of the my."

Now we find the editor of a Trenton journal protesting, in unity with an Episcopal clergyman of Delaware, against wedding rehearsals in church edifices, on the ground that these rehearsals are the product of a spirit of ostentation, and cater to unseemly display. "In the wealth of display, often vulgar and ostentatious, a rehearsal seems to be a necessity, as a dress rehearsal must precede some of the most elaborate theatrical performance. In the view of the sacredness and dignity of the occasion is well-nigh lost. . . . One of the reasons why marriage is no longer a serious matter, and why divorce is so common, is that the wedding ceremony has lost its solemnity and consequent binding power."

The solemnity of the Friends' marriage ceremony or rather of the sacred covering of marriage resting over a rightly held Friends' belief in which a marriage is witnessed, is doubtless a matter of remark among beholders unaccustomed to our assemblies for worship. Such solemnity is likely to be preserved, so long as the lust of show does not so grow as to supersede it. By turning the occasion into a spectacle, its solemnity must become lost under worldliness and curiosity, and wedding conceived in vanity be robbed of its title to be called a religious marriage. Sometimes our young people are beguiled into the employment of a human priest on the notion that if the union is to be blessed it

must be a "religious" marriage. But what marriage could be more religious than that which seeks the highest Priest, the One Mediator between God and man, Christ Jesus the Apostle and High Priest of our profession, to be himself the veritable and immediate High Priest of the marriage profession and solemnization? And He who is Head over all things to his church and people, being invoked and waited upon as their spiritual authority, and the minister of their holy covenant before the people summoned as witnesses, such a ministration should be enough to satisfy any couple that a marriage beginning, preceding and concluded in Him as the true intermediary between them and God, lacks nothing of religiousness for a seal of "What God hath joined together." With Him as minister of the covenant all vital parts imaginable for a priest are performed, and without Him every priest is a thing of naught. Where Christ is not the sufficient one, the substitutes for Christ are a mockery. What mode of marriage under heaven among men is laid open more directly and genuinely to the very religion and Spirit of Christ than that of Friends?

All that detracts from the sense of his ministrations in the simple truth, all show or refinement of rubbish added, whether these be regalia or imposing personages, spectacular bids for admiration, appeals to the lust of the eye and the pride of life, are so distinctly "not of the Father, but of the world," that they who desire a "religious marriage" will hardly wish to divorce it from religion by these things. We are willing the wedding should have any wine that Christ fills its vessels with, but let it be Christ's wine and no human intoxicant, even that spirit which He would drink anew with us now in His kingdom.

But to dispense with marriages in Meeting on the ground that the publicity invites to greater display, by no means crucifies the root of pride in any. With or without its opportunity, the root of pride is there till eradicated by the gospel life. The suppression of a temptation during its opportunity is a straight step towards overcoming its power.

A tenderness should be felt for the wedding couple whom we require to be set before the congregation for the sealing of their covenant.

It is no light sacrifice for them to lend themselves to public observation for an hour in a most critical event of their lives. Their hearts then are peculiarly sensitive to what may occur there, and to whatever might jar on the feelings of invited strangers. Then, if not before, they want the comfort of the covering of a pure devotion which shall not be marred. Very solemn are the possibilities of the great future involved in the mystery of that hour. Under such conditions, to hear the occasion used for attacks on other denominations, or for teaching rather than for worship, becomes a discouragement to the holding of weddings in public meetings, except the deliverance be unmistakably under Divine authority and the anointing of the excellent oil. Yet by no means should we make the susceptibilities of hearers at weddings or at funerals the rule of gospel utterance; but the true Master of assemblies, kept to with the eye single to his spirit, will not hurt the oil or the wine in any, in speaking to their condition. Submitted to Him, the public meeting for worship as a place for a marriage becomes highly valuable for Christ's further ministration in bearing witness for the truth.

THOMAS LOW.—In the year 1668, died that eminent minister of Christ, Thomas Low, concerning whom the Friends of Ireland have left the following testimony: "He was a man of an excellent gift, sound, clear and powerful in his ministry, elegant in speech, sharp and quick in his understanding, and his testimony was very convincing, to the stopping of the mouths of gainsayers. Much people flocked after him; many Friends up and down this nation received their conviction by him, and many were by him confirmed in the Truth. He was often in meetings engaged by priests and opposers of Truth, in which exercise he was as a sharp threshing instrument in the hand of the Lord to confound them. In conversation he was sweet and pleasant and sympathizing with friends under afflictions, in which state, yea, and in all states, he had a word in season to administer. He travelled this land very much, visiting it several times from England, and was several times a prisoner for his testimony to the Truth. He was freely given up to spend and be spent in the service of the gospel, and in his last visit to Ireland his natural strength was much impaired; after which when his service was over, he returned to England and laid down his body in great peace, singing praises to the Lord on his death bed."

A. F.

A Visit to Algeria.

(Continued from page 385.)

Another event has happened, like all the rest, an event of my life. All this while we have been trying to get near the Arabs, to understand them, to forget our own civilization and to comprehend theirs. We have seen them in the desert, in the field, in their homes, in the street, the market, playing dominoes and the lady's game, in the cafés and the dancing girls, smoking keef, smoking hashish, in their mosques, at prayer in the desert, but always (with a few rare exceptions) it has been as though we gazed at some curiosity, some wonder. We could not tell just how they were feeling, how they were thinking. Nothing in our own lives brought us in touch with theirs; so it always seemed. Last night it was different—we were one with them, we understood them.

We had arranged with Saffi to go to hear the poets read by an old man, who every night in one of the native cafés draws about him a great crowd. We started immediately after dinner. The reading had begun. The room was a large interior of earth, walls and floor, with practically no furniture but mats. Two kerosene lamps illuminated the place. In a corner was what answered for a stove—an opening in the wall where coals were piled, and in which the delicious café maure is prepared. On the floor, on the earth, divans, along the wall, everywhere, the Arabs sat with their feet crossed under them. Two boys in turbans and balloon trousers noiselessly carried coffee to those who wished it. With difficulty we made our way to a point near the reader. A table with low benches was produced for us; we sat down. At our appearance the reader saluted us with courtesy, then continued.

For a long, long while I could not take my eyes from him, he held me spellbound. He was sitting on a table, his feet under him. Before him was a candle, by whose light he read. He wore spectacles. The book was in his right hand, he gesticulated continually with his left. His reading was rapid, smooth, intensely eager. He seemed to devour the pages as they turned. His face lighted up with an almost wild enthusiasm. Frequently he turned to those sitting nearest him, explaining the text. Several times he called out a hearty laugh from his listeners. Always before we have seen the Arabs calm, passive, utterly indifferent. But here was the opposite extreme. His long sinewy arms spoke with his voice, his whole being seemed alive, on fire.

He was reading a history of the Mussulman's conquest of India. Frequently the author broke into verse. These passages he rendered with peculiar ardor. A collection was taken up. Into the plate copper coins were dropped here and there by the listening Arabs. Only a few gave anything—our men put in something worth while. Our coffee was brought. It was so delicious that my mind came back to sense impressions, so I could look at the audience. No European audience would certainly have looked as this did, had it been listening. Some were rolling cigarettes and smoking them; others were smoking keef—others drinking coffee, but over all was silence and the very spirit of attention. One felt one's self in the presence of men—men of intelli-

gence, men or fire, who, if a sufficient impulse came, could rise and do big things.

At last the reading was over. We expressed our desire to shake hands with the reader and personally to thank him. He called to and beckoned the man, who rose on his table, jumped to the floor and came to us. We saw at once, what we had not suspected as he read, that he was old. His garments told the story of his poverty, but his face told the story of his mind. He shook our hands, thanked us for our interest. The men each pressed a five franc piece into his hand, his face took on an almost awed expression, then it lighted up. He shook hands again, bowing very low. We took our leave and came out under the bright stars.

I had quite a confidential talk with Saffi yesterday. M—— had gone out with a Philadelphia woman, who is here for a few days. I was writing in my room. He came up to bring something that had been ordered. I asked him in, for I wanted him to write some Arabic sentences in Arabic and in French for me. One was the cry of the muezzin from his minaret. Saffi took the pen, saying: "I will do it for Mademoiselle, even though it is forbidden by the Koran." I hastened to make him understand that I would not dream of asking him to do what was forbidden him. He answered simply, "Dieu will pardon me; I am father of a family; I do everything my clients wish." Then the delicate matter being broached, he said, "Mademoiselle will understand, I know Madame and Monsieur are very good; they have given me already, but will they not give me more? I am father of a family. This is a very bad year. No one comes; I can make very little. Last year I saved three hundred francs, this year there is nothing." I assured him that I knew nothing of what they would do, but I thought he would be satisfied. Then I showed him the Arabian Nights, the Koran and Life of Mohammed lying on the table. His face lighted up. I asked him many questions of what they teach in the schools, what they believe, etc. Every Arab is a born story teller. He was delighted to have a listener. He rolled a cigarette, leaned back in his chair and began telling many stories—some that I know, but the charm of his telling I did not know. At last he rose, saying, "Mademoiselle wishes to write; I will leave Mademoiselle."

One day when we were out he said to me—the others were some way behind—"I want to go to Tunis; does mademoiselle think that madame would take me to Tunis? I want to buy a new costume; I have not been away for a long time. I have a friend in Tunis. I will show everything I know, Timagd and Carthage. Madame will find guides who cannot be trusted. I will go third class; it will not be very expensive." I laughed and said, "No, I do not think she will take you." He said, "But Mademoiselle will ask madame; that will be very nice of mademoiselle." I did not need to, however, for he asked himself the first opportunity he had. "Will not Madame take me with her to Tunis? I will go third class; it will not be very expensive. I will show Timagd and Carthage—madame will find guides." Madame, however, laughed and said, "You will have to arrange that with the messieurs." Saffi shook his head and waved his hand discredulously, saying, "No, I under-

stand very well how it is with Europeans. I, madame wishes it, I shall go with her to Tunis. Monsieur always does what madame wishes."

On the road to Sidi-Okba he made the same proposition to W., saying, "I would like very much to go to Tunis. You are nice people, like you; we understand each other; we are happy together; will not monsieur take us with him to Tunis?"

So we get the different sides of these people. The naïveté of their natures contrasts strongly with their stalwart forms and majestic bearing. There is a dignity and calm about the quite unlike the most reposeful European. It arises from their profound confidence in the power that protects, that watches over them. Its whole philosophy is summed up in the few words Saffi said as we walked home one evening from old Biskra. Speaking of some trivial matter he said, "If God wills it is well, if He does not will it is well, it is well." That night we came he said, "It is God who sends you here." "Yes, I said; I believe it." He turned quickly, "Mais, oui Mademoiselle (Why, of course, mademoiselle, God does everything). It is the same calm assurance in a Divine power that keeps them from giving up, that gives them the languid poise and their deep repose of manner. Why should they exert themselves—why should they strive and attain? In this Garden of Allah, the children of the sun, what do they need to do? With almost no effort nature produces for them; they want for nothing, why should they struggle? But of course the touch of European civilization since the occupancy of the French, is changing them. Slowly, to be sure, but surely they too, are being transformed. The desire is coming into them to see the world to travel, to make money. Saffi is ambitious for his son, wants him to get a fine position in a big city where he can make money. He will not be satisfied with the bare earth home of his father—and his sons' sons' sons? One does not know what these indolent people of the Sahara may do by chance.

[A time of calm may misrepresent their behavior when aroused]. The other night when turning from Sidi-Okba, I at first innocently thought that all his suggestions that we should ride came because he was tired. He was tired, I knew, though he would not own it. Just sunset a Frenchman and servant came along in a carriage with two horses. They stopped and asked us to ride. Saffi looked long at me. There were still many miles of desert before the first oasis. Night would come there were Bedouins. "Oh, no," I said, "for anything! Besides, that is what I want—the night on the desert. I'm no the least afraid." So the man drove on looked at Saffi. He tried to be cheerful said, "But you're not afraid, Saffi, then no danger?" He shrugged his shoulder: "*est-ce que je puis dire*, . . . ? (What can I say these Bedouins are wild fellows, they are less, they do not care." Then I remembered the conversation of the morning and the subject.

A TRUE friend unbosoms freely, and justly, assists readily, adventures boldly, takes all patiently, defends courageously, continues a friend unchangeably.

THE SILENT MEETING.

times written by a young woman Friend after a "silent ting."

"Silent!" then ye heard not
My beloved's greeting!
Heard not how we kept our tryst,
The parting and the meeting!

Heard ye not my moaning,
As I told my sorrow?
Nor his blessed word of hope,
"Joy upon the morrow."

Heard ye not the whisper
Of my soul confessing?
And his faithful "I forgive,"
"Peace to thee and blessing."

Then indeed was silence!
Surely you could hear it
With its low Amen, Amen—
Falling on my spirit.

The Amen grew louder
Like an anthem pealing,
As it answered to the voice,
All his will revealing.

Will—that I should suffer,
Share his crown of sorrow,
Loving service give to-day—
Reign with Him to-morrow."

Heard ye that "to-morrow,"
As the angels o'er us
Sang in hallelujah loud—
The triumphant chorus?

Heard ye that "forever,"
As in holy vision
My Beloved bore my soul
Far to faith's fruition?

Heard ye his low promise?
"Never will I leave thee!"
Be thou faithful unto death,
Crown of life I give thee!"

Oh, then call not silent
Hour so full of singing!
Even now from wall to wall
Heard the echoes ringing.

the Isolated Members of West Branch Monthly Meeting, Iowa.

Dear Friends :—Feeling impressed with a sense of gratitude for the many favors our heavenly Father has shown us from time to time, we are at this time in loving remembrance of you who are not so as to meet with us. We feel it a great privilege to meet together and realize his presence amongst us, dear and unworthy as we are! We feel we have not dealt with according to our iniquities through his wonderful Love! By the all-sufficient Sacrifice, the Gift our Heavenly Father gave, a way of escape was made for us. Upon Calvary's Mount, between earth and Heaven, was suspended the only begotten Son, who said, "And I, if I be lifted up from the earth will draw all men unto me." By His blood we have access to Life, and by this sacrifice it was made possible for all to enter into the Holy of Holies. We have such a Father, full of compassion and ready to hear the cry put up to Him, from every land and every tongue! The struggling servant of God, who desires to be under the shadow of His wings, realizes that his worst enemy is within his own breast. Right here, dear friends, is one of the beautiful features of the Christian religion we profess: "But the anointing teacheth you of all things and is truth, and is no

lie, and even as it hath taught you, ye abide in Him." And the Psalmist said "God is everywhere" and in the Book of Books it is written "The word is nigh thee, even in thy mouth and in thy heart." It is only as we as individuals draw near unto Him in humble contrition of soul, and have our minds turned inward, that we can receive strength. He is touched with a feeling of our infirmities, and we believe He is willing, yes, waiting to give more than we are willing to ask!

Dear Brothers and Sisters, we want to encourage you in every good word and work: knowing that the dear Master has the power and will keep all that you commit to his charge, and if you commit all He will keep all. His love is infinite and his promises sure. We are sure there are no such wages paid as those that come from the great Husbandman. We have the joy of them in this life, besides they bring a well grounded hope of those in the life to come. To be able to meet these, to do well the work He plans for us, is certainly the one thing needful." We feel assured that the dear Master has many up and down in the land who are striving to honor Him, and He does own and bless all those who rightly gather to Him. The fields are already white unto harvest! May we be faithful in all things; for individual faithfulness is so needed: by it the Church may come forth "leaning on the arm of her beloved, fair as the moon, clear as the sun and terrible as an army with banners." "Other foundation can no man lay than that which is laid, which is Christ Jesus."

This life is intensely real! The same power is abroad that raised Lazarus, the friend of Jesus: that kept Daniel from the lions: the three Hebrews in the furnace; that kept before the children of Israel a cloud by day and a pillar of fire by night—neither is his ear grown heavy or arm shortened. We realize that all we can do for you is to stir up the pure mind by way of remembrance of these things. Our love for you is unbounded. We crave that you may be alienated from the world; that you may have oil in your vessels, your lights trimmed and burning. Time here is short: this is not our home.

May you have grace to live, grace to wait, grace to act—so that each day may find you nearer our Father's house than the day before.

In loving remembrance and a craving desire, that you with us and we with you, may be able to be presented faultless, and a complete and unbroken band, into that house not made with hands eternal in the Heavens, we are your friends.

Third Month 11th, 1905.

THE POPE ON THE BIBLE.—"The more we read the gospel, the stronger our faith becomes. The gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want, and what pleases them. Tell them the simplest Bible stories, and you will have attentive listeners and effect blessed results. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer books and books of devotion there may be for the priests, none is better than the gospels. This is an unsurpassed book of devotion."

For The World's Peace.

The eleventh annual Lake Mohonk conference on international arbitration opened the first of its three days' session at the Lake Mohonk House Fifth Month 31st, nearly 400 delegates being present. Every section of the country sent delegates, and distinguished representatives of bench and bar, pulpit, press, statesmanship, diplomacy, and education were present in large numbers. Chambers of commerce and boards of trade of many states also are represented.

Judge George Gray of Delaware, who presided last year, again was called to the chair. Albert K. Smiley, the host, welcomed the delegates and in a brief address outlined the work of the conferences during the past ten years.

Despite the strife in the Far East, he declared, international arbitration had made strides. He asked the delegates to discuss the question in all its forms despite the differences of opinion, which probably existed among the delegates present.

After Bishop Foss had offered prayer, Judge Gray in his address said:

"We would not be worthy of the great cause in which we are enlisted if we were discouraged by some of the untoward events that have happened in the interval since our last meeting. It is true strong hopes were kindled at our last meeting that before we met again we would have been cheered by the ratification of arbitration treaties between the United States and many of the powers signatory to The Hague convention. Such treaties were concluded by the President with France, Great Britain, Germany, Italy, Portugal, Switzerland, Spain, and Austria Hungary. This hope has been woefully disappointed by their failure of ratification by the Senate; but we can congratulate ourselves that no loss of strength on that account has come to our cause. As in the case of the rejection by the Senate of the Treaty of 1897, the result has been a widening circle of interest and discussion, and a reanimation of the friends of international arbitration throughout the world.

"It is a significant sign of the progress that the cause of international arbitration has made in the ten years during which these conferences have been held that, in the discussion which preceded the refusal by the Senate to ratify any of the arbitration treaties sent to it by the President, no voice was heard in opposition to the principle of international arbitration, or at least, none important enough or strong enough to gain a national hearing. I would be lacking in frankness, however, if I did not say that there was plausibility in the reason assigned by the majority of the Senate, for its refusal to ratify these treaties in the form in which they were presented.

"The Senate stood upon the proposition that Article II. of each treaty purported to authorize the President alone to make with the other party to the convention, whenever differences should arise between them in the future, an agreement which would be, in effect, a new treaty, submitting that difference to arbitration, and this without the advice and consent of the Senate; in other words, that the executive and Senate together could not, by one treaty, thus confer upon the executive alone the power to make a future treaty. They therefore, amended the treaty by substituting

for the word 'agreement' the word 'treaty', so that Article ii. should read, in each individual case, "the high contracting parties before appealing to the Permanent Court of Arbitration, shall conclude a special treaty, defining clearly the matter in dispute," etc. This, of course, was intended to make it clear that whenever a difference should arise thereafter between the high contracting parties, such as they had mutually promised should be referred for settlement to the Hague Tribunal, the agreement formulating and defining the same for adjudication should be in the form of a treaty between the two governments, requiring the advice and consent of the Senate.

"Without challenging the sincerity or intelligence of those who adhere to this view, we may indulge the hope that the friends of arbitration in the Senate will find a way by which the government of the United States, through its treaty-making power, may join the other civilized nations of the world in binding itself to submit differences to the Permanent Court of Arbitration established at the Hague without requiring the merely subordinate agreement as to procedure in each case to be ratified by two-thirds of the Senate. To say that this cannot be done would argue imbecility and weakness in our federal government.

"It was not to be expected that this great reform and betterment of the world's conditions could be accomplished in the period of a generation. Old prejudices and habits of thought die out slowly. The world does not progress by leaps and bounds. But in the slow process of the ages we cannot fail to see the steady gain of humanity. The ground we have gained we will not lose. No one now seriously controverts the general proposition that international disputes should be settled by arbitration. The Senate of the United States has not dissented, but has in effect approved the first article of the several arbitration treaties presented to it. That article contains the gravamen of the whole matter.

"I hope to live to see the day in the near future when it will be recognized that the national honor is best subserved by righteousness and justice and a love of peace. I hope we shall all live to see the day when the national honor will be most seriously involved for that nation that refuses to tread in the pathway of peace and arbitration."

Benjamin F. Trueblood gave a review of the year's progress. Since the last conference, he said, two new treaties had been signed, bringing the total up to thirty. About half of these have been ratified and are now in force, practically binding all the nations of western Europe together for peace for a period of five years. A significant fact, in the interest of peace, he declared, was that not a single cause for arbitration has as yet occurred among the signatories of these treaties.

Touched upon the failure of the treaties submitted to the Senate, B. F. Trueblood construed it to mean that the United States, for a century the leader in the movement, has for the moment fallen behind in the march. He announced that The Hague court has not settled any dispute during the year. The tribunal chosen from that court to adjudicate the Japanese house tax case, the reference of which was announced here last week, has practically completed its work, and the award may be ex-

pected at an early day. Within the year also Great Britain and France, under the terms of the general agreement between them, have decided to refer to the court the disputed question of the French protectorate over the Sultan of Muscat. The arbitration of disputes outside of the Hague court has still gone on during the year, though no important cases have been handled in this way.

"The most noteworthy international pacific settlement of the year," said the speaker, "was that of the North Sea incident between Great Britain and Russia. Though not technically an arbitration the adjustment of the case was made under the terms of the Hague convention, and is therefore rightly to be considered in connection with arbitration proper.

"But for the existence of the Hague convention and the tribunal which it created, it is difficult to see how the crisis caused by the firing of the Russian fleet on the British fishing vessels could have passed without a bitter and disastrous war.

"On the whole the year has been one of gratifying progress for the cause in whose interests we gather here.

"In our constructive work five things must be definitely aimed at:

"1. The bringing of all the Central and South American states into the Hague Court, that it may be in reality a world tribunal.

"2. The conclusion of a general treaty of arbitration among all the independent nations of the world.

"3. The extension of the jurisdiction of the Hague Court to as many classes of cases as possible, with the view ultimately to leaving no sorts of controversies outside of its jurisdiction.

"4. The creation of a congress of nations to meet at stated periods for the regular discussion of all important international questions, that the Hague Court may be fortified and guided by a completer and better system of international law now prevails.

"5. The instruction of the public mind to the settled belief that in our day there are no differences which may arise between nations which cannot honorably and satisfactorily be adjusted by the judicial method."

Lake Mohonk, N. Y., Sixth Month 2.—At a special meeting of the lawyers and jurists attending the arbitration conference here today, steps were taken for the formation of an American International Law Society. The proposed organization was strongly indorsed before the conference by Judge Gray and O. S. Straus as a most important advance movement in behalf of international peace. The following platform of principles, setting forth the achievements and purposes of the international arbitration movement, was adopted:

"The eleventh annual meeting of the Lake Mohonk Conference on international arbitration expresses its gratification over the advance made in the cause of the pacific settlement of disputes between nations during the last year. Numerous special treaties of arbitration have been concluded, and are now in force. The Hague convention commands increasing confidence among civilized peoples, its purpose and scope are better understood, its provisions have been resorted to with success in cases of great difficulty, as in the settlement of the North Sea incident, and we

now have a confident assurance that the tribunal which it has established will become of increasing importance in maintaining the peace of the world.

"The interests that contribute to the promotion of the cause are ever broadening. Tho of the wage earners are finding emphatic expression, commerce is keenly sensitive to disastrous interruptions by war, whether near or remote, the promoters of religion and philanthropy are alarmed at the hindrance of the work by every disturbance of international peace, and the sense of human brotherhood increasingly felt and appreciated throughout the world. These signs of promise show that the long darkness of barbarism is passing away and that the bright day of universal peace is dawning indeed.

"We are highly gratified with the efforts President Roosevelt in promoting the cause of international peace and justice, and we rejoice in his call for a second conference at The Hague. We confidently expect that a questions of international law that are vague or undetermined will there find resolution. We also hope that the conference will frame a general treaty of arbitration that may more effectively meet the requirements of the situation than any special treaty yet proposed have done, and we will be gratified if the indefinite and elastic exceptions matters of national honor and of "vital interests" shall be substantially modified.

"We earnestly hope that if such a tree is proposed the treaty making authorities of our government will speedily effect its enactment for this country. We view the treaty now in force between the kingdoms of Denmark and the Netherlands to submit all the differences to arbitration as presenting an ideal toward which we are moving.

"The evolution of the movement for universal peace clearly points to the early establishment of an international parliament with at least advisory powers as a necessary agent in its fulfilment, and we renew our declarations of last year in reference to this. We feel that it is not now expedient for this conference to pass any judgment upon the plan of organization of such parliament beyond the necessity for the representation of all civilized nations therein.

"We heartily commend the work of the interparliamentary Union and rejoice in the efficiency of the American group of membership. We rejoice that so much strength has been given to the cause of international arbitration by the fact that no country has ever yet repudiated an arbitral award. We believe that the decrees of the international court will be best enforced by the power of public sentiment, and by the fear of the loss of world respect on the part of any nation against whom an unlawful award may be made. The formation of public opinion is an important means for the promotion of every good cause and we desire to encourage all agencies that will further the interests of international arbitration. Especially do we commend the awakening of the students of our universities and colleges in this important matter, as well as the instruction of all the children in our schools."

Daniel C. Gilman presented the report of the special committee suggesting to the univers-

s and colleges of the United States that concerted efforts be put forth to secure among undergraduates early and careful consideration of the principles of international arbitration, and the following persons are to be invited to act on a committee of correspondence to carry out this plan: Ex-Presidents of Columbia, White of Cornell and Gilman of Johns Hopkins and Presidents Angell of Michigan, Eliot of Harvard, Hadley of Yale, Sherman of Virginia, Wheeler of California and Seelye of Smith.

How to Look for Birds.

1. Go alone, and you'll see more, because you won't be talking, and you may listen to things but birds.

2. Go in the early morning, or in the evening; birds rest at noon.

3. Wear old clothes and overshoes or boots, then you may go everywhere.

4. Don't forget your field glasses, then the birds will be tame.

5. Take a notebook and pencil, so that you may write down your impressions on the spot. Your memory might fail you.

6. Make a list of all the birds you see, and your next tramp will be more exciting.

7. When you see an unknown bird, don't forget to see what shape its bill is. Bills are more than noses. Sketch bills; that's the only way to see.

8. To arouse a bird's curiosity, kiss your hand; the dumbest bird will crane his neck.

9. Move slowly; quick movements excite birds.

10. Keep off dry twigs—they are noisy.

11. Go under low branches instead of brushing past them. A waving branch means wind; a stirred one means life—and every bird knows it.

12. If the mosquitoes will permit it, sit up somewhere and keep "perfectly" still half an hour (to begin with); then you may see a bird before he sees you.

13. Think about what you see.

14. Don't feel discouraged after your walk; you don't see much. The walk was good to you.

15. Don't wear a white waist. Now things are green, brown or gray.—*Primary Education.*

FOR "THE FRIEND,"

"IN HIS CARE."

FORWARDED TO THE FRIEND by an acquaintance of the writer, who had recovered from a serious illness at Lewes, Delaware.

do not know what God may hold for thee in store; But I can leave thee in his arms for evermore. I see not what each day may bring in the new year; But am sure He will be nigh to cheer

may not read what He hath writ concerning thee: But that his perfect will is best brings joy to me. How touch of sunlight he may send I cannot tell; But in the darkness or in light

'till Him 'tis well. I cannot hear the songs that God will teach to thee; at his own hand will strike each chord in harmony. I must not doubt that grief sometime may be thine share.

at Thou dost know on whom to cast thine every care. So now I gladly give thee charge concerning thee! And he makes answer, That his own safe kept shall be.

A Visit to Japan.

(Continued from page 382.)

On Seventh-day morning, Fourth Month 8th, 1905, the first business session of the Annual Meeting was held, and there was some forty present. The organization is scarcely legal or definite, as one would think desirable. The Executive Committee have all the power of administration. This seems the nucleus of a possible regular Monthly Meeting. Among the reports given it is mentioned that "in some of the meetings the work of the Holy Spirit is especially felt. At other times believers are not always faithful in attending. It is only as God Himself works in the heart that hearts can be blessed. Man's power is helpless in this. It is only as the love of God is revealed in the heart. For the upbuilding of the church a more important thing than money, is *man*. And more important than man is God working in him to will and to do, without whom we can do nothing. One Suzuki said: "Some time ago I was much impressed with the fact that it was a mistake to be discouraged when numbers are small, or elated when numbers are large."

Gilbert Bowles made remarks which had been a concern on his heart for some time: "Our work is by faith and not by sight. When we look to God it seems bright and more promising than when we look from the standpoint of man. Were there time he would give a review of the history of the religious Society of Friends; but he would give a short statement, to the effect that in George Fox there was given to the world a life of a man of God, and that is the greatest gift in any age. The secret of that life was contained in his realization of Christ being able to speak to his soul's need, and his listening to Him to be guided by Him.

The next great agency in the founding of our Society was Robert Barclay's effort to express that guidance and inspeaking voice of Christ, in intelligent terms as set forth in his "Apology."

Edward Burroughs also did a great work, bringing many (it is said thousands) to heed this same principle. He was only seventeen when he began to preach, and died at twenty-eight years in prison.

Several others went forth as evangelists, and finally contributed much towards organizing a Society based upon the views of Fox and the system of Barclay.

William Penn, in his colonization of Pennsylvania, put this into practice in the political life of America,—which is recognized the world over as the work of a great statesman.

Finally, the poet Whittier embodied these spiritual conceptions, this philosophy and this philanthropy, in a temple of simple beauty.

May not the same order of development follow faithfulness to the leading of the Spirit in Japan? We would not suggest that none but Friends are carrying forward this blessed work in Japan. Only one-fourth of the whole population of this country has heard of the gospel of Jesus Christ, and we believe there is a strong duty resting upon us to bring home this blessing.

The greatest comfort comes to me in believing in Universal Light, which prompts a response in the hearts of the hearers to the Divine truth uttered. As on the lantern-slide,

so the light of Christ thrown upon or within the heart reveals the picture of our spiritual condition. Are we so foolish as, having begun in the spirit, to finish our Christian experience by some fleshly effort? This way of perfecting will never bring power to our souls; but daily drawing upon the eternal Source of strength, we will depend upon Christ alone for direction; and this it is which perhaps distinguishes the work of our Society from others who have more ceremonies. Bringing to Christ and leaving all for Him to lead and perfect,—this is our part.

The building up of a Society is a further work of the Spirit,—knitting us together as a compact body, that we may work more effectively and comfort one another as in a democracy where all have a part, and in the right to approach directly unto the Father or to one another, know no difference in class, in age, or in experience. We have realized this truth in this annual gathering.

An opinion of the individual must be in submission to the judgment of his brethren, whose wisdom and larger experience may be of service to him in keeping all in harmony. But this does not suppress the individual conscience, which is the inherent right of every Christian believer.

This life of God in the soul is comparable to the growth of seed in the ground, which organizes its own plant-life as it expands.

Each individual has some gift, and must feel his or her responsibility for its use in the service of the church. It is so easy to let some do our portion of the work instead of all doing their respective part. As Paul wished Timothy to stir up the gift which Timothy possessed, so we must try to stir up the flame of faithfulness and willingness to use every gift we may have. Prophets outspeaking under the immediate call and impress of God's holy Spirit are much needed in Japan to-day. A live church has prophets, while a dead one has scribes.

(To be continued.)

OUR THOUGHTS IN OUR ODD HOURS.—Every hour that we are awake our minds are busy. They work without rest or respite. We could not prevent them from working. The only way to make them stop is to go to sleep, and even then they often persist in spite of us in working more wildly even than when awake.

Yet most of this work is done without any guidance or ruling principle. Part of the day we have to work for our minds, which keeps them employed and under discipline; but this is the lesser part of the day, and even when our duties fill up the whole day they are usually of such a character that we can perform them while our minds are more or less free to go where they will.

Perhaps this dissoluteness of thinking is one reason why so few people are capable of reasoning out a problem which presents itself, or of carrying on a connected and continuous discussion. We jump in our thought and speech from point to point or from subject to subject, and scarcely continue for ten minutes on any one line.

Such carelessness of thought, when our minds wander about where they will, has a real effect on character. Loose thinking leads to loose character. Where the mind is un-

guided and released from discipline, it is too prone to wander where it ought not to go. Into the heart unoccupied with useful meditation or service the evil spirit is eager to come, bringing other evil spirits with him.

What many of us need is to have our minds filled with useful thoughts in these free hours. When the pressure of duty is released, when we go from one task to another, as we are walking upon the street or sit in railroad trains, as we drive or wait, let us keep our minds employed upon good things.—*Forward.*

The Warrior versus the Saint.

The man of notoriety for the generation has, perhaps, always been the warrior, but the man for the century has always been the saint. Savonarola, Dante, Luther, have outlived all their crowned contemporaries. The story of Buddha's renunciation, of Confucius' devotion to civic reform, of Socrates with his cup of hemlock, of Jesus on Calvary, make vulgar the pyramids, absurd the pomp of royalty, the boasts of commerce and the parade of bedizened queens. War's own bitter contribution to history has made for peace. The record it has written in blood is a protest against its method. Even the cannon-makers now justify their nefarious business on the theory that they are making them so effective that they will not be used. The logic of the warrior, the justification of the military, are driven to the last ditch when they offer their armaments as arguments in behalf of the Christmas song of Peace and Goodwill. The argument, to my mind, is absurd, but I rejoice that the armies and navies of to-day have been driven to this logical absurdity. The next step will be a discovery of the absurdity, and then nations will know, what individuals now know, that he who "speaks softly" need carry no club. It is not true that the individual who goes armed with revolvers and bowie knives is the man whose life is most secure and whose property is best protected; the very opposite is the truth.

I do not believe that smokeless powder, dynamite, electric guns and steel warships are peacemakers, but I do believe that those who would perfect them in the interest of peace, whether they be nations or individuals, are in a hopeful way; they are about to see a great light; their spiritual education is far advanced. It is getting harder and harder to precipitate nations into broils. I believe the time is at hand when captains will sheathe the sword, not from want of courage to face the more deadly weapons, not because the race is growing less heroic, but because the judge will supplant the general, and the International Congress will prove more effective than councils of war.—*Jenkin Lloyd Jones.*

Let us keep our English pure; do not allow a doubtful expression, a slang phrase, a vulgar word, to creep into your speech. Who will preserve the dignity and purity of our English language if it is not our own American English-speaking citizens? Our country is probably destined to be the leading nation of the earth. Let us see to it, then, that good English, in its unadorned purity, is spoken everywhere; in our homes, in school and shop, in market-place and thoroughfare—everywhere let us be on our guard to discourage and to cry down whatever is impure or careless, or in any wise objectionable in oral expressions.—*Emily Watson.*

I CANNOT, YET I CAN.

I cannot. Yet I can.
For am not I a man?
What is a man but one
Through whom right can be done,
Chosen and willed to be,
And brought forth royally?

I cannot. It may be
One path is closed to me.
Its closing opens more
Than I had seen before.
Why should I then lament
My way of first intent?

I cannot. I am blind.
Paths close before, behind:
On either side is night,
How know I which is right?
The winds and rain begin,
But is not God within?

I cannot. Yet I can.
This is the strength of man.
Balked hope is not defeat;
Retiring not retreat.
We find the higher way
And victory comes with day.
—Richard H. Thomas.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 383.)

In the report to the Yearly Meeting in 1877, mention was made of the appointment of Sarah T. Smith by the Superintendent of Public Schools on the Reservation, as a teacher of the day school, about a mile distant from Tunesassa. She was a member of our religious Society, and made her home with Friends at the Boarding School, and occupied this position for several years.

In 1878 a sub-committee of three Friends visited the school, in the course of which they were invited by the Councilors to meet with them and give their judgment upon certain questions which were then agitating them. Some of these arose from difficulties met with in the practical working of the Act of 1875. In this interview the United States Agent, Daniel Sherman, was present, who had for many years shown his interest in their welfare, and who had long been their trusted adviser. After viewing the order and appointments of the Boarding School where they lodged, he observed, "Friends have been a great stay to these Indians."

These Friends visited also the Corn Planter tract, where they were encouraged by the evidences of thrift, following the separate ownership of their lands; and in an interview at the school-house with the Indians residing there, were pleased with the marks of improvement in other directions. One of their valuable women, speaking our language, observed on the occasion, "We all call ourselves Christians now." Afterwards two of these Friends visited the Cattaraugus Reservation, in the course of which they had a religious opportunity with about one hundred and fifty of the Indians in one of their meeting-houses, where they say, "Way being made for us, we addressed the people much to our relief."

The information acquired during this visit respecting the state of feeling on several important subjects in both Reservations, induced the Committee, a few months later (First

Month 6th, 1879), to address a letter to the Indians of the Seneca Nation calling their attention to some of them. In this letter, after alluding to the troubles which they have in measure, brought on themselves, by leasing their lands individually to white people, and the importance of acting unitedly in carrying out the Act of 1875, they say, "This law was drawn up by some of your best friends to prevent that part of your Reservation from being sold to satisfy the claims of the white people who had leased land; and to secure your rights. Although some of the provisions this law may seem to interfere with the claim of a few private individuals, we believe it strictly just to the whole nation, because Reservation belongs to the nation as a whole, and the leases should never have been made white men without the consent of the nation, but have always been a source of trouble, you know. When this law comes to be carried out after 1880, the leases within the limits of the villages will yield a considerable income; which, belonging to the whole nation can then be divided, like your annuities, equal shares, among the men, women, and children.

"Brothers, we feel that it is very important that all your men who hold office should be honest, upright men, who will do all in their power to secure the welfare of the nation. They should do this, not only for their sakes, because to do otherwise would be wrong, but also for the sake of your children. Those who are to come after you. It would be a wicked thing for any of us to rob wives and children of their just rights. Strip them of their homes, by not acting as should do, as officeholders. Our Heavenly Father looks down with love upon men who are upright, honest, and true in all they do for their people, and who try to do all they can for the good of their people, without taking anything for themselves. But our Heavenly Father will punish those who are unfaithful to public trusts, and sell the rights of the women and children of their people, for the sake of a little money to put into their own pockets.

"God sees all we do, and however secret we may act, it is all known to Him. We should always live and act as in His sight.

"We know that many white men cheat in public affairs, but it will be of no excuse to follow their bad example. Follow the teachings of the Good Spirit, and not the bad of white men, even though they may be great, for God will judge all according to their deeds, at last."

The debt which they had incurred, amounting to several thousand dollars, was also reverted to—the importance of unity and of action in their national affairs, temperance and chastity, and the good effect which would be produced by obedience to dictates of the Holy Spirit.

This letter was committed to the care of three Friends, and a considerable number of copies of it were made, in order that it might be circulated in different settlements, and sent to many of the individual Indians at their homes.

These Friends, on arriving on the Reservation, found the Indians much divided in opinion in consequence of the action of the President, in leasing a large part of their

the Allegheny, for oil purposes, with such privileges and concessions to the lessee as will endanger their future occupancy and control of it. The President had consequently impeached, and another one had been elected by a part of the Councilors for the expired term.

(To be continued.)

Science and Industry.

hundred years ago the average chest size of men as recorded in tailor's books was thirty-six inches, now it is thirty-eight inches. The United States topographers have found that the altitudes of 12,000 to 14,000 feet presents such difficulties. With only two-thirds of the atmosphere to breathe, and that so thin as to make one's energy seem insupportable, care has to be taken lest heart lungs be over-stimulated. As the Needles in the crown of a mountain mass which is in the path of the moisture-laden winds blowing overland from the Gulf of California, and thunder storms, accompanied by vivid lightning, are very frequent. On several occasions it happened that Survey topographers were caught on isolated peaks during such storms, where they were (to state the case fully) strongly impressed by a sense of insecurity on account of their own snapping hair, the sparks emitted from noses and fingers, as well as from the metal parts of their instruments. The quaking of their knees under these conditions they subsequently attributed to powerful electric shocks.

The Israelites of old need not have worried about the item of straw as a material for brick-making if they had only made acquaintance, accidentally or otherwise, with what is today the newest invention in this line of industry—namely, the so-called "sand brick," composed of sand and lime. First importations of these bricks are now reaching this country from Germany, and they possess such advantages in respect of cheapness and durability that they are sure before long to come into widespread use.

The recipe for making them is simple enough. They are ninety-four per cent. sand and six per cent. lime, and these ingredients, being roughly mixed together by a puddling process, are thereby combined into a semi-fluid material, which is poured into moulds. After packing and coming out of the moulds the bricks thus formed are exposed for four hours to live steam, which completes the process of manufacture.

The bricks are exceedingly hard, and so tough that it is scarcely possible to hammer them to pieces.—*Saturday Evening Post.*

Items Concerning the Society.

William C. Allen is liberated by Chester Monthly Meeting, New Jersey, for religious service with members within the State, more particularly in the Southern half and especially within the limits of his Monthly Meeting.

The recent issue of the *Westonian*, containing the addresses given at the annual meeting of the Friends' Teachers' Association is an unusually valuable number.

Also, not having been present, we leave to the members of the *Westonian* the report, far more satisfactory in its fulness than we could have

given it of the annual re-union of the Old Scholars' Association, as held on the grounds of the West-town School on the 3rd instant.

Tuckerton Meeting, New Jersey, was opened last First-day to a Friends' Meeting which a visiting minister attended; and it is expected to be opened regularly on First-days while temporary residents from Philadelphia sojourn there.

Among the attenders was Hannah Bellows, daughter of the late John Bellows. She has been engaged for two years under a sense of duty in teaching among the Doukshobors in Assiniboia. She is paying a few visits to Friends about Philadelphia, previously to embarking a fortnight hence for her home in Gloucester, England. Jessie A. Wood, from England, who has been engaged as nurse of the sick among the Doukshobors ever since the visit of Eliza H. Varney to them, was also in Tuckerton, but left her companion, Hannah Bellows, on Seventh-day, proposing to sail for her home on Fourth-day of this week.

The meeting hitherto known as London Yearly Meeting, met this year at Leeds. No fully accredited visitors from other Yearly Meetings were present, but the following were welcomed: William and Susan T. Thompson from New England, Elias and Eliza Rogers and Mary E. Cornell from Canada, Theophilus Waldmeir and his wife of Syria, John Marcussen from Denmark, Joshua L. Bailey, Joel Cadbury and Anna K. Cadbury from Philadelphia, and Anna E. Thomas of Baltimore.

"The Lord Mayor's reception, the evening before the Yearly Meeting opened, accorded a civic welcome to the Friends gathered from all parts of the country. The Leeds Free Church Council, on the opening day, presented an address recognizing the past and present work of the Friends. All this is in striking contrast to the accompaniments of the Yearly Meeting in London."

A great meeting held in the Coliseum on First-day afternoon was attended by about 2,500, before whom the subject "Christ and Modern Life," served to convey "a broad Quaker outlook on questions of personal and national conduct."

Notes in General.

The free hospital at White Haven, Pa., for poor consumptives is now ten years old, and has maintained 2458 patients. Its sanatorium has cost near \$129,000. "We could do much more if we had the money," says Dr. Flick, president, 732 Pine Street, Philadelphia. "We are unable to take half the people who apply to us. There is no nobler work than to save human life and human misery."

More than one-third of the 140 persons who have been incarcerated for non-payment of the education tax in England have been ministers. That distinguished preacher, F. B. Meyer, just before leaving New York for London, said: "With the expectation that I may soon be imprisoned for non-payment of my education rates, I am learning how to use a scrubbrush and how to brighten tins, and I will remain in jail so long as it is necessary, rather than contribute toward priestly teaching in our elementary schools."

The Arabs of Arabia have not yet had the gospel carried to them in vocal ministry. Arabia, "the desert of the sea," is a land difficult of access. Of late years some efforts have been made on the Persian Gulf to evangelize the Arabs. A minister, Forder, who for some years time has been in America, has for many years lived among the Arabs and preached the gospel to them, and he hopes to penetrate to the capital of Arabia with the gospel. He will soon return to his home in Jerusalem, and his work among the Arabs.

THE ORIGIN OF PLACE NAMES.—People with a passion for finding out how things happened—how they came to be as they are—will want Henry

Gannett's bulletin called "The Origin of Certain Place Names in the United States." The material has been compiled from various sources, printed and manuscript, and will be of great interest as embodying much local and general history. During the compilation of this work a large correspondence was carried on with State and local historical societies. State, county, and township officers, and individuals in all parts of the country for the purpose of obtaining the necessary information. The greatest interest was shown and much work done by correspondents, who have thus contributed very largely to the work. Much valuable material was collected in this way which otherwise would have been unavailable.

This bulletin, which is No. 258 on the list, is published by the United States Geological Survey for free distribution.

INCREASED COST OF LIVING.—One of the latest bulletins of the Federal Bureau of Labor confirms most of what has been said of late regarding the increased cost of living in this country. It shows that wholesale prices have been steadily advancing during the last four years in the case of most articles of common use. In the case of farm products the average price in 1904 was twenty-six per cent. higher than the average of the years from 1890 to 1899. In the case of fifty-two selected food products the average increase in the last four years was nearly seven per cent. The price of clothing in the same period advanced thirty-two per cent., metals ten per cent., lumber and building materials twenty-four and six-tenths per cent., and drugs, chemicals, house-furnishing goods and miscellaneous commodities ten per cent. What this means for persons on fixed incomes is apparent enough; what it means for wage-workers depends, of course, on the course of wages during the years covered. Hardly any of the latter class, however, can have noted any proportionate increase in their income.

TO JAPAN FOR THE SUMMER.—Already says the *Baltimore Herald*, there are indications that the tide of tourists is to be diverted toward Japan. The deluge of books Japanese has brought the land of Nippon into the light of reality and has disclosed charms which are enticing to the satiated palates of the intercontinental flitters. Heretofore visitors to Japan have been largely missionaries, merchants, teachers and consular officers. These personages make up the advance tide of modern travel. They are the pioneers of the present who blaze the paths to new fields of delight, new climates, new conditions and new cults.

There is to-day no more attractive and inviting country for American visitors than the Sunrise Kingdom. There is no name so magic or so popular as that which brings to the mind the little fellows in brown with their fertile resources, miniature manners and big ideals.

The sacred mountain that figures in all Japanese art is destined to figure in the calculations of Americans seeking new and attractive routes to travel. Whatever disposition has existed to restrict the entrance of Japanese into this country will be met by the reverse condition, for Japan looms large in the calculations of steamship companies and other promoters of travel. The summer exodus of Americans to Japanese resorts is bound to assume large proportions and bring the two countries into even more intimate connection.

SIGNS OF THE TIMES.—We select from an "Open Letter" of E. P. Marvin, of Lockport, N. Y., copied into *The Friends' Messenger* of North Carolina, a few of his reasons "why the 'great revival' predicted by D. L. Moody and others does not come."

"The destructive criticism, that impairs and undermines faith. "Our splendid commercial, intellectual and materialistic civilization bewitches the people with a frenzy of money-making, pleasure-seeking and mon-

umental egotism. The Church is apt to become wed in spirit to the State. Christ is crucified between two thieves, business and pleasure. We are passing through the 'Times of the Gentiles.'

"When the Church reaches out for the wealth and sceptre of the world, her spiritual sovereignty and glory depart.

"Christianity was more powerful and victorious on the altar of sacrifice, than on throne of the Caesars. The Church was greater in the Catacombs than in the Cathedrals. She was purer in the humble houses of the Pilgrims, than in the marble temples of the millionaires.

"One of the strongest points in the early Church was that it had so little money; one of the weakest points in the twentieth century Church is, that it has so much.

"The popular religiousness of the day would like to set Christianity to music and dancing.

"This frivolity and pleasure loving developing a kind of picnic kindergarten religion, is absolutely incompatible with the religion of the Bible. It is self-indulgence and not self-denial.

"The less piety a church has, the more ostentatious, ice-cream and fun it takes to run it, and the faster it runs from God.

"The craze of organization, added to outside lodges, splitting up, confusing and weakening the church with many lettered societies and te-to-tum clubs. This unblest machinery fills the church with the clatter of machinery and the clamor of methods.

"These many superfluous wheels, unanointed by the Holy Spirit, are a dead weight and they present little or no spiritual output.

"God never organized his church as the nexus for a confederacy of societies for miscellaneous purposes but as a compact body for united effort, with the minimum of machinery and the maximum of power. When we seek to improve on this, we impugn the wisdom of God. We need to energize men and organize less.

"Last, but not least, the multiplication of forms and amateur liturgies, to make up for departed power in worship, the prominence of artistic musical exercises, in which ungodly singers, inspired by lucre, brandy and vanity, shout lies to heaven to entertain the world; the sensational, secular and worldly preaching, changing the emphasis from eternity to time, and booming each successive craze of worldliness.

"This unfaithful leadership, masquerading in forms, exploiting entertainment, turning to secular affairs for popularity, and trying to 'run the world,' is a prime cause of the present defection.

"No 'great revival' is possible till the Church and ministry repent, pray, get right with God, and unload the dead weight of about half our church members."

SUMMARY OF EVENTS.

UNITED STATES.—On the 8th inst. President Roosevelt sent to the Japanese and Russian Governments, through diplomatic channels, the following message:

"The President feels that the time has come when in the interest of all mankind he must endeavor to see if it is not possible to bring to an end the terrible and lamentable conflict now being waged. With both Russia and Japan the United States has inherited ties of friendship and good-will, and he earnestly desires the restoration of a friendly and peaceful relation between the two nations and it feels that the progress of the world is set back by the war between these two great nations.

"The President accordingly urges the Russian and Japanese Governments, not only for their own sakes, but in the interest of the whole civilized world, to open direct negotiations for peace with the other.

"The President desires that these peace negotiations be conducted directly and exclusively between the two belligerents; in other words, that there may be a meeting of Russian and Japanese plenipotentiaries or delegates without any intermediary in order to see if it is not possible for these representatives of the two Powers to agree to terms of peace. The President earnestly asks that the Japanese (Russian) Government do now agree to such meeting, and is asking the Russian (Japanese) Government likewise to agree.

"While the President does not feel that any interme-

diary should be called in in respect to the peace negotiations themselves, he is entirely willing to do what he properly can if the two Powers concerned feel that his services will be of aid in arranging the preliminaries as to the time and place of meeting. But if even these preliminaries can be arranged directly between the two Powers or in any other way, the President will be glad, as his sole purpose is to bring about a meeting which the whole civilized world will pray may result in peace."

It is announced that both Japan and Russia have formally acceded to the President's request that plenipotentiaries be named to meet at some later date.

The United States Government has refused to permit the Russian ships at Manila, after their recent defeat, to make repairs, on the ground that their injuries were inflicted in battle. Admiral Engquist, in command, was ordered immediately to intern his ships or to leave port. The Russian Government has forwarded orders to Admiral to remain at Manila at the disposition of the American Government.

A system of wireless telegraphy has lately been successfully tried between railroad trains in motion and the general offices of the Chicago and Alton Railroad. In commenting upon it President Felton lately said: "The first time the wireless system has ever been used to communicate with persons on a moving train. By this system the dispatcher will be able to reach any train on any part of his division whenever he pleases. Trains running close together will also be able to communicate with each other, as we shall have telegraph connections on all first class trains as well as passenger trains. With this system on our trains, we believe that it will be impossible to have a collision on our road, no matter what the weather conditions are, as the operators on every train will know the exact whereabouts of every other train on the road. It is our intention to handle commercial messages for our patrons to and from moving trains."

A new train running between New York and Chicago in eighteen hours has been put into service by the Pennsylvania Railroad Company. The distance is nine hundred and twelve miles. This is said to be the fastest long-distance train ever scheduled to run as a regular train."

It is stated that the bulletin just issued by the Federal Bureau of Labor shows that the whole price of articles of food in this country has been steadily increasing during the last four years. The average increase in the price of farm products in 1904 over the average for the years from 1890 to 1899 is 26 per cent. The average increase in the prices of fifty-two articles of food is nearly 7 per cent. The price of cloth and clothing has increased 32 per cent. The average increase in the price of lumber and building material is marked, 24.6 per cent.

The Pennsylvania Society for the Prevention of Tuberculosis in this city is to make a free distribution of a pamphlet relative to the disinfection of private houses.

Its instructions in regard to disinfectants are, briefly, as follows:

First. Everything in the sick-room that is no longer useful should be burned.

Second. Eating utensils, bed pans, tinware, linen and wearing apparel should be boiled. It is necessary that the boiling water reach every part of the clothes.

Third. Bedsteads and other furniture should be removed to the yard, the bed tacked to the wall, drawers removed from the bureau and thoroughly washed.

The strikes in Chicago remain unsettled, and disorders attended with injury to life and property continue.

In reviewing the remarkable change in the government of this city which has taken place within the last four weeks, the *Public Ledger* remarks: "When our grandchild is born, he will have been born at a time when the world of conspirators arrayed themselves under the names of political clubs in the various wards, compelled every city employee to join one of those clubs, forced him to pay a part of his salary, decided who should and who should not be employed by the city, decided the fate of those already employed, and, as a fact, decided the election of a mayor and of aspirants to the whole city government, they will never believe the story; and yet it is the truth. And more and more incredible will the account seem if it shall be related that the heads and chiefs and the real active workers in these clubs, or many of them, were actually engaged in the treacherous work of stuffing ballot-boxes, and that the very same men, by nullifying the people's will under a free government."

Earnest endeavors have been continued to prevent a return to the former condition of political affairs in this city. The mayor has announced the selection of an advisory board of fourteen men prominent in business interests to assist him in dealing with financial questions involved.

A company has been organized to make paper from corn stalks, which it is said can be done at a cost of \$22 to \$25 per ton. Prof. W. R. Patterson, of the State

University of Iowa, is reported as stating that the quality of the paper is equal to that made from rags or wood pulp. The pith, it is said, can also be made into paper. Steps have been taken to erect a mill at Kankakee, Illinois, to utilize the different portions of the stalks.

Dr. Frederic Sohon, a Washington physician, has found that a long sojourn on the coast of Greenland, resulted in the cure of tuberculosis in his own case, and he published his experience in a paper entitled "The pleurability of the Greenland foids to the treatment of tuberculosis." In order to test his theory an English steamer *Harvard* has been chartered to leave for Halifax, the 15th instant for a cruise in the Arctic regions; and Dr. Sohon contends the perpetual summer sunshine, healthful and bracing features surpass any conditions this country for the cure of this disease. The vessel to take a limited number of cases and to return to Halifax about Ninth Month 1st.

FORN.—The delegates to the Zemstvo Conference have lately addressed the Czar in a lengthy document demanding the cessation of the war and certain internal reforms. It is said the address will not be published in the Russian newspapers, but the following extracts are given in a despatch from St. Petersburg: "The first of the delegates to the Zemstvo Conference are criminal abuses and the negligence of your counsellors. Our army is powerless, and our fleet has been annihilated; but more menacing than this exterior peril the prospect of a civil war waged by your people against the vices of a dangerous and ignorant bureaucracy."

Martial law has been proclaimed in Russia to enable the Government to reach you by your subjects. Before it is too late, for the welfare of Russia, command a convocation of representatives of the nation elected by equal franchises, and let those elected representatives decide with you the vital question of war, peace, thus transforming the war into a national effort. Great is your responsibility before God and before Russia in this terrible hour of national trial."

Alfonso XIII, the young King of Spain, has lately been making a visit in England, where he has been warmly welcomed. It is stated that he is the first King of Spain who has ever landed in England.

A despatch from Christians of the 7th says: "The Storting to-day declared the union between Norway and Sweden to be dissolved, and King Oscar to be longer King of Norway. Resolutions to this effect were passed without debate, and embodied in an address King Oscar, telling him of the action. The Storting declared that the King had ceased to act as king of Norway, and empowered the Storting to act as king of Norway until further notice, and to exercise the power heretofore appertaining to the King. These countries were united in 1814. The population of Norway is stated to be about two and a quarter millions and of Sweden about five millions. It is stated in official circles that arrangements are being made for a national convention in Norway, and this, it is believed, is the result in the declaration of a republic.

An order of the German Chancellor Von Bismarck has been issued that all children of slaves born in Germany East Africa after Twelfth Month 31st, 1905, will be free. This part of Africa is said to be twice as large as Germany and to have a population of six millions.

NOTICES.

Westtown Boarding School.—Parents and others who are expecting to send children to Westtown a fall, will please make application for their admission the close of the current term, Sixth Month 23rd.

WILLIAM F. WICKESHAM, Principal.
Westtown.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage trains leaving for Philadelphia at 10 A. M. and 1 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1148. EDWARD G. SMEDLEY, S.

DIED, at his late residence in Haddonfield, N. J., on 26th of Second Month, 1905, JOSEPH T. BALLINGER, the seventy-eighth year of his age. A member of Friends' Church, Philadelphia, Pa. He was a devoted member of the Monthly Meeting of Friends, and during the many days and wearisome nights that were appointed to him, he was preserved in much quiet resignation to Divine Will, waiting for his change, in the blessed hope of an entrance into the glorious rest prepared for people of God.

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HE address of the Editor during the present
summer is Pocono Manor P. O., Monroe County,

WE cannot always be responsible for the
rectness of that which we are persuaded of,
we are responsible for faithfulness to our
h. Let us be true, though things now be-
med may sometime, in greater light, be found
true. But it is highly important that both
and what we believe should be true. They
adly correct each other.

Many are cultivating the principle of faith-
ness, though on untrue things. We mourn
for their superstitions, but commend their
personal truth. If they thus learn faithfulness
to apprehended truth, great will be their
advantage when they reach the condition where
truth is nothing but truth to apprehend.

DISPLACED RETIREMENTS—"I would retire
my minister at sixty years of age, if I had
my way, rather than go on in the way we are
in," said Bishop Lawrence. Well, if the
ministers had retired inward at twenty, they
would not need to be retired outward at sixty.
Spiritual gifts inwardly nursed and outwardly
used never become effete, but grow in grace
in age and experience. But if the standard
ministry is no higher than intellectual talent
and religious ideas, then it must wane with
outer faculties which run the lecture
circuit. If the church prophet had not be-
come submerged in the church executive, this
internal age-limit heresy would not have arisen.
And the aged" was inwardly retired to the
main of life, else the care of all the churches
would have retired him to the outwardness
which chokes the word of grace. John at near
century mark was needed for his undying
ministry of love and revelation. For ages holy
in whom the world has had most confidence

for spiritual counsels have been at the prime
of their qualifications at three score. We have
indeed, our Fox, Barclay, Burrough, Parnell,
Penn, so very efficient for the truth while
under thirty, but we would have valued in
them the fruit of a long life still more. These
were of the spiritual standard. They, as we,
would have accepted the bishop's confession
that the man-made ministry, wherever it is in
vogue, demonstrates its disqualification even
earlier, for handling the word of the Lord.

The Organization.

We have been seeing how citizens lose their
republicanism in the despotism of "the Organi-
zation." Government of the people, by the
people, and for the people, which alone has
the right to the name of Republican or Demo-
cracy, allows its direction to be gradually ap-
propriated by professional managers under an
acknowledged Czar, till all republicanism has
evaporated and the Machine framed in its forms
takes its place.

We have observed places where all that is
apparent of Quakerism is the Organization.
For that the members live as a society and do
not want to hear the word "principles." The
Organization is the principles, and these may
be dropped, changed, or borrowed from others
at convenience. The Society is this year's
Machine, and not an embodiment of principles
and doctrines which gave it its right to a dis-
tinct existence.

These principles gathered around them an
organization to conserve and operate them,
and the corporate name cannot honestly be
applied to cover inconsistent modes and prin-
ciples which the Society was organized to testi-
fy against or stand separate from. Men carry
down the frame-work from past generations,
and forget that the frame-work is property held
in trust for the principles which framed it;
that though there be nothing left of them that
is insisted on but the doctrine of Peace, and
some half-hearted holding to the spirituality
of the "ordinances," yet even these tenets are
not essential to our being the Society of Friends
any longer than the organization practically
holds to them. And so, as every foundation
must be shaken as "sandy," which is not truth
in the living experience of it, so every bond
of organization whose links are not principles
of unchanging truth inwardly owned, is but a

rope of sand. Unstable as water, such a church
may get its floating and flitting "results," but
shall not permanently excel.

But "principles" too, may be only an organi-
zation in some minds. We have feared some
were carrying our goodly system of principles
in their opinions as a philosophy, and not in
their hearts and works as a life. Their logic
is correct, their lives are dry. In the ortho-
doxy of the head only, or of tradition merely,
the letter killeth; in the orthodoxy of the heart,
which is "the greatest" soundness, "the spirit
maketh alive." The orthodoxy of the heart
we ought daily to do, and never to leave the
other undone.

And at this moment we light upon the follow-
ing expression of John Wesley so unexpectedly,
and in an apprehension of guidance, that we
here give them place:—

I will not quarrel with you about opinions. Only
see that your heart is right towards God, that you
know and love the Lord Jesus Christ, that you love
your neighbor and walk as your Master walked,
and I desire no more. I am sick of opinions, I am
weary to hear them. Give me solid and substan-
tial religion; give me a humble, gentle lover of
God and man, a man full of mercy and good fruits,
a man laying out himself in the work of faith, the
patience of hope, the labor of love. Let my soul
be with these Christians, wheresoever they are and
whatsoever opinions they are of. Whosoever thus
doth the will of my Father in Heaven, the same is
my brother and sister.

System-following, whether of outward frame
—works as our sole law, or of intellectual con-
struction and observance, if these be used as
substitutes for the spirit, belongs to the same
idolatry which forgets Him who will not be
served with graven images. Yet without ad-
hering to our organic body of truth, which from
its foundation has given us our right of exis-
tence as a Society under the name of Friends,
we become carried to and fro with every other
current of doctrine which may cater to the pres-
ent year's novelty, leave principles to the winds,
and render ourselves unprincipled. Our rep-
utation for influence, if we congratulate our-
selves on it, we borrow from the steadfastness
of those days when ours was a "principled"
Society. The public knew what "Friends"
stood for. That is not the case now, save in
certain localities. The present year's machine,
as the sufficient rule of faith and practice (else
be called schematics), transfers the seat of au-
thority from within outward, abolishes Quaker-
ism, and substitutes "apparatus for ideals."

A Visit to Algeria.

(Continued from page 386.)

In the morning he had showed his revolver. "Why, Safti," I said, "do you go armed?" "Always, mademoiselle, at night when I go home I carry two revolvers. It is not safe." "But, Safti," I said, "you do not use them; you would not shoot at a man?" A dark look came over his face. "Mademoiselle must understand, a man must protect his own life—these men are brigands, thieves, lawless ruffians." "But," I insisted, "you never killed a man?" The dark look deepened to one of great pain. Instantly I repented of my thoughtless question. I had not realized what I was asking. Perhaps, too, that lost eye told the story of a death struggle I did not want to know. "Mademoiselle must understand," he began slowly, almost savagely under his breath. "Yes, yes," I said, quickly, I understand, I understand," and spoke of other things. The bright sun chased all sinister thoughts far away, and the night was far too wonderful to admit of fear. I could not conceive of anything of which I could be afraid.

Poor Safti! That night as I came down about nine o'clock for something I had left in the salon, I saw him sitting in a corner, a mere rag of his real self. I went up to him and told him how sorry I was that he was so tired—"And think, mademoiselle, I have still three kilometers to go before I get home?" "But why don't you go home at once," I said. "I never go home till midnight, mademoiselle." "But why; what do you do?" "I stay about the hotel; if any of my clients wish me I am here; if they do not, I sit with my friends."

Evening. Our last in this garden of the sun. I stood long on the balcony watching the last color fade out of the sky. The desert looked of the most intense blue, as though it were indeed the sea, beyond the palm groves. We leave to-morrow early. There is always a pang in leaving any place, but that over I shall be glad. I shall be glad to get back to a colder, more vigorous climate and to begin real work again.

Constantine.—This evening we are here. We left Biskra at 7.45 this morning. We are now out of the desert. Have left far, far behind us those eternal reaches of calm and repose, that region of endless summer, that Garden of Allah which held us spellbound so long. Already it seems like a dream—the long trains of camels, the palm trees against the golden evening sky, the mountains of rose and amethyst. No lounging figures stretched in the sun. No wild beating of tom-toms, no roaring of discontented camels, unloading for the night's repose. No Safti to take us to walk through the market, to order for us a café maure, to be taken sitting in the sun, watching the strange life of that wonderful oasis of the desert.

Poor Safti! Of course we didn't take him to Tunis, but he was quite satisfied with what he received, even after his great exertions to show us everything. He had his wife to prepare for us the famous Kous-Kous of the Arabs, which was served for us at dinner. It is a preparation of the grain of wheat, steamed well till it is soft. It was served in gala fashion, as they do on occasions of festivity, garnished with hard boiled eggs and bits of chicken,

and a sauce which was not in any way definable.

In the afternoon he had taken us to old Biskra to visit the school. We wanted to see his little boy, of whom he had told us so much. A most interesting group of pupils it was that we saw. Mostly Arabs, a few negro types and a sprinkling of French. The master was French, of course. Safti, junior, was a charming little fellow, and promises to be a handsome man, and no doubt a learned one, considering the number of hours he spends in school every day.

Afterwards we went to the Arabic school. It was held in a tiny room connected with a *marabout*, or tomb of a saint. Here he learns the Koran, not only as a matter of religion, but much as we would take some classic, studying it to form his style. At the same time he learns to read and write Arabic. There were no benches, no desk, nothing but a worn mat on a slightly raised portion of the floor. A hole in the wall served as a shelf on which were two very ancient manuscript copies of the Koran. The same hole served as entrance to the sleeping apartment of the teacher, which was no more than a cell large enough to lie down in. Simplicity could certainly not much farther go. Safti, junior, is now one-third through the Koran. When he has learned it all his father will give the teacher fifty francs, two sheep will be killed, all the children will be invited and there will be a great feast. Then he starts at the beginning and learns it all over again.

We went again in some of the houses; we had previously seen them spinning and weaving, this time we saw them cooking. They build a fire in a small hole in the ground. Three stones are placed about it at intervals. On these an earthen bowl of water is placed, and over it an earthen dish perforated with holes, in which the Kous-Kous is steamed. They eat many different things, but not much meat, the climate is too hot. The animal eaten has to be killed in a certain way required by the Koran, so that no Arab would touch meat prepared by any but his own people.

In the market place, besides all kinds of provisions there are, towards evening, innumerable venders of cooked food. Arabs come in by hundreds and take their dinner sitting around the market place. Like most people belonging to hot climates, they make their food very hot with red pepper and other things. Their bread does not look unlike ours.

It will interest you to know that during the winter and spring a great deal of barley and wheat is raised in the oasis. The part I spoke of the other day as looking barren as the desert itself, I have since learned is lying fallow this year, but will be planted next. In many places the young grain is looking very luxuriant and green. There are large tracts about the base of the mountains that are white, as though covered with a light layer of snow. This is finely crystallized saltpetre. There are streams saturated with this and other minerals, which render the land where they flow quite barren. There are also hot springs. At one of these places, about six miles from Biskra, a bathing establishment has been erected. A tramway connects it with the town. The men went over very often, sometimes on foot, sometimes on horseback.

M—and I went once. We found the bath very agreeable.

But it is quite hopeless to make Biskra real and living place to you as it has become to us. So I shall not attempt further, I spend what energy and time remain to me night in giving you some idea of the general aspect of North Africa. You see that at Rome destroyed Carthage they extended the conquests far inland and all along the north coast. Roman ruins exist everywhere, the ruined cities of Tingad and Lambessa, between here and Biskra, are marvellously interesting. We had fully expected to visit this afternoon, stopping off at Batna, where we should have taken an automobile the ruins, twenty miles away. They are, however, high among the mountains. The weather was cold in that altitude. We have so much before us for these last few days that it seems wisest to leave them out. Well, to return to history. The natives of the country at that time were the same race that still inhabit the mountains, and of whom we have seen many numbers. They are called *Kabyles*, and are readily distinguishable from the Arabs and Moors. They are darker, less interesting looking, more industrious; their women go unveiled, though they are now Mohammedan. The Arabs are the dwellers of the plains, the Moors of the cities. After the decline of Roman power North Africa was conquered or at least overrun—by the Vandals. These latter were routed by the Byzantines under Belisarius. Finally came the followers of the Prophet, about 670 A. D. First they were Arabs who came; then came the Turks. Always during the Turk's rule the north of Africa was the centre of piracy and blooded treachery. Charles V. of Spain, Henry III. of France, Louis XIV., and other European rulers undertook, at various times to conquer, or to bring to terms in some way these people who had no respect for international law of any kind. Then you know our own war with Tripoli at the beginning of the 18th century. Finally, during the reign of Charles X. of France, came the famous affair of 1841. France had a consul at Algiers at that time. On one occasion his ship, I think, was, was robbed by the inhabitants. He went personally to the Dey in his private palace, crowned the hill over the city. The Dey happened to be in a bad humor; he took his anger and struck the consul in the face with some insulting remark. Relations were not any the less good before this. The affair was decisive. The army was at once put into motion and war declared. But about this time came the Revolution of 1830. Charles X. was driven out, and Louis Philippe came in his place. The war was prosecuted with vigor, however, the son of Louis Philippe—the dukes of Orleans, Aumale and Nemours—took the field. Practically by 1837 Algeria had been completely conquered by the French. One of the best places to yield was Constantine, where we are now, and of which I shall speak later. The city of Algiers suffered most. The cashash, fortress of the Dey, was almost completely destroyed. The French took everything from him. His palace became that of the French governor; his mosque a cathedral; his seraglio the palace of the archbishop. We visited these buildings; the beautiful Moorish architecture

ure has, in most cases, been left, but the
ngs are French. Here in Constantine the
ce of the Bey (the title of the rulers of
stantine and Tunis is *Bey*, not *Dey*, as it
in Algiers, but there seems no other
ial difference) seems to be left pretty much
was. The Moorish arches, columns and
esques, as well as the coloring of the tiles;
exquisite. When taken, he had within the
ce three hundred and sixty-five wives.
of the palace is Roman, and dates back
hundred years B. C. The marble columns
beautiful beyond description. There are
some sad reminders left of the days when
atist slaves were put to death by hundreds
the amusement or to inspire the awe of
women. But this part I will not linger
at. The wonderful thing about Constantine
is a natural position. Ever since landing in
ca we have heard of its unsurpassed mag-
nence, but nothing anyone could say could
a true idea of what it is like. The city
in times past, been considered absolutely
egnable. It has withstood eighty sieges.
Emperor Constantine, however, took it
gave to it his own name. It was after-
wards built by the Turks, and at last by the
ch. Built on an isolated rock of the Atlas
mountains, it towers on one side a thousand
in perpendicular height above the wide-
adining valley; on the other, completely
rating it from the main land, is a narrow
m, spanned in two places by a bridge;
chasm is of the wildest and most pic-
quesque character. The city is now growing
the other side of the chasm, but the old
one remains the one of real interest. There
in all these cities, a French and an Arab
ter—the latter always with narrow streets
e houses having no windows, being built
and an open court, exposed to the light and
The region around Constantine seems
fertile. The ride in the train was most
yable. All day we were traveling due
n, or nearly so. It was half-past four
we reached here. For some time before
ing we could see this city in the clouds,
ng unlike anything we had ever seen, or
agination pictured. We came at once to
rail, crossing the chasm on one of the
ges above mentioned. Then we took a
a from the hotel and rapidly visited the
important places, looking down from the
heights into the chasm below. There is
alk called "Le Chemin des Tourists"
h follows along the face of the gorge—
times by steps cut in the rock, sometimes
an iron frame fastened on its face. We
to-morrow morning at 8.20 for Tunis.
shall not be able to follow this walk. The
book speaks of it as one of the most
ing and fascinating things possible to
ive of, but strongly recommending per-
women not to undertake it.

(To be concluded.)

WARD.—Be the noblest man that your
ent faith, poor and weak and imperfect as
can make you be. Live up to your pres-
growth, your present faith. So, and so
do you take the next straight step for-
ward, as you stand strong where you are now;
only can you think the curtain will be drawn
back, and there will be revealed to you what
beyond.—*Phillips Brooks.*

SOMETIME.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have
spurned,
The things o'er which we grieved with lashes
wet,
Will flash before us out of life's dark night,
As stars shine now in deepest tints of blue,
And we shall see how all God's plans are right,
And how what seems reproof was love most true.
And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
How, when we called, He heeded not our cry,
Because his wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babynood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.
And if, sometimes, commingling with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!
And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of Death
Conceals the fairest bloom his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see
We could interpret all this doubt and strife,
And for each mystery could find a key.
But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"
—MAY RILEY SMITH.

Two Kinds of Unselfishness.

"Margaret, dear," said one friend to another, "you must let me do something for you in the city. My brother and I are going down to-morrow, and we will be delighted to get anything you want for you and bring it back." So "Margaret, dear," gave her friend some commissions in great gratitude for her unselfish thoughtfulness, and the brother did the work and incurred the trouble.
There are many people who have a capacity for this sort of unselfishness. They devise things which involve some one's else labor. They are full of suggestions which other people are to carry out. It looks like unselfishness, but it is the purest and most whimsical kind of selfishness.

"I wonder who knew I wanted this work done," says a mother who finds some sewing finished for her which she expected to have to do herself. She found out after a while that a daughter, without saying anything about it, had given up some little plan of her own and stayed at home to do this bit of work for her mother. This was the genuine unselfishness. It was something done by the unselfish one.

What sort of unselfishness characterizes us? Is it the sort that thinks of things which other people have to do, while we appropriate the credit of having conceived them, or is it the sort that goes quietly about doing unselfish things?—*Forward.*

Car Windows and Christianity.

A young man and woman got on the train at Springfield. They were evidently going away for a short vacation. The young man wore a pin which indicated that he was a member of a Christian society, and he gave the young woman the seat next the window. It was a warm day and very dusty, and cinders and dust enveloped the train in a cloud as it rolled along. Presently the young man proposed to open the window. The young woman replied that the disadvantage due to cinders and dust blowing in would counterbalance the benefit of the fresh air and the breeze. "Oh!" the young man replied, so that the traveler behind him overheard, "it will not trouble us. It always blows back on the seat behind." And the window went up.

The traveler on the seat looked over to make sure that he was not mistaken about the pin, and then leaned back and shut his eyes to keep out the cinders and dust, and meditated a little. These were some of his meditations:

"There are disadvantages in wearing badges. So long as the conduct of the wearer is such as to reflect credit upon the society, all is well; but when it is otherwise, all is not well. Some uncharitable stranger might have said: 'I wonder what sort of society this is whose members don't care for the inconveniences they occasion others, and who make selfishness the law of life.' But this particular conduct of the badge wearer not only does not represent the organization, but is directly contrary to its principles. Now, either people should not wear badges, or they should be faithful representatives of the principles of which the badge is the symbol.

"Little things reveal character. It wouldn't be pleasant to live with those two people all the time. Evidently they feel that, if they get satisfaction out of things, it is immaterial how much discomfort they give to others. Perhaps, if it were something conspicuous, they would try to live up to their Christian profession; but, as this incident shows, in small things they are no better than heathen.

"Perhaps some one is seeing some inconsistency in me, as I see one in these young people. This world's a very public place. They are unconscious of scrutiny. I am unconscious of some one else's scrutiny. Maybe he will tell on me. Maybe there is a beam in the only eye that is marking their mote.

"I will have to remember that all of us live before the world, and seek to see myself as I am seen. These young people are not thinking, or they would shut the window. They are good enough within, doubtless. They are simply thoughtless. Perhaps they have not learned that Christian principles are for practice as well as for profession. If only they saw themselves truly!"—*Exchange.*

WHAT we love, we will bear; what we love, we will trust; and what we love, we will serve, aye, and suffer for too. "If you love me," says our blessed Redeemer, "keep my commandments." Why? Why then, He will love us; then we shall be his friends; then He will send us the Comforter; then whatever we ask we shall receive; and then, where He is we shall be also, and that forever. Behold the fruits of love; the power, virtue, benefit, and beauty of love!—*William Penn.*

THE GUEST OF EVERY DAY.

Homely work is mine to-day,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end,

Yet I pray
Jesus, be my Guest to-day.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,

Thus I pray
Lord, be Thou my Guest to-day!
Martha, cumbered in her care,
Brought a half-reproachful prayer.
Serving much she thought would best
Welcome and refresh her Guest.

Christ, I know,
Would not have me serve Him so.

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask.

My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is Thine!

Christ, I pray,
Be the Guest of every day!"

—Selected.

A Visit to Japan.

(Concluded from page 395.)

One of the most important duties and privileges of the Society of Friends has always been to illustrate real spiritual worship, which may have many expressions or no vocal expression, but it must be in a conscious union of our human spirits with the Divine Power, which always uplifts and strengthens our soul.

Christ defined the only true worship when he spoke to the woman at Jacob's well: "Neither at Jerusalem," etc.—not the temple-service with its priesthood, but in the spirit of direct communion; neither place nor time, but a condition of heart is most essential; no ceremony but a sense of oneness with our Father in heaven; no error of conception is admitted, but a true spiritual insight is ensured. No class or religious difference is operative when the heart is turned toward God, who is always seeking such to worship Him, and we have felt this quest on his part in our hearts since assembling here.

Such applications of the spiritual views of the gospel constitute our mission in Japan, and we should all think and feel out our part in carrying out this great work in behalf of the cause of Christ on earth. A great responsibility is upon us to lift up Christ in our spiritual interpretations of the gospel.

We may make two mistakes in reference to the interpretation of Friends' principles:—

1. To interpret the principles before the gospel is known or preached.

2. To preach the glad tidings of salvation merely so as to win souls to Christ but fail to give them the interpretation of the principles for which we stand. In this situation they are liable to drift into a more ritualistic organization, or drop into purposeless emotionalism.

Joseph Elkinton echoed the desire of Dr. Nitobe to see the Society of Friends interpret the deepest truths for which it stands. And

let all our works be done with reference to the leadings of the Holy Spirit.

In the evening meeting B. Kida wished to make it known that there was no leader arranged for this meeting and no fixed subject. We are met simply to consider under the leading of the Holy Spirit our right service in promoting the gospel and interpreting the principles of the Society of Friends.

J. Elkinton gave illustrations of character building in Philadelphia, in the lives of men and women seventy years old. Meetings there are often held in silence, during which the rising tide of spiritual life is felt. He described Pastor Koenig's impressions upon attending a Friends' meeting in Philadelphia. He had long believed that God could be publicly worshiped in silence, but had never seen it done before; and declared that one could never know how much this meeting meant to him.

Several testimonies followed in acknowledgment of the clearer conception of our principles and of our mission as a Society which they had been helped to feel in this conference. May the spirit of this truth go back to our neighborhoods with us. But a small number seem able thoroughly to understand the principles. But real life in even a small number may be a great power to convince others if it is wrought out in our life experiences. Development from within,—principle worked out into life,—this key-note we carry home.

We stop here, at about half way through the notes received of religious expressions given in the conference. Other topics were presented, truths in various other forms opened. But these expressions are samples (which we have deemed it but fair to present as information) of the spirituality which seems to be gaining a foothold in a portion of Japan, through representatives of Friends and others.

*Copy of the Testimony of denial from Hudson Monthly Meeting, held 22nd of Sixth Month, 1802, against Hannah Barnard.**

Whereas Hannah Barnard, of the City of Hudson, in the state of New York, having been a favoured member, and an acknowledged minister, amongst us the people called Quakers, endowed with talents and qualifications for service in the Church of Christ; and had she continued to experience an humble abiding, under the influence of the precious principle of light and grace in her own heart, which would have preserved her in that humility, meekness & self denial that beautifies & ever should adorn, a minister of Christ, and in a conduct consistent with the dignity of our profession, she might have been eminently useful; but, unhappily, by giving way to an aspiring, exalted mind, she hath so far become clouded in her understanding, and been led away by the Spirit of delusion as to call in question the authenticity of various parts of the scriptures of truth, both of the old & new Testament, which, in common with other professors of faith in Christ, we have always acknowledged to be of divine authority, and most surely believed in by us; particularly, she does not unite with the society, in acknowledging the truth of that part, which relates to the miraculous conception & miracles of Christ; that she hath not only imbibed these erroneous &

dangerous sentiments, but is assiduous in disseminating them among others, hence, it evidently appears, that she is not one with it in principle, or in practice; and having abundant labour bestowed upon her, by friends in a private way, as well as by divers meetings in great Britain, in order to convince her the dangerous tendency of the sentiments entertained, & if possible to avert the evil which appeared to await her; but all the endeavours proved unavailing, she still continuing to promote the Ideas she had formed and strenuously defending the ground she had taken, and altho' we deeply lament her sorrowful declension from the unerring Standard of the spirit of Truth, yet, apprehending we had done our duty, in the extension of our care & best endeavours, under the influence (I trust) of pure love and unfeigned desires for her welfare & recovery, and there appearing at present, no prospect of advantage to result from further forbearance or labour, we therefore, for the support of our Christian Testimony, and, in order that as a religious body we may acquit ourselves with propriety in the sight of that being, who is perfect in all ways, by bearing our testimony against the Spirit of infidelity, which appears evidently have gained too great an ascendancy in the present day, hereby testify, that we can no longer hold religious fellowship with the said Hannah Barnard, but disown her from being any longer a member of our Society, until attending to the convicting operations of the Spirit of truth in her own mind, she may become sensible of her deviations, and evince a change of heart & sentiments, and manifest a disposition of mind to become reconciled to us.

Signed on behalf and by direction of the monthly meeting &c By

TIDDERMARK HULL, Clk.
HANNAH JENKINS, Clk.

Copy

They Were Partners.

A sturdy little figure was trudging bravely with a pail of water. So many times had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and pimpled, but cheerful withal.

"Yes'm; it takes a heap of water to do washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; o' it's been such a dry time lately."

"And is there nobody else to carry water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good little girl to help her."

It was not a well-considered compliment and the little water-carrier did not consider at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course help her. I always help her to do things the time; she hasn't anybody else. Mother me's partners."

Little girl, are you and mother partners? Do you help her all you can?—*Kind Words*

* For an account of Hannah Barnard, see THE FRIEND, Vol. 72, p. 349.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 391.)

In their meetings with the Indians in different places, to communicate to them the contents of the address, the importance of harmony and unity of action in their tribal affairs as pressed upon them, and as a further help in this direction, they had interviews with both the persons claiming to be the President, and with some others of their leading men. They were received with openness beyond their expectation, and in addition to the acknowledgments verbally made, two responses were presented in writing, mentioning their approval of the advice offered them.

These Friends remark, on their return, "In passing over the Reservation we observed several neat and comfortable houses built by the Indians during the past year, the carpenter work being done by their own people. These, together with the increased number of cattle, and better teams of horses and oxen owned by them, and the fact that they now all butter to the white people, all indicate a gradual advance in their condition; they much more generally speak English, and their women, no longer refused to use it, now often converse freely in our own tongue. Yet we were much impressed with the need of temperance among them, and of those family virtues which are the fruits of true Christianity."

On the Cattaraugus Reservation they had our meetings in different neighborhoods. In reference to one of these meetings, held in a neighborhood in which lived a large number of Seneca Indians who still retained the ancient Seneca customs; they say:

"When the Buffalo Reservation was sold many years ago, 'the Christian Party' and 'the Old Party' agreed that they would each abstain from efforts to proselyte the other, and one of the latter, who came from the Buffalo Reservation, settled at Newtown, which has continued since to be a stronghold of the old religious superstitions of the Senecas. The address sent by this Committee a few years ago, had never been read at that place, and none of the Committee desired to hold a religious meeting at their Council-house two years ago, he was refused the use of it. It was with heart-sickening regret and surprise at, arriving near the Council-house, we saw two men dressed in a fantastic manner, with masks and buffalo robes, moving about from house to house in the neighborhood, while the carcasses of two white dogs were observed and to a stake which stood by the Council-house. Within, we were told, the old stories of their religion were being rehearsed by appointed persons, and thus old and young were strengthened in their rejection of Christianity. It was an affecting evidence of the need of all further efforts throughout the nation to bring them to the acceptance of the truth of Christianity. But on the present visit we were encouraged by the fact that about eighty of the men and women came to the meeting at the Industrial School-house nearby, and not only listened to the address and remarks, but also kindly responses.

"We also noted, on leaving the meeting, that the dogs above referred to had been removed, as if some feelings of shame had been

felt; but in many things the people in this district are advancing, and we trust Christianity is gaining ground among them."

At the request of a large number of Indians received in writing the Committee believed it would be proper to represent to the Commissioner of Indian Affairs at Washington, the dangerous consequences which might result to the Seneca Indians, if the lease of their land for oil purposes before alluded to was carried into effect: and a letter to him on the subject dated Third Month 29th, 1879 was accordingly prepared and delivered to him by two members of the Committee, who in their interview with him found that he had already become acquainted with the case by efforts which had been made to have the lease officially recognized, but which he refused to sanction, and learned that it was his intention to notify the person who was said to be operating on the Allegheny Reservation under its authority that no rights thereby granted to him would be respected by the Department.

In this letter presented to the Commissioner, allusion was made to the incapacity of the Indians to protect their interests in the leased lands of the villages and to adjust the numerous questions resulting from conflicting boundary lines, the renewal of the old leases, the granting of new ones, etc. and mentioned that the Committee had long been of the judgment that advantage would result to them from the assistance of an honest and competent white man, who might also be entrusted under suitable safeguards with the collection and disbursement of the income belonging to the nation. These representations also appeared to be favorably considered by the Commissioner, but the change proposed was not made at that time.

In 1879 another edition was printed of the pamphlet entitled "A Brief Sketch of the efforts of the Philadelphia Yearly Meeting of the Religious Society of Friends to promote the civilization and improvement of the Indians, also of the present condition of the tribes in the State of New York." This had first been issued in 1866, and it was believed had been useful in giving correct information to many of our own members respecting these subjects, and had also been a means of strengthening the disposition in others to do justice and deal kindly with the Indian race. A person not connected with the Society of Friends who had taken much interest in circulating this pamphlet at Washington soon after it was first issued, made some suggestions in reference to the distribution of the second edition in a letter of which the following are extracts. We are not able to judge of the correctness of all of his statements.

"In 1866, as soon as I became acquainted with the tract, I procured from Jacob Smedley twelve copies, which I sent, one to Andrew Johnson President, one to U. S. Grant, and the others to the members of the Committee on Indian Affairs of the U. S. Senate and House of Representatives most likely to read it.

In the winter of 1869-70, a hundred copies were sent to me at Washington by Jacob Smedley, of Friends' Book Store, which were distributed among members of Congress, at the time of the receiving and review of the report on the massacre of the Piegan Indians.

"In this distribution I was aided by D. D.

Cone, Washington correspondent of the Philadelphia Ledger. The first distribution I believe placed in the hands of General Grant, a plan which he put into operation when he became President, for the "Civilization and Christianization of the Red man," and the second gave to friends of the plan in Congress, arguments which prevailed against those who would then have overturned all that was being done."

"I believe if you were to give the tract a new distribution its truths would light up and destroy a number of dark schemes which are now afoot which aim to set aside all yet accomplished."

(To be continued.)

How Two Boys Crossed Niagara Falls in a Basket.

Alex Lee and George Frost were boys when General Roebling undertook to build the great suspension bridge across Niagara Falls. This was fifty years ago. The boys lived on the American side of the river, within sight of the falls, and very near the spot upon which the bridge was to be built. There was great interest in the project, for the plan was regarded as one of the most remarkable that had ever been attempted by engineering skill.

The workmen were divided into two parties, one working on the American, the other upon the Canadian side. There was no means of getting across except by taking rowboats, several miles below the falls. The chief engineer under General Roebling took up his residence very near to the homes of these two boys, and they were so constantly on hand whenever he went to the river that he could not escape an acquaintance with them.

He was a rather silent man, and they were both surprised, therefore, when he turned to them one day and said: "Here, boys! (an you fly a kite?"

"Yes, sir," they responded promptly.

"Can you fly one well?" he continued, looking at them keenly.

"Pretty well, sir," Alex responded, more modestly.

"If you can fly one well," replied the engineer, "you will help me to build the suspension bridge."

"Alex's eyes grew big, and so did George's. Help build the suspension bridge!

The engineer saw the effect of his words, and added, "Come down this afternoon with the best kite you have, and we shall see if you can send it to the Canadian shore. If you can, you will be the lads to carry across the first cable for one of the most remarkable bridges in the world."

Then, for the first time, the boys saw what he meant. They looked at each other a moment, and then set off for home as fast as their bare feet would carry them.

They said nothing to the family, but betook themselves to the woodshed, where they set to work with a will. Kite-flying had always been one of their greatest sports; and they had made dozens of kites, as season followed season. The frame of one that had been a favorite still hung in the shed. They got it down and covered it with the strongest but lightest paper they could secure. It was nothing but an ordinary home-made kite, but they felt sure of its flying qualities when it was ready to be taken down to the river.

Upon their arrival the engineer examined the kite, while they looked on with mingled hope and fear. At length he said, taking up a ball of twine, "Put this on in place of the string you have. It is light but very strong. The wind is in the right direction and blowing well. You ought to succeed."

They quickly tied on the new cord, and then Alex took the ball, while George went to a short distance with the kite, ready to give it a push. It started well. Then there came a sudden puff of wind, followed by a lull; the kite veered, staggered and came to the ground with a flop. George picked it up quickly. Some of the small boys standing about shouted derisively, but the engineer said, "Never mind, boys, you are not the only people who have failed the first time. Try again."

Once more George held the kite as high as he could. Alex got a good start, and in a moment more the kite was sailing away in a steady course toward the river. Alex ran to the bank, then began to play out his line as evenly as his excitement would permit. It was a glorious sight, and all watched with keen interest as the kite grew smaller and soared steadily.

At last a shout went up from the opposite bank, and every one knew the kite was over the Canadian shore. Unrolling the remainder of the cord upon the ground Alex suddenly let the line slack. The kite wavered, made a wild dive, and dropped.

"Well done, boys," exclaimed General Roebeling, as a great cheer arose from both sides of the river. Two prouder boys than George and Alex you can scarcely imagine. "It is clear sailing now," added the engineer, as he fastened a heavier cord to the kite string, and then signalled the men on the opposite shore to draw it over. Each successive line was heavier and stronger than the last, and finally a one-inch cable was pulled across the 1,200 feet of space beneath which roared the mighty river.

The cable was made secure by drawing it over a wooden tower on each bank, embedding the ends in the solid rock and fastening them with a key of melted lead. After the cable was laid, the men were instructed to build an immense iron basket which could be drawn from shore to shore over the cable, by means of ropes and a windlass on each bank. This was intended to carry the tools, and even the men themselves, to and fro.

The boys scarcely found time to eat their meals during these days. The afternoon the basket was being finished George was obliged to pile a cord of wood, and Alex volunteered to help him. It was late when they finished, but the next morning found them again at the bridge.

"Now boys," said the engineer as he showed the completed basket, "since you helped us so well with our cable, I think you should be allowed to make the first trip across the river. Would you like to?"

Without stopping to consider, they both exclaimed, "Yes indeed!" thinking only of the glory of the feat.

"All right, jump in," was the response, and the workmen drew the basket close to shore.

If their hearts misgave them nothing could have induced them to show it now. They settled themselves in the basket, which was deep, and large enough to hold both comfortably. Then

the signal was given and the men on the farther shore began to turn the windlass. The basket moved slowly forward, and the boys waved their caps to the men.

At first the excitement of the adventure kept their spirits at a high pitch. The basket went forward steadily, but it swayed back and forth below the cable with a motion which was not altogether agreeable. The boys had lived near the falls all their lives and its noise was a familiar sound, but now, for the first time, the terrific roar of the water impressed them with its mighty force and power.

George looked off to the falls. Never before had they seemed of such immense height. The view was a new one. Then he looked down. One hundred and sixty feet below him was the roaring, seething mass of water, and he felt suddenly faint and sick. He glanced at the cable; it seemed like a thread, measured by the space beneath, and it was all that held them over that awful chasm. He could hear the water churn and surge below him, but he dared not look down again. Alex was as white as a ghost. George glanced ahead at the farther shore; it had not gone one-third of the distance, and it was 1,200 feet from shore to shore. The distance was appalling. He grew dizzy again and curled down in the bottom of the basket. It seemed hours that he lay there. At last he looked up; the sky seemed nearer than the water, and so he kept his eyes on the floating clouds. Gradually he began to feel better.

"Alex," he said, "we must brace up. We are nearly to shore and we don't want to show the white feather. Keep your eyes on the sky, but sit up."

Alex did as he suggested, and when they finally neared the shore they were able to respond to the cheers and greetings of the men. But the joy of landing was completely swallowed up by the thought of the return trip. Still, there was no alternative, and pride made them try to hide their feelings from the men.

After a rest of about ten minutes the workmen made ready to start the basket back. The boys stepped in, setting their teeth hard, and shouting a farewell which stuck in their throats.

The basket swung off again, but though the motion was as unpleasant as ever, and the roar of the water was as great, they had learned to look skyward, and the giddiness was not so great. At last they heard voices from the shore, and bracing themselves they looked forward. They were so near that they could see among the throng on the bank the white faces of George's father and mother, looking stern and anxious. But so limp and white did the boys look, as they stepped ashore, that it was thought they had been punished enough.

The crowd of boys shouted and cheered; and for weeks after they never tired of having Alex and George tell of their wonderful trip.—*The Holiday Magazine.*

Science and Industry.

A STONE house is not so durable as one of brick. A brick house, well constructed, will outlast one built of granite.

EQUAL parts of ammonia and spirits of turpentine will take paint out of clothing, no matter how dry or hard it may be. Saturate

the spots two or three times, and then wash out in soap suds.

MILK will immediately and effectually extinguish the flames from gasoline or any form of petroleum, since it forms an emulsion with the oil, whereas water only spreads it.

A LONDON dealer in such wares, last year received from India the skins of six thousand birds of paradise to adorn the hats of the feather wearing British women and to meet the export need. At the same time he got about half a million humming bird skins, and an equal number of those of various other tropical birds. There is an auction room in London where such things are sold, and its recent record for a third of a year was close to a million skins, all told, coming mainly from the East and West Indies and Brazil.

THE DISLIKE FOR HOUSEWORK.—Factories are overwhelmed with applicants for work, sweat shops flourish on cheap and abundant labor, department stores turn away thousands of would-be salesgirls, typewriters are legion, there are more teachers than there are places, and the cry of the unemployed is often heard in the land. Yet households are broken up, cafes glitter, restaurants issue cheap meal tickets, boarding houses multiply, and the American home is yearly growing less, because the American housekeeper cannot obtain willing and competent service. In factories are girls who would rather cook in shops, women who would make good housekeepers, hundreds of typewriters are reeling off badly spelled words who would make credible waitresses, and many are teaching school who should be doing something else in the world. The Woman's Educational and Industrial Union of Boston made a systematic effort to attract the workers in shops and factories to domestic service, but with signal failure. From five hundred and sixty-four women who were asked to consider housework, only thirty-six applied, and these were not altogether satisfactory. Their dislike for the work is frankly stated to be on account of the long hours, no evenings for themselves, the isolation from other workers, and the social stigma that attaches to the occupation.—*Jane S. Klink, in The Atlantic.*

AN ASPHALT LAKE.—The largest Solid American asphalt lake, in Venezuela, consists of a dark brownish deposit of semi-fluid, semi-solid substance surrounded by banks from three to six feet high, says a writer in the "New York Tribune." In the center of this lake is a continual ejection of hot fluid asphalt accompanied by large bubbles of gas.

The dark skinned workmen excavate it in pieces weighing in the neighborhood of twenty five pounds, sections forty feet in area and about four feet deep being worked at one time. As quickly as freed from its surroundings it is placed in large tubes, resting upon small flat topped tram cars operated upon a narrow gauge road. The entire surface is constantly moving, thus necessitating a continual relay of the tracks.

The freshly excavated asphalt is conveyed to the shore, where the tubes are lifted by hydraulic power to an aerial tramway, by which it is conveyed to the large wharf situated on

e Guanero river, about five miles distant on the lake. Here it is weighed and dumped to vessels which convey it to the foreign lands. Upon its arrival at a factory it is heated until the water is expelled and the earthy material is sent to the bottom of the large vats, and it is poured through a sieve into barrels, where it solidifies. It is then ready for commerce.

America's First Prohibition Speech.

The following appears in the columns of *The New Voice*:—"Research work on the Standard Encyclopedia of the Alcohol Problem" has recently brought to light what is probably the first Prohibition address ever made in the United States. Strangely enough, it is delivered one hundred and four years ago by a full-blooded Indian Chief and before an early Meeting of Quakers.

On December 27th, 1801, Little Turtle, or Che-cun-na-qu, the famous Miami chief, visited Baltimore and was invited by the "Committee on Indians" of the Baltimore Yearly Meeting to give them his views on what the white people could do to benefit the red man. He replied, through his interpreter, William Ellis, begging the Quakers to use their influence with Congress to induce that body to enact laws forbidding the sale of liquor to Indians. He then visited President Jefferson and made such an impression on him that the President sent a message to Congress suggesting Prohibition laws; he is also said to have written a letter to the Ohio legislature urging that that body forbid liquor selling to Indians. Little Turtle in the next few years visited the legislatures of Ohio and Kentucky, begging that such Prohibitory laws be enacted.

Little Turtle's address before the Baltimore Yearly Meeting so impressed the Maryland Quakers that they sent a memorial to Congress in compliance with the Indians' request. This memorial embodied the text of the chief's speech, which is here given. A copy of the memorial was printed by the government; an official copy is still preserved in the Congressional library. Little Turtle's speech is as follows:

"Brothers and Friends: My brother chiefs are now present, with myself, are happy and that you have a good opinion of us. I say, that you apprehend that we have eyes on our heads, and can clearly see for ourselves, we things that are injurious to us—this, my friends and brothers is the case—we clearly see these things. My brother chiefs that are present with me, as well as myself, have seen them; we have long lamented these evils that have raged in our country, and we have done your red brethren so much harm. We have applied for redress, and endeavored to have them removed from amongst us, and our forefathers first met on this island, and your red brethren were more numerous; but the introduction amongst us of what you call spirituous liquors, and what we think may be called poison, our numbers have been greatly diminished. It has destroyed a great number of your red brethren.

My brothers and friends, I am glad to hear you observe, that freedom of speech ought to be made use of amongst brothers, and your brothers, really ought to be the case. I know, therefore, take the liberty to men-

tion that most of the existing evils amongst your red brethren, have been caught from the white people; not only that liquor that destroys us daily, but many diseases that our forefathers were ignorant of before they saw you.

"My brothers and friends, I am glad, with my brother chiefs, that are now present, to find that you are now ready to assist us in everything that will add to our good, we hope that the Great Spirit may aid you in all your good undertakings with respect to us. We plainly perceive, brothers, that you see every evil that destroys your red brethren. It is not an evil, brothers, of our own making; we have not placed it amongst ourselves; it is an evil placed amongst us by the white people, we look up to them to remove it out of our country. If they have that friendship for us, which they tell us they have, they certainly will not let it continue amongst us any longer. Our repeated entreaties to those who brought this evil amongst us, we find, has not the desired effect. We tell them, brothers, fetch us useful things, bring goods that will clothe us, our women and our children, and not this evil liquor that destroys our reason; that destroys our health; that destroys our lives. But all we can say on this subject is of no service, nor gives relief to your red brethren.

"My brothers and friends, I am glad that you have seen into this business as we do. I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us, to remove this great evil out of our country, an evil that has so much room in it, that has destroyed so many of our lives, that causes our young men to say, 'We had better be at war with the white people. This liquor they introduce into our country is more to be feared than the gun and tomahawk; there are more of us dead since the treaty of Greenville than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us.' Brothers, how to remove this evil from our country we do not know. If we had known that it would have been a proper subject to mention to you in our council yesterday, we should surely have done it. This subject, brothers, composes a part of what we intend to make known to the Great Council of our white brethren. On our arrival there, we shall endeavor to explain to our great Father, the President, a great many of the evils that have arisen in our country from the introduction of this liquor by the white traders.

"Brothers and friends, in addition to what I have before observed of this great evil in the country of your red brethren, I will say further, that it has made us poor. It is this liquor that causes our young men to go without clothes, our women and children to go without anything to eat; and sorry am I to mention now to you, brothers, that the evil is increasing every day, as the white settlers come nearer to us and bring those kettles they boil that stuff in they call whiskey, of which our young men are so extremely fond. Brothers, when our young men have been out hunting, and are returning home loaded with skins and furs, on their way if it happens that they come along where some of this whiskey is deposited, the white man who sells it tells them to take a little and drink. Some will then say 'No, I do not want it.' They go until they come to an-

other house, where they find more of the same kind of drink. It is there again offered. They refuse and again the third time, but finally the fourth or fifth time, one accepts of it and takes a drink, and getting one he wants another, and then a third and fourth, till his senses have left him. After his reason comes back again to him, he gets up and finds where he is. He asks for his petry. The answer is, you have drunk them. Where is my gun? It is gone. Where is my blanket? It is gone. Where is my shirt? You have sold it for whiskey. Now, brothers, figure to yourself what a condition this man must be in, he has a family at home, a wife and children that stand in need of the profits of his hunting. What must their wants be, when he is even without a shirt.

"This, brothers, I can assure you, is a fact that often happens amongst us. As I have before observed, we have no means to prevent it. If you, brothers, have it in your power to render us any assistance, we hope the Great Spirit will aid you. We shall lay these evils before our great and good Father; we hope he will remove them from amongst us. If he does not, there will not be many of his red children living long in our country. The Great Spirit, brothers, has made you see as we see. We hope, brothers, and expect, that if you have any influence with the Great Council of the United States you will make use of it in behalf of your red brethren.

"My brothers and friends, the talks that you delivered to us when we were in council yesterday were certainly highly pleasing to myself as well as to my brother chiefs. We rejoice to hear you speak such words to us; but we all plainly saw that there was a great difficulty in the way that ought to be removed before your good intentions toward us could be of any effect. We agree with you, brothers, that this great evil amongst us, spirituous liquors, must first be removed. After this is done, we hope you will find an easy access to us, much easier than you can have at present.

"My brothers and friends, I hope that if we all try to prevent the introduction of spirituous liquors in the country of your red brethren, the Great Spirit will aid us in it, and then we shall meet with no difficulty in doing it. After this is done, we hope that the great services you have designed to do for us, the great things mentioned by you in our council yesterday, may take place and have that success you so much desire.

"I have nothing further to say."

It was Little Turtle who commanded the Indians at the defeat of General Harmer on the Miami river and also at the defeat of General St. Clair in 1791. He was one of the signers of the famous treaty of Greenville in 1795, and was a friend of the whites from that date. When he died, he was buried at Fort Wayne with the honors of war.

He was the first Prohibition orator in the United States.

A Matter of Course.

The simplicity of the moral law is sometimes more apparent to the very young than to those who have learned by experience the difficulty of walking in the narrow path. "The New York Times" tells this story of a Sabbath

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It is wise in these times of summer sojourn, keep the essentials of our travel-gear packed handy for a sudden call home. As portmanvans of a soul, be ye also ready; for in such hour as ye think not, the messenger cometh.

He who makes man his god, chooses a god to will, from that very cause, cease to respect him. But he whose God is the Lord, has God who will not cease to love him. They no would seek for honor will find it from God one; in whom they cannot even rightly be-ve, if they seek it one from another.

Of the dead we are disposed to say nothing good, as we stand in awe of the great experience they have passed through or the androus mystery they have entered. Should not view with equal compassion any fellow ings who are yet to experience that solemn ansition? So may it be excused if we extend foreign maxim: *De mortuis nil nisi bonum*,—*riter de morituris*. Yet for the protection others it is important that injurious characters of the living should be known, where a knowledge is for warning and not for andal or curiosity.

A Key to Thinking of Christ.

To thinking men the question seems to have en put, "what think ye of Christ?" But it our translation which addresses it to the nking faculties. It was rather of men's ions that Jesus queried, "what does it m to you concerning Christ?" and again, who do men say,—and who do you say, that the Son of Man, am?" The prompt answer Peter was not due to a process of thinking out, for Jesus commends it as of a Divine elation,—a spiritual opening to Peter's nd, that Jesus was "The Christ, the Son of e living God!" And He blessed that funda-

mental condition of receiving truth and being planted on it. "On this Rock will I build my church." and Peter, as the name signifies, was a stone of his spiritual house upon that Rock. For "other foundation can no man lay, than Christ."

"Not what we think of Christ, but what He thinks of himself must be the key to our knowledge,"—as by his inspeaking word He opens our hearts to think with Him. "The key to Christ's life is not found in the laboratory [of the brain], but in the Holy of Holies." "In his light we see light." These expressions we note and modify, as our eye catches them in an article in the "Bibliotheca Sacra," (for Fourth Month, by Dwight Mallory Pratt) designed to show that "the key to Christ's life is the consciousness of Jesus,"—our consciousness of Jesus we looked for the meaning to be, but found the author to mean the consciousness of Jesus concerning himself. And he selects five of the claims to the supernatural which Jesus was conscious of and kept clearly asserting, namely: "preexistence, infallibility, sinlessness, supernatural power, and capacity as Son to reveal God." These, indeed, differentiate Him from all men. These form an undeniable basis for thinking of Him as more than the Son of Man, and for men to "honor Him as they honor the Father."

What Christ declares that he thinks of himself ought indeed to be authority for our confidence or knowledge, but we can apply the term "key to our knowledge" to nothing less than his own Spirit of wisdom and revelation given us to open to our understanding the knowledge of Him,—this "key of David, which openeth and no man shutteth, and shutteth and no man openeth."

And this our author seems also to say, both in extracts above and in this quotation: "In order to be a great spiritual thinker, one must have a great spiritual life," and likewise, that "no man can say that Jesus is Lord, but by the Holy Spirit." The Holy Spirit is the true key to our knowledge of Jesus Christ, who said, "He shall take of mine and show it unto you."

We are not discouraged when the laboratory of the scientist or of the critic does not confess Christ. His kingdom is not from thence, neither the spiritual knowledge of it, "Why seek ye the living among the dead?" "That

which is born of the intellect is intellectual, and excellent when truly enlightened in its place. But that which is born of the Spirit is spirit, and it is life,—and these are what the words that Christ speaks unto us and within us, are, "He that hath the Son hath life, but he that hath not the Son of God hath not life,"—the Christ-life which is the key of knowledge in the spiritual realm.

Let this life of Christ subordinate to itself the intellectual in us, and then some thinking will be done that is truly great; let it dominate the emotional and our exhalation will be from the wine of his kingdom; let it be in dominion throughout the physical, and our members will be made instruments of righteousness, with clean hands, a pure heart, and a clearer brain to think Christ and his service by us, as they ought to be thought.

THE RELIGION WORTH HAVING.—Religion, to be worth possessing, must have a life-giving, life-moulding, hope-inspiring power. If it consists only in the observance of forms and ceremonies, counting beads and attending early masses; in other words, if it only imposes weary burdens upon its votaries, or fails to cure the soul of doubts, fears and evil propensities, then it is utterly worthless. Someone has well written: "We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Religious Telescope*.

Do not use thyself to dispute against thine own judgment, to show wit; lest it prepare thee to be too indifferent about what is right; nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

A Visit to Algeria.

(Concluded from page 393.)

All to-morrow we will be traversing the Atlas Mountains. We reach Tunis after 10 P. M. The trip from Algiers was interesting beyond description, but I have gone into so much detail already that I would tire you—only some of the gorges we passed through made me think of the wildest canons of the far west. Then there was always the interest of the strange people and their strange ways. But I think the greatest interest of the trip was the companions of our journey in the same coupe with us. At our hotel in Algiers we were continually meeting, as we went in and out, members of an embassy from Morocco, who were there to treat with the French Government about the trouble in that place. Splendid fellows they all were, and once or twice we saw the great man himself (we could not learn his title) who headed it. He was young, with brilliant flashing eyes and beautiful countenance. We left Algiers a little after 6 A. M. To our surprise the whole embassy went to the station with us; they were evidently going, too. At the station we lost sight of them, but as we got into the coupe where the porter had put our luggage, to our unspeakable joy the great man, with one of his suite, was sitting there. We were together for the entire day. Just before we pulled out a man got in, which rather annoyed us. We did not notice him for a long while. At noon we all lunched at a station high up on the mountains. As we retook our places the Frenchman asked us to change with him, telling us the finest scenery would be on his side. The moment he spoke there was no mistaking the man of culture. We, of course, thanked him. He then, in Arabic, asked the two distinguished travelers to change also, as he knew they did not care to look at the scenery, for both of them read the Koran almost the entire time. They changed at once, showing the greatest alacrity and pleasure in so doing. I asked the Frenchman to thank them, expressing as forcefully as possible our appreciation of their courtesy. Then the beautiful young man smiled upon us—one of the most charming, radiant smiles I ever beheld. It lasted but a moment, however, for he was soon again lost in his Koran. But with the Frenchman it was quite different. He was as ready to talk as I, so we continued hour after hour. J. and he exchanged cards. He was "conservateur des eaux et forêts"—that is, an employee of the government to look after the forests and water supply, and a thorough scientist as well. He had lived in Algiers forty years, knew the history, knew the life, knew the Arabs, as only an intelligent man who had lived so long among them could. He seemed as glad to tell as I to ask and listen—I translated what he said, of course, for the others. We climbed, climbed all day, and towards evening were in the region of snow. It was long after dark when we left our companions at El Guerrah—they went on to Constantine, and we stayed at the little hotel all night. We were so sorry that the light in the compartment was too dim to enable us more than to see the outline of our distinguished friends, who were soundly sleeping. The Frenchman got out with us, shook hands cordially, and promised to call on us when he came to London. E.

P. S.—I must just add that the great man of whom I have been speaking is a member of the family of the Cherif of Ouzzan (?), who is for the Mohammedans much as the Pope is for the Roman Catholics. The Cherif is the descendant of Cherif, son of Fatima, the daughter and only child of the prophet. It seems the Cherif of Ouzzan lives in Morocco—is under French protection—he has, of course, great influence over the people, who are, as a rule, fanatically religious. The French have now, I believe, England's promise not to interfere—to relieve the Sultan of his interests in Morocco. The Dey or Bey, who at present holds the country as a fief of the Porte, will simply change masters—much as has been already effected in Tunis. All Algeria, you see is a part of France, comprising three departments (like our counties), Oran, Alger and Constantine. Tunis is, however, simply a French protectorate. The Bey nominally has a certain amount of power, but, of course, that means only so long as he does what France wishes him to do. The people, however, are better satisfied, and feel protected in their interests. They tell us that Tunisia is in a very prosperous condition. We see nowhere any signs of discontent, but everywhere in Algeria, and especially in Constantine, French soldiers, French officers and French officials swarm. Constantine is naturally, from its wonderful position, a most important military center.

How She Managed It.

"You are always invited everywhere," said one girl to another, enviously. "How do you manage it?"

"I don't manage at all," replied the other, rather resentfully: "but when I am asked I try to earn my bread and butter!"

This, of course, meant that the speaker tried, by being as agreeable as she knew how to be, to make some return for the hospitality she received. A girl who goes everywhere in a critical spirit cannot expect to be a very welcome guest. If it happens that her own especial friends are not present and she will not exert herself to be nice to the other guests, even if they are not of her set, it is not probable that her hostess will be in any haste to ask her again. There are some girls, on the other hand, who diffuse an air of friendliness and of being pleased with everyone and everything, that is very delightful. They are not insincere, either, but they have the blessed faculty of getting the best out of everybody with whom they are thrown in contact. One of our most brilliant women, one whose name is a household word in almost every American family, once said to the writer, "I have never yet met anyone who, no matter how stupid he or she might appear at first, did not prove, on closer acquaintance, to know at least in one line far more than I do!" It would be well if we could take to heart this lesson in gracious humility and try to learn from those we consider our inferiors, rather than to condescend to them.

NEVER assent merely to please others; for that is, besides flattery, oftentimes untruth, and discovers a mind liable to be servile and base; nor contradict to vex others; for that shows an ill temper, and provokes, but profits nobody.

Fruits of Infidelity.

Our able contemporary, "The Herald of Gospel Liberty," in an article on a noted infidel, who died some five or six years ago, among other things says:

Charitable Christians were in the habit of referring to the claim that he was kind in his family, that he was opposed to slavery, and that he was liberal. But cannot the reader easily see that these very claims are in their full bearing a severe criticism. Who thinks of such boasts of a fully noble man? The meager eulogies uttered for him along the moral lines reveal his lack of character. And then, when we recall his defence of the "star route" thieves, and his misstatements about the Bible, attributing to it the doctrines of the creeds, he knowing well that the Bible did not teach them, we are making an unnecessary strain in admiring him because of the few shallow or negative virtues he possessed. As to his candor, the following, from the "New York Observer," is in point:

"He once offered a thousand dollars to any one who would prove that Thomas Paine died a profane drunkard. The 'New York Observer' accepted the challenge, and published the evidence with names of witnesses and dates, and claimed the money. He then modified his terms, making them impossible, and published a broadside of abuse about the 'Observer.' It was an example of his methods of fighting, whether as a lawyer or soldier. He will be remembered chiefly as an eloquent orator, who used his gifts to undermine the faith of simple and thoughtless people, and to bring ridicule and shame upon the religion of his fathers."

With regard to the above quotation from the "Observer" we may add the following extract from a letter written to H. L. Hastings by Myrr Benjamin, from Williamsport, Pennsylvania, Fourth Month 25th, 1870:

"I was invited by a distant connection . . . to go and see T. Paine. . . . The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes; uttering imprecations, apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy, and next blasphemed."

This independent witness simply confirms the testimony of other respectable persons, whose veracity is only impeached by infidels who were not present, and who know nothing of the facts. The "Christian Advocate," of New York, said: "In this city alone, in a few months, twelve men and women died by their own hands, upon whose persons or at whose abodes were found extracts from his 'Justification of Suicide.'"

Enjoying the civilization effected by a Christianity only partly pure, he abused it, instead of purifying it. His witticisms were tainted with malice; and a malice, or hatred not toward evil, but toward the good. Posing as a teacher, he was found on the wrong side of moral questions. He defended the robbers of the Government, he advocated the use of the mails for doubtful purposes, protected saloon-keepers, made suicide a privilege, and ridiculed the observances of the only day the poor man has for himself, even if he does not worship God. His life was wrong because his heart was wrong.—*The Armory.*

FOR "THE FRIEND."

AS JESUS TAUGHT.

Dear Father, thou hast sent Thy Son
To teach us what is right,
And may we all be following
His blessed, guiding light.
He taught how we may rightly live,
Life's happiness to find
By following the Golden Rule
And always being kind.

Then may we follow in his steps
And do as Jesus would
Then soon our souls will cease to wish
For aught but what is good.
We greatest happiness will find
In helping other souls,
And teaching all mankind to seek
Life's highest, noblest goals.
—MARTHA SHEPARD LIPPINCOTT.

Generosity and Corruption.

BY G. W. ALGER.

Some years ago there died in New York a politician who had been the notorious leader of one of the slum districts. During the greater part of his career, he had been the subject of the most pointed attacks by individuals and organizations interested in decent government, or he had been the enemy of everything which meant honesty in public affairs and social life. He had made money corruptly by extending in favor, under the usual arrangements, to individuals who wanted franchises for gas, electric light, and street railway operations; by affording his protection and influence to "policy men," to pool-rooms and gamblers and disorderly-resort proprietors. His name had been signed hundreds of times on the bail bonds of thieves and fallen women.

He was a politician of a type common enough in the great American cities, and the characteristics of his career had been long familiar to the newspaper-reading public. Yet when he died, the largest church in the district was filled with a vast crowd of mourners. As the papers said, there was not a dry eye in the church. It was genuine sorrow. For the money which his more reputable gas and railway friends from the brown-stone districts had given him had paid many an old woman's rent, had helped many a friend in trouble. The "protection" money had been freely given to be outtings and games of the social organizations of the district. His "pull" had always been available for the man who wanted a job. The money of Peter had gone to an army of orphans, and the great robber baron had died comparatively poor. He had been a public enemy—with a big heart; dishonest—and generous.

There are two lines in Tennyson's "Idylls of the King" which seem to embody a kind of acinating puzzle.

... God fulfils himself in many ways,
Lest one good custom should corrupt the world."

How can any custom which is good be corrupting? Can there be a dangerous virtue? Considerable rumination has persuaded the writer into giving an affirmative answer to the question, the episode of the funeral of the District leader being only one of the cases in point which have led to this conclusion.

The foundation of healthy, sane life, and of light public law and government is justice. It is true and platitudinous enough, but it is dangerous to forget it. The departed District

Leader got his power in life and his apology and defense in death from the fact that throughout his career he ignored or abused all known notions of justice—and was generous instead.

There is a certain dramatic quality in generosity which appeals to the heart. A mean rascal we all despise and hate; but a rascal with a big heart, who never forgets his friends, finds many apologists. It is of the utmost importance to a country organized, like ours, on a democratic basis, that as a people we should be highly sensitive to injustice. That sensitiveness is the most necessary protection for freedom, the greatest force for good government. Anything which tends to befog our ideals of justice, or to make us underestimate its importance, is a danger to be guarded against.

In the latter days of Rome, the darlings of the rabble were the oppressors of Africa, who transmuted the sweat and blood of conquered provinces into bread and circuses for the Roman mob. Justice, long since dead in the imperial city, had been succeeded by a riot of generosity of the most lavish and barbaric kind. It would be, of course, a jaundiced eye which should make any but a most distant parallel between the Roman rabble and the American people. But much, if not everything, is forgiven the millionaire whose fortune has been wrung from the overtempted consciences of aldermen, if he recognizes what the college presidents call "The Responsibility of Men of Wealth."

As a people we have fairly good taste in our attitude toward the philanthropy which finds its root in fraud and unjust enrichment. If a traction magnate or a tricky financier gives us a hospital or art gallery, we do not cry in an offensive chorus, "Where did he get the money?" We accept with a philosophic gratitude anything given back to us collectively which was stolen from us individually, for the excellent reason that, the ill-gotten booty having been once acquired by the great operator, it is a public good fortune that his expenditure of it should in some degree take the form of public gift, rather than of private wassail and ostentatious extravagance. The great man, we say, was not obliged to spend anything on public charity. His fortune, by whatever devious, crooked ways acquired, is, so far as the legal title is concerned, his, and not ours; and so any portion of it which he may choose to transmute into public service is a just cause for general rejoicing. It all goes to confirm our faith that there are bowels of compassion and spots of virtue in the worst of men, even in our most inveterate millionaires. Having accepted the gift, we refuse to vilify the donor.

One of the effects of the generosity of the unjust, which deserves more consideration than it gets, is this: it closes the mouths of critics whose voices might otherwise be heard in effectual protest against public wrongs or defects which cry for change in economic conditions. Limitation of space confines the writer to one illustration.

There was public agitation some years ago concerning a certain bill, involving a franchise of great value, which was being heavily lobbied through the New York legislature. A movement was at once begun against the measure, and during its progress a gentleman standing justly high in public esteem, a man of unquestionable probity and of great influence, was

asked to take part in this protest. He remained in doubt for a few days, and then declined. He was the president of an important charitable institution dependent largely for its support on the generosity of a particular donor who was also the real sponsor for the grab bill. With what he conceived to be the prosperity of his institution at stake, he could not feel it to be his duty personally to antagonize the corrupt scheme of the generous supporter of his institution. Other able men, he argued readily, could be obtained to do the work which, under the peculiar circumstances, he must refuse to do himself. The gain which the opposition to the lobby for the bill might make by his influence did not seem to him at all equal to the quite probable loss which he felt might come to his institution by such offensive action on his part.

Now this man is normally, and when not subjected to peculiar and perplexing circumstances, neither weak nor timid, but quite the contrary. In this particular case he simply had been called on to decide a hard problem. His decision was undoubtedly wrong from an abstract moral standpoint; but in view of the great responsibility which he felt for the welfare of his institution, his error was the less unpardonable. He was a man whose silence could not have been bought by any personal consideration. Yet the generosity of a public enemy to his particular institution of charity had effectually closed his mouth.

Just how far the loss of influence of the city churches is due to similar conditions, it is hard to say. To the writer there seems to be a certain tendency among the great metropolitan churches, to plan their expenditures on the basis of the largest amount which may be expected from the richest parishioner. So that in case any two or three heavy contributors should for some reason terminate abruptly their donations, the work of the church would be practically crippled. With the finances of the church built on such a foundation, it is hardly surprising that the sharp edge of pulpit criticism should be dulled, or should find expression, if at all, in innocuous and ineffectual generalities that keep up the brave show of a spiritual independence which has been long since smothered by charity.

The medical world to-day is full of learned talk about germ diseases, and the great scientists are constantly increasing the fund of human knowledge as to how these germs are to be destroyed, or their perpetuation retarded. If it were only possible for some spiritual scientist to devise some workable scheme to prevent in the moral world the perpetuation of perverted ideals! We read much to-day of the Great White Plague—tuberculosis,—and how it breeds and spreads in the tenements, destroying its thousands. But the Great White Plague in the rich man's university, the germ of moral tuberculosis in the ideal of success, avoids the microscope.

After all, the principal use of the college is as a place where the next generation is to get right ideas of what is worth while in life itself. The academic facts which to the ignorant seem the advantages of education are of minor importance. We hear much during the season of college commencements of the necessities of the modern university in the way of enlarged endowments and increased equipment. Some

of this talk is, of course, reasonable enough. It is addressed mainly to the rich as a demand for the recognition by them of a duty of generosity, one which in our days has had a most remarkable response. But apparatus is an impossible substitute for ideals, and the best endowment of a college is the character of its graduates. The two-thousand-dollar bequest, for example, to his Alma Mater, which the will of the late William H. Baldwin contained, was small if considered as a mere matter of money, but his character and the ideals of public service which his life expressed form part of that permanent endowment which alone makes a university great. The memory of a railroad president ready to sacrifice, if need be, his position, rather than lose an opportunity for usefulness on an unpaid committee of citizens banded together for important civic service, is a rarer and more precious contribution to the fibre of university life than any mere material bounty from ravenous fingers unclutched by hypocrisy or the fear of death.

The principal criticism of the generosity to colleges of men whose great fortunes have been obtained by doubtful methods and through suspicious sources is not alone that their money comes coupled with their own personal history, nor that the hope of their favor has an undesirable influence on certain forms of college teaching and on the public utterance of college officials, but that these gifts of brick and mortar and money have a tendency to make the ideal endowment seem less valuable and important. We cannot afford to have the traditions of our colleges become largely the traditions of suspicious rich men who make money and build buildings.

It seems like the mere hyperbole of a jealous and disappointed spirit to affirm that the corrupt practices of the unjustly rich are less harmful than their benevolences; but the statement will bear argument and furnish much reason for a belief in its accuracy. It is because this benevolence tends to create in the popular mind confusion on a matter of morals concerning which we cannot afford to have confusion. We cannot afford to believe that the seizing of special and unjust privileges, or the use of corrupt practices or oppression, by which enormous wealth is increasingly acquired, may be excused or palliated by public gift or private benevolence, or by generosity, however bountiful. We cannot afford to let a delayed or partial restitution acquire a false glamour, and under a false name become a substitute for common honesty.

There is no place where the substitution of generosity for justice is a greater evil than in the courts. The great delay which frequently occurs in the selection of jurors in law cases is due to the endeavor of one or the other of the opposing lawyers—rarely of both—to pick out jurors who will deal justly with the rights of litigants and who will not be merely generous at the expense of justice. The task of selecting such jurors is increasingly difficult, particularly in accident cases against railways. The injustice which results from the corrupt granting of railway franchises, for example, has a larger area than is generally supposed. There is a strong tendency manifested in juries to even up this original injustice by a generosity which is itself unjust. For injustice almost invariably begets a spurious generosity.

The writer listened some years ago in the New York Supreme Court to the trial of an accident case brought by the widow and children of a man who had been killed by the street railway which runs on Broadway, to recover damages from the railroad company for having caused his death. The widow produced only one witness, and his testimony was clearly perjury from start to finish, while four reputable bystanders called by the railroad clearly showed that the accident had been the result of the recklessness of the deceased; yet the jury after some delay brought in a large verdict for the widow and the children. One of the jurors explained his verdict thus: "The railroad company got on to Broadway by putting up a little money to a bunch of aldermen. They got their franchise for next to nothing, and that woman and four children have as good a right to their money as the road has to its franchise. With all the money the road gets out of Broadway, they can afford to do something for that man's family, and I am glad we had a chance to give them the verdict. I could not go home and tell my wife that I had a chance to give some railroad money to a widow and four children, and did not do it. She would put me out of the house."

The railway companies complain bitterly, and often with much reason, of the injustice done by such verdicts, but they forget the original injustice which these juries blindly, blunderingly, and unjustly seek to correct.

In politics, as we all know, the worst class of politicians, the one whose power for evil is the hardest to overcome, is the class in which corruption is coated with the whitewash of generosity,—the legislative burglar with a big heart. The logrolling which is the bane of our politics is nothing more nor less than the exchange of generosity by public servants at public expense, and a large part of bad law-making is the result of the unjustifiable favors which one unconsciously kind-hearted statesman extends to another.

It is, of course, a mean soul which is not warmed by generosity and benevolence and the expression through such acts of the larger humanities. In comparison with true generosity, justice seems meagre and mean, as the cold working of the intellect rather than the warm pulsation of the heart. Justice, mere justice, never satisfies. Aristides the Just was killed by the Greeks, not because he was just, but because he was nothing but just. From fire like his, heroes are not made. The natural man much prefers Robin Hood. Without generosity the moral world seems dull, gray, cold, and conventional. It lacks sap and vitality, and the imagination is not touched. But, after all, justice is the rock on which alone generosity can safely build, and when it seeks some other foundation, it is the scriptural house built on the sand, and like it cannot endure. —*Atlantic Monthly.*

NEITHER be vain, lascivious, proud, drunken, revengeful, or angry; nor lie, detract, backbite, overreach, oppress, deceive, or betray; but watch vigorously against all temptations to these things, as knowing that God is present, the overseer of all thy ways and most inward thoughts, and the avenger of his own law upon the disobedient; and thou wilt acceptably serve God.

The Irreligious Woman.

A lady who has recently returned from trip to Europe, and who enjoyed unusual opportunities while there for becoming acquainted with the private life of foreigners of high social standing, recently made these striking observations:

"I visited several houses where I was gone, which, in the midst of culture and refinement there was no religion. In all these the social characteristics were noticeable, but in they were specially marked. The mistress of this house was perhaps fifty years old or more, gray-haired, dignified, elegant. Her husband was somewhat younger, fond of his club and his own pleasure. They had comparative little in common, and I could feel rather than see—for they preserved the most scrupulous etiquette in their outward relations—that they were not happy and did not have each other's confidence. The young lady daughters, prettily and gracefully and possessing some charming accomplishments, seemed yet without zest in life. The sons were growing up like the father, one of them at twenty seemed *blase*.

"I cannot tell you how painfully I was pressed upon me during my stay in this household the awful lack which is produced by the absence of religion. There was no religious observance, no Bible, no church-going. At the need of these was so sadly reflected in the lives of these people! Instead of revolving beautiful harmony around one central thought as does a Christian household—a thought constantly elevating, refining, quickening—the seemed absolutely no homogeneity in the whole. It was as though each member of the large family were pursuing a separate path, search of he knew not what. There was feeling as though here were a flock without shepherd. One's heart ached to direct them to a Guide, a Helper, and indeed, I said all this to a lady in courtesy say to meet what I felt to be their cruel need.

"The tone of the conversation in this family, which was always bright and witty, was equally trying. It was cynical and pessimistic to the last degree, and full of flings at sacred things. But the most striking thing to me in this whole experience was not its effect upon my moral sense, though that was, of course, the most shocking. My whole aesthetic nature revolted at it. No doubt similar families abound on our own side of the Atlantic, but my lot here has always fallen among Christian people.

"Now I saw, as I had never seen before, how ugly and unsymmetrical is a household without the love of God in it. If the mother had only been a Christian, how entirely altered would the whole scene have become! I realized as never before what a gain of mere beauty would be secured could sin be tamed 'the carriage of a holy saint,' to say nothing of the loftier objects which would be attained if the heart were attuned to Christ's teachings. Touchingly impressive and beautiful I had always known the Christian life to be, had never quite understood what a real 'ornament' was the 'meek and quiet spirit' of a true Christian."—*The Congregationalist.*

HE that has more knowledge than judgment is made for another man's use more than his own.

TEMPERANCE.

The matter under this heading is furnished THE FRIEND on behalf of the "Friends' Temperance Association of Philadelphia," by William F. Whitson, 401 Chestnut St., Phila.

Say not, the struggle nought availeth
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dunes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fiends,
And but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

—Arthur Hugh Clough.

A man who, with open eyes and a clear understanding, permits wrong to be done with protest and resistance up to the measure of his power, has responsibility for the sum of that wrong. Nobody has a right to peaceable when there is sin around, and it is surrounding him. If there is wrong he cannot say to himself, "There are partners and I shall only have one-fourth his responsibility." You have the whole! God does not make dividends in those things. —Henry Ward Beecher.

Last year 83,350,000 bushels of grain went to the manufacture of drink. If converted bread that amount would have supplied a family in the United States with 365 meals—one for each day in the year. Not an issue of an issue, is it?

In 1903 we spent \$17.85 per capita for beer, and collected \$2.87 internal revenue, this omits criminals' and paupers' costs, which are properly chargeable to the trade.

Commissioner A. H. Jones, of the Ohio State Food Commission, has been quietly investigating the soft drink question. He asserts summer drinks are being doctored with sugar in order to create thirst for them.

The company, was forced to take its entire stock from the market after the state chemist examined samples of its products on sale in various parts throughout the city.

His attention was first attracted to the beverages by the fact that persons using them were affected in the same manner as cocaine users. —American Issue.

trouble with the saloon lies in what it sells. license palaces, low license doggeries, districts, blind tigers—these are bad methods distributing the same commodity, and that is alcoholic poison whose nature is not changed by the sign over the door or the amount paid to the Government for the privilege of its sale.

line now has a State Commission which has power of a sheriff in any county for the purpose of enforcing the prohibitory law of

that State. Sheriff Pennell, who has allowed saloons in Portland, as the wise and right way of doing his duty to the county, says he no longer has discretionary power, and his saloon-keeping friends have shipped their stocks of liquors back to Boston. Faithlessness rather than inability is the trouble with too many officials.

"When a town votes out the saloons some croaker is sure to say: 'You will kill the town.' No doubt some of the antis took that position when Statesville was voting on prohibition. It went 'dry.' During the past three months over \$150,000 have been invested in manufacturing enterprises. Within the same period a certain North Carolina town, well situated for manufacturing, lost the location of a large industrial enterprise because the capitalists did not wish their labor demoralized by the numerous saloons.

Whiskey never yet brought one dollar to a town without causing the loss of ten." —Charlotte (N. C.) News and Observer.

MISSOURI'S GOVERNOR ON LICENSE.—The following is a portion of the special message recently sent by Governor Folk, of Missouri, to the legislature of that state:

"I have heretofore spoken to you of the pernicious effects of the state licensing of the liquor traffic in any form. The so-called high license law should be amended so as to eliminate the licensing of the liquor traffic by the state. If the liquor business is an evil thing it should not be permitted at all. Certainly the law should not sanction such a business, and by licensing it make the state a partner in the iniquity. Stripped of all useless verbiage, this act levies tribute on all debauchery and crime; in this respect it is indefensible from any moral standpoint. If it be insisted that men will drink and sell liquor anyway, and the state may as well profit by their appetite and lust for gain, it could with equal force be argued that men will kill, and therefore the state should license murder in certain forms and in certain places so as to profit by this weakness of mankind.

"If it be said that the licensing of the liquor traffic be justifiable when the proceeds of the license go to help maintain our worthy institutions, the answer should be: the state of Missouri is wealthy enough to support adequately its institutions without making them owe their existence to the licensing of a business that degrades the youth and pollutes the morals of men. If it be right to maintain our institutions in part by the licensing of the wrong, the same principle would justify the support of our institutions wholly and even the State Government from the fruits of legalized crime. The government of Monte Carlo draws its subsistence from the licensing of the gambling table, but such an idea is abhorrent to every Missourian. It would be wrong to support the state government by putting a price on evil. It is wrong to license the liquor traffic at all. This is not the demand of a frenzied morality, but of a sound and healthy public sentiment that will not tolerate the sharing in the profits of vicious practices."

TEMPERANCE AFFAIRS IN NORTH CAROLINA.—The Watts law passed by the preceding legis-

lature wiped out the distilleries and saloons from the country districts, restricting them to incorporated towns, and giving such fair play to local option in the towns that the saloons have been driven from three-fourths of the counties of the state. This excellent law was supplemented at this session by the Ward bill, which prohibits the manufacture of liquor in towns of less than a thousand people, its sale in towns having less than two policemen, and makes the possession of a United States license in prohibited territory prima facie evidence of guilt. The local dispensary at Raleigh was such an object-lesson in the resulting sobriety of the capital city that special acts were passed for dispensary elections at Winston and Asheville. An "anti-jug law" making the place of delivery the place of sale, and thus making the shipment of liquor from any point in North Carolina to another in prohibited territory unlawful, was passed; it applies to nearly all the prohibition counties of the state. —American Issue.

OHIO YEARLY MEETING (larger body) adopted the following minute at its last session, if the "American Issue" is rightly informed.

"We take this opportunity to enter an emphatic protest against every effort to make the Liquor Traffic a laudable and legalized industry. And especially condemn the recent efforts of the Governor of Ohio to rob the Brannock bill of its force, and to strengthen the position of its opponents."

Philadelphia is doing some needed house cleaning. Yet her City Council is no more machine dominated than was the recent session of the General Assembly. In response to an overwhelming demand from the people, a majority of both Houses of the Legislature were ready to vote for the local option bill. But through the instrumentality of a Chairman, who admitted his absolute subservience, the very same politicians against whom the public clamor is now raised in Philadelphia, issued a flat refusal to permit any action on the subject.

But for this refusal numerous communities in the Commonwealth would soon be without saloons. Next year the people must choose a Legislature that cannot be organized to strangle local option. To this task the Anti-Saloon League has set itself, and wants the co-operation of every friend of good government in the State. Let us have done with political piracy, not only in Philadelphia but in Harrisburg as well. —Keystone Citizen.

OUR great men, doubtless, were designed, by the wise framer of the world, for our religious, moral, and politic planets; for lights and directions to the lower ranks of the numerous company of their own kind, both in precepts and examples; and they are well paid for their pains too, who have the honor and service of their fellow-creatures, and the marrow and fat of the earth for their share.

If we look upon the earth, we see it among the trees of the woods, from the cedar to the bramble; among the fishes, from the leviathan to the sprat; in the air, among the birds, from the eagle to the sparrow; among the beasts, from the lion to the cat; and among mankind, from the king to the scavenger.

"FOR THE FRIEND."

Anecdotes of Former Friends.

BY J. R. ELPRETH.

The following anecdotes of Friends who lived during the latter part of the 18th, and the early part of the 19th Centuries, were related to me by my father and grandfather, and were well known to both of them. Nicholas Wain was a minister in the Society of Friends, was born about 1750. Though his parents were Friends, they were not strict ones, and he was brought up in fashionable society. They educated him for the law, and after completing his studies in Philadelphia, he was sent to Oxford. On his return from England he practiced law in Philadelphia and appears to have been a great favorite among the German portion of the community. He was lively and pleasing in his manner, and of quick wit; the latter he found it hard to restrain even after he became more serious, and a minister of the gospel. It is related of him that shortly after his return home, he was engaged in a case in which the man in whose office he studied law, was the opposing counsel. Nicholas won the case, and after the Court adjourned, the lawyers were talking the matter over, when his preceptor said, he did not know he was rearing up an eaglet to pick out his eyes. Nicholas replied, not to pick them out, but to open them.

About the age of thirty-five, he appears to have been visited by the Holy Spirit, whose restraining and constraining influence worked a change in him both externally and internally, so that he became a different man. He began to attend meetings regularly, and soon became a consistent Friend. In one of the First-day morning meetings he appeared in supplication, I think before he changed his dress. While thus engaged James Pemberton an elder requested him to cease. Nicholas replied "Touch not the Lord's anointed, and do His prophets no harm." He then went on with his prayer. J. P. afterward acknowledged, that he had been too hasty in speaking to him. Sometime after this he came forth in the ministry, and his friends acknowledged his gift.

Arthur Howell, a minister who was in the habit of leaving his communications to near the close of the Meeting, or as I have heard my father say, till it was time for meeting to break, did so one day, and as Nicholas came down the gallery he stood in front of Arthur, and delivered the following dissertation:

"Arthur Howell, what's the reason
Thou art always out of season?
When it's time to go away,
Thou must either preach or pray."

There are many other witty and humorous sayings of his, which might fill pages, but as I propose to write of several Friends, I will finish concerning Nicholas with one told me by my grandfather, where the young woman rather got the better of him. One day at meeting a young woman came in dressed in satin, a garment in those days very uncommon among Friends. It caught the eye of Nicholas, and thinking, no doubt, to reprove her for extravagance, he came to her in the yard at the close of Meeting, and touching her on the arm, said "Satan within, and satin without." She turned, and seeing who it was, replied, "Yes, and Old Nick at my elbow." It was witty, but neither was very respectful.

Since penning the above I remember another that seems so remarkable that I think it should go down. Nicholas lived in a house on the west side of Second street, a few doors above Spruce, his wife who was quite tasteful had put some new curtains to the front parlor windows, which two plain women Friends who were passing observed, when one of them remarked, "I wonder that a man occupying the position that Nicholas Wain does, would allow such curtains at his windows." She had hardly expressed herself, when Nicholas turned out of Spruce street, and as he passed them he said, "Let him that is without sin cast the first stone at her."

Arthur Howell referred to above was a remarkable man, he seemed to have a knowledge of things that were going to happen, and was called the Seer. My father told me that at the grave of Ann Mifflin, a Minister who died about 1810 or '12, Arthur Howell spoke, and said, "Friends, I see the Angel of death hovering over this company, with a drawn sword in his hand, and hear him saying, 'Shall I smite them, my Father, shall I smite them?'" In a few months seven ministers who stood around that grave, deceased.

About 1798 a Frenchman named John DeMarsalac came to this country. He began to attend Friends' Meetings, became plain in his dress, and made application for membership and was received. The day of the Monthly Meeting when he was received, which was held at the old Meeting-house southwest corner of Second and Market streets, Arthur met his nephew Israel Howell, and told him he had been to Monthly Meeting, and that they had received John DeMarsalac, "and now mark what I tell thee, he will turn out to be a rasal."

John spoke frequently in meeting and was held in good esteem by many, until 1806 when he returned to France, and it is said that after the ship passed the Breakwater he threw off his plain coat and taking up a fiddle began to play, singing "I'm done with the Quakers. I'm done with the Quakers." It was supposed by many that he was an emissary of Napoleon, and that he used the plain dress, and affiliated with Friends, to ward off suspicion while he was attending the information he was sent for.

The death of so many ministers so near together proved a stripping time in the Society, and the late aged friend Abigail Hutchinson, a minister of Philadelphia Monthly Meeting told me that when a young girl she attended the funeral of William Savery an eminent minister in our Society, in the old Pine Street Meeting-house. After a large expression of the great loss the Society had sustained in the removal of so many standard-bearers, a young woman on the floor dressed in a chintz dress arose and repeated the following lines.

"What though a Paul has run his course,
Or an Apollus dies;
Is Israel left without resource,
And are there no supplies!
Yes; while the dear Redeemer lives,
We have an endless store;
And shall be fed with what He gives,
Who lives for evermore."

That young woman was Elizabeth Barton, who lived near Haddonfield, New Jersey. She married William Evans a minister, and afterward became a noted minister, indeed I think the greatest female minister I ever knew.

(To be continued.)

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 397.)

The work of instructing the children at a Boarding School had at this time been continued for many years, and there were interesting evidences at times that the labor Friends in this direction were producing benefit. In this connection the following deduction of one of the scholars at Tunc who afterwards became a teacher among people may be introduced. It is interesting not only as a production of an Indian girl for the information it contains of the culture which had taken place in a comparatively few years, in the customs and ways of the community on the Allegheny Reservation which she was a member. This young woman was a diligent and careful scholar, and on occasion committed to memory the tenth part of Matthew containing 42 verses, in two hours. The writer of the essay was Jackson, it is dated Tunesassa, First 12th, 1879.

"Few of the Indians in former days how to read or write. They did not have else to do but hunting. There were no roads near them. There were few white people living on the Reservation. The deer and the birds were found near their dwellings, so that they did not go far to obtain venison. As for they did not have their corn ground by mills but the women pounded them with a pestle and made *squaw* bread. They did not season them with salt or saleratus simply mixed it up with boiling water. They made their clothing of the annuity goods consisted of blankets, broadcloth and goods. They also made their clothing of skins of bears and deer. The women dresses of these skins without the hair first they would be nice and soft, but they would get wet they would become and produce a loud noise when walking. They also made moccasins of the skins. They take the quills of porcupine or hedgehog color them with blue, yellow or red. The women would sew and fasten them with moccasins. This they thought was very beautiful. The old folks would dip the children in the river when it was full with small pieces, so that they could endure cold water better. I guess they did not keep them long, for it would be too cold. They made medicine which they call 'little water' in their language. This they used for all applications. During summer they gathered many varieties of roots with which the medicine to use through the winter. They consider the rattlesnake as having great medicinal qualities. They think the flesh of a snake roasted the best medicine for the fever. They also value the oil very much which they think was very good for headache, sore-throat, etc. They believed in witch doctors, are many stories told about them would almost make anyone believe in them. But they don't talk much about things now days. Though there is a school on this Reservation whom some of the old people think is a witch. They believe also that the spirits of persons remain ten days after they die. But the former days of our fathers passed away in which they lived by

fishing, and have now entered into another different course of life. Then they began construct log houses, and by and by as time ed on, three Indians built three comfortable n houses at Old Town, and soon after the ans entirely abandoned their old habits. boys of the Allegheny Reservation came school here when Joseph Elkinton was a ber, my father was one of them. Many of Indians are now good farmers:—Thomas ion of Cattaraugus Reservation who raises ally a thousand bushels of wheat, John Mt. sant of Tuscarora Reservation who raised year fifteen hundred bushels of oats and een hundred bushels of wheat, five hundred les of apples, three hundred barrels of hes and beside other fruits in abundance, as a beautiful farm of two hundred acres. owns two reapers, one mowing machine and hreshing machines. His wife who is a ca woman keeps the house neat and in r. They milk ten cows. John White of adaga Reservation is also a good farmer, there are many others. There are many sand dollars expended for the education dians. I think the worst faults among e laziness and intemperance. Cider seems ore harm among men. It seems also ore harm than whiskey. We have ed a temperance society that would pre-drunkards to those who would keep the ge which they have made. For there are y Indian men who have met a drunkard's n."

the year 1879 considerable improvements ade in the school building, at a cost of \$600, which was defrayed by contributions nterested Friends. A large amount of e was sold during this year, amounting ue to over \$1000, which was applied to ses of the institution and ten acres of lately cleared was prepared for cultiva-

e Act of 1875 provided that in 1880 all eases which had been made should expire, should be renewable upon terms which ld then be agreed upon by the Council of Seneca Nation of Indians and the white as; and also that the income of the leased should then and thereafter become the erty of the nation, instead of individual ns. The intelligent and careful transac- of the business thus devolving upon them red much care, and system, and a degree ssiness training with which the members e Council thus acting for the first time re not expected to be familiar. The er of leases at this time were believed to om 1200 to 1500.

o members of the Committee visiting the ution in the Third Month 1880, met with ouncilors in one of their sessions, and ards addressed them in writing, calling atention to some things which they be- l would be useful to them in the perfor- e of their new duties. A part of their es was as follows:

n order that every transaction should be ly understood, not only at the present time, a future years, when other persons than elves may be Councilors, we would im- yon upon the necessity of having all your ade out in writing, stating the boun- of the lots, the rent to be paid, and other nstances which should be remembered;

and also that these leases should be recorded in a book, so that you and your successors may have a copy of them. Every sum of money which is received should also e carefully entered in your account books, with a memorandum of the lot of ground from which it comes, the name of the person paying it, the date when it was due, and the day when it was paid. The sums of money paid out should also be entered on the books; so that any person having the right to examine your accounts should be able to understand them without difficulty.

"We would also impress upon you the necessity of having a fire proof in which to preserve your valuable papers, maps, and account and record books. This would also be a proper place for preserving a record of marriages, births, and deaths."

(To be continued.)

The Continuance of "The Select Miscellany."

For a number of years past, "*The Select Miscellany*" has appeared monthly in various homes among Friends and others.

Printed by a Friend who felt it was a part of his ministry to circulate literature of a profitable and edifying character, this little sheet reaches many homes as a free-will offering and token of love on the part of the Publisher. Realizing that there were those who would co-operate in its circulation, and who would desire to pay a small subscription for the paper, a business arrangement was entered into with the undersigned, whereby *The Select Miscellany* would be sent to any address one year for twenty-five cents. To those who felt interested in helping in its circulation, six copies were sent to any one address one year for one dollar. These figures were a trifle above the actual cost of printing, but the work involved in the publication of even so small a sheet as the one under consideration, was considerable. With the death of Joseph S. Elkinton, the paper ceases; and unless there is sufficient evidence on the part of the present recipients as well as Friends and others who are interested in reading and circulating the paper, the cash balance (for unfilled subscriptions) on my books to the credit of each subscriber will be refunded, and the account closed.

While there are a number of persons who do not wish the paper dropped, it must be apparent that as a business proposition, it cannot be maintained unless there is more than a sentimental interest expressed. If reasonable assurance could be had, that there are eight hundred persons sufficiently appreciative to subscribe for one or more copies, the continuance of a paper on similar lines might be considered, but as the list of subscribers has materially decreased in the last year, the conviction will be apt to force itself home unless there is a decided sentiment to the contrary, that the little monthly visitor has fulfilled its mission, and may now be laid down.

WM. C. COWPERTHWAITHE.

No. 304 Arch St., Philada., Pa.
Sixth Mo. 27th, 1905.

Do not accuse others to excuse thyself; for that is neither generous nor just. But let sincerity and ingenuousness be thy refuge, rather than craft and falsehood; for cunning borders very near upon knavery.

Items Concerning the Society.

Jesse Derbyshire, Catharine D. Smith and Lydia B. Sargeant of England have since their arrival attended meetings in the vicinity of Philadelphia, and were announced to attend the Merchantville Meeting, N. J., last First-day.

The late sitting of the Meeting for Sufferings in Philadelphia was said to be held under a season of much solemnity in view of the decease of Joseph S. Elkinton, whose long and exercised attendance in that body makes his vacant place very seriously felt.

A private letter mentions Joel and Anna K. Cadbury as having left England, where the climate did not suit them, and gone to Switzerland, which they found very beneficial. Their son William expects to leave them in England about the end of the month, and visit hospitals in Vienna till Ninth Month, and Joel and Anna Cadbury to sail for home Seventh Month 20th.

Joel Bean, of San Jose, California, was in attendance at Haddonfield Quarterly Meeting, held at Mount Laurel, N. J., on Sixth Month 15th. Since Philadelphia Yearly Meeting was held, he has been found at several meetings in New England (the editor welcomed his unexpected presence at his mother's funeral in West Palmouth, Mass.), and has since appeared again in and about Philadelphia, including Atlantic City Meeting. He has returned to New England to attend the Yearly Meeting at Portland, Maine, which commenced on the 23d and probably ended last Fourth-day.

Alluding to the reported singing of hymns in the London Yearly Meeting for Ministry and Oversight, W. R. Stackhouse in the *Intelligencer* quotes from the minute of that Yearly Meeting of 1678, the following:

"It hath been, and is our living sense and constant testimony, according to our experience of the diverse operations of the spirit and power of God in his Church, that there hath been, and is, serious sighing, sensible groaning, and reverent singing, breathing forth an heavenly sound of joy, with grace, with the spirit, and with understanding, in blessed unity with the brethren, while they are in the public labor and service of the gospel, whether by preaching, praying or praising God, in the same power and spirit, and all to edification and comfort in the church of Christ; which, therefore, is not to be discouraged of any. But where any do, or shall abuse the power of God, or are immoderate, or do either in imitation, which rather burdens than edifies, such ought to be privately admonished, unless rebellious; for that life, spirit and power is risen in the church, which both distinguish, and hath power accordingly to judge."

We have heard much singing of hymns, on the motion of the first starter, in such meetings; but of such an order that we believe an observance of the conditions and limitations laid down in this quoted advice would have made it impossible.

Notes in General.

The *Christian Advocate* contains a sentence from the inaugural address of John Adams, containing 720 words. That single sentence would fill a column of THE FRIEND, and one-fifth of another.

No greater speech, says the *Intelligencer*, has recently been delivered in any national parliament than that of D'Estournelles de Constant in the French Senate, on Fourth Month 11th, on the question of reduction of armaments. It may be had by securing copies of the *Advocate of Peace* for Sixth Month and Seventh Month, 1905, a special translation having been made for that paper (31 Beacon Street, Boston, Mass.)

A Religious and Literary Journal.

No. 52.

Entered as second-class matter at Philadelphia P. O.

A Doctrine no Release from its Life.

The rejection of water-baptism cannot be
 eried in as an equivalent for an experience
 the true; neither can abstinence from the
 remonial bread and wine be taken as a sign
 at one knows the communion of the Spirit
 ere are thousands sunk in carnality who have
 over touched the outward ordinances, and
 usanders who have. Neither circumcision
 aileth anything, nor uncircumcision; nei-
 thward performance, nor nonperformance of
 nal symbols,—but a *new creature*: the very
 of that Spirit which by our embracing and
 rforming to his living energy transforms us
 o a new creation. He is the Baptizer with
 river of the water of life. He is the dis-
 er of living communion with this quicken-
 ing Spirit. One can partake of carnal emblems
 these, and continue an utter stranger to
 air power; one can leave the emblems as a
 ank, and still be himself equally a blank to
 air life. No denial of the carnal can be a
 substitute for the spiritual; but when the spir-
 ital life has so endowed us with the reality
 the baptism and the communion of the Spirit
 o supersede any emblems of them, then does
 r standing clear of those emblems mean
 nothing; it means that substance has taken
 the place of shadow, that the experience has
 discharged the symbol.

Those stand on the heathen side of Christianity who flatter themselves that they are aware of the outward sacrament, or who contemplate themselves that they have taken it, when they yet know nothing of being so baptized into Christ himself as to have put on Christ,—when the form is all that they know of baptism or of communion, and equally so when the *avoidance* of the form is all that they know of it.

It is especially painful to find any of our

members resting on their uncircumcision, — resting on the word “not,” their standing in the very heart of it as a cipher. “Oh yes, I am a sound Friend; I have *not* submitted to the outward ordinances, I have *not* attended other places of worship, I have *not* used the compliments, I have *not* made vocal profession of conversion, I have *not* done any religious talk in my neighborhood, I have *not* been heard uttering vocal prayer, I have *not* gone into creaturely activity or been seen in religious labor.” and so on.

But let us take warning that if what we have not done is our whole claim to salvation, we are as the goats separated from the sheep, on that very word "not." Those *nots* that are only another word for shirking the cross, reluctance to enter into grace, unspiritual sloth mistaken for soundness, or a cover for indifference, may not endanger a certain kind of respectability, but they will hold us back from that true life in which the word "not" would have its true and anointed use. Where all those negations are based on spiritual experience, where they are a product of true waiting on the Lord for right authority, where they voice the restraints of the cross and not of the creature; where they stand as ready to fly when the Spirit of Life says "go," as to stay when he withholds his command,—then they mean a subjection to the Master and his word, which is the only Quakerism that is truly sound. It runs in the way of his commandments with as much alacrity as one returns unto his rest, where in returning and in rest he shall be saved.

Our very profession before Christendom that as "there is one Lord, one faith, one baptism," so there is one "water," which He showed in Revelation, - the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," even that "holy Spirit which proceedeth from the Father and the Son," - that profession is tantamount to an announcement that we, consenting to remain as members under it, are in the experience of the baptism of the Holy Spirit.

Need we wonder at the signs of a blighting where so many unbaptized members throughout our heritage abide, whose chief presumption of baptism is the testimony that they have not been baptized with water? We discard the rudimentary way because there has been shown to us the more excellent way. But because

we are excused from the one in favor of its superior, shall we miss of this too? Shall we be less baptized with the Holy Ghost than those who, because they thought they were doing God service in a certain form, faithfully did it according to the light they had? If we neglect the baptism of the Holy Spirit because our doctrine about it is supposed to take its place, we shall have to account for our dire misrepresentation of that which we were raised up to stand for, by something more than the blighting of our power which we bewail,—even by a blasting, and that without remedy.

Wait for Him till you Hear, then Wait on Him.

BY LORD RADSTOCK.

The elementary lesson is to have communion. It is of the same importance to hear the Lord's guidance in speaking to *one* as to a thousand. Don't go without being sent. Many fall here, they think they must do something, must go and speak to some one and they have desperate failure. Why? The Lord hath not sent them. It would do this convention good to be shut up separately a week alone with God! for the salt may lose its savour. The first question is, are we definitely, entirely the Lord's? I do not mean are we Christians, but are we of one mind with Christ? If we come to meet the Lord we *shall* meet Him; do not let us come to meet man, or to hear man. He is very jealous. He wants us to be at his orders, and He has to teach us when to sit still. He will stop us when we are in a presumed path of duty which is not the path He chooses for us. When a soul has received Christ it is a baptized soul. I do not mean baptized by water. I mean engrafted into Christ, spiritual baptism is identification into Christ, baptized into Christ's name. "Ye shall receive the Holy Ghost." The office of the Holy Ghost is not only to comfort and fill you with peace, but to testify of Christ and make you forget self and see Jesus. When Stephen was filled with the Holy Ghost he saw Jesus. You say you don't like waiting. When Moses waited forty days his face shone! At first he said he could deliver his people, but he failed miserably. God sent him away to the backside of the desert for forty years and then he said, "I cannot speak!" But when God was with him he led Israel out. You get into a railway carriage, you are perplexed; ought you to speak to everyone? Not unless God bids you. Your words will be useless unless God sends the message. You say you don't hear God's voice—Wait to hear it. If I were speaking outside and there was a great noise in the street you could not hear, but come close and you will hear.

Wait till you do hear.

Anecdotes of Former Friends.

(Continued from page 406.)

Richard Jordan was a minister and member of Haddonfield Meeting. While travelling on a religious visit with a friend, as they rode through a piece of woods, they passed a Methodist Camp Meeting. The Friend said after leaving them, "what a noisy set of people these Methodists are. I wonder if they do any good?" Richard rode on in silence for sometime, when he said, "We read in the Bible, that in the building of the Temple, the sound of neither axe nor saw was heard. But it must have been a very noisy place in the mountains of Lebanon where that wood and stone were cut."

My grand-mother, Jane Peirce, was an elder of Philadelphia Monthly Meeting, as was her husband Caleb Peirce, the latter for over 50 years, dying at the advanced age of 90. They were held in great esteem by their friends.

In the Spring of 1816 J. P. showed much uneasiness in regard to the future, putting her household effects in order, as though for a long journey or death. It was a surprise to her husband, as they had a family of children, some of them quite small, and she could give no reason for her feelings.

At a Monthly Meeting held in the Sixth Month, Sarah Wilson, a minister, laid a concern before their friends to visit Baltimore, Virginia, and North Carolina Yearly Meetings. Jane Peirce believed it to be her duty to accompany her, and they were liberated for the service.

This was the first intimation that such a service was required of her, nor did she know of the concern of S. W. until she opened it in the meeting.

While on this visit they were much surprised at the appearance of Friends in Virginia and North Carolina, especially in the dress of the women, they wearing calico with large figures. At one of the meetings which they attended a woman thus arrayed, with a large sundown tied with yellow ribbon under her chin, came in and took her seat in the gallery. The man Friend who accompanied them looked over the Meeting (as he afterward told them) and the query arose in his mind, "Can these dry bones live?" As it came and went he was much surprised to see the woman with the sundown, untie the ribbon take it off and after laying it down, she began with, "Can these dry bones live? Yes, they can live, and the same spirit of the living God, that breathed into the dry bones in the valley of Salt, and made them a living army, can make us living witnesses for Christ and His glorious Gospel," and she enlarged on it in a remarkable manner.

While on this visit Jane Peirce formed the acquaintance of Mildred Ratcliff, a minister in Virginia, which ripened into a friendship, that lasted during their lives, and when in Philadelphia she always made her home at my grandfather's. Mildred was one of those old fashioned Friends who enjoyed a smoke, a very common thing in those days for men and women in the south to indulge in. While I can recall but three women Friends who smoked, i.e. my grandmother; Elizabeth Pittfield, a minister of North Meeting, and Sarah Folwell, yet it was a very common practice among men Friends, and I can well remember at my father's who entertained many Friends during Yearly Meeting, that pipes and tobacco were as regularly furnished as pies and custards, and after their

meals the old Friends would go upstairs to their smoking-room and indulge in the noxious weed for an hour. It would seem very strange to us to see good people do it now. On one occasion when Mildred Ratcliff was at my grandfather's after dinner grandmother invited her to smoke. She said "no, Jane, I have given it up." "What!" said grand-mother, "given up smoking?" "Yes, Jane, I have given up smoking. I had a remarkable dream some time ago. I dreamed that the judgment day had come, and a vast multitude stood before a man who sat by a large gate with a great book in his hand, and as each one's name was called the book was examined and judgment passed upon them. When my turn came I went up, and to the inquiry for my name, I answered, 'Mildred Ratcliff.' After looking through the book, he looked up, and said 'I find no such name in this book.' I trembled violently and said 'oh! do look again.' He did so, and after going nearly to the end of the book, he said, 'I have found it, Mildred Ratcliff, but so begrimed with tobacco smoke that I can scarcely make it out.' In my joy I awoke, but so frightened that I resolved never to smoke again." Her decision did not affect my grandmother, who continued the habit till the day of her death, which occurred very suddenly on Fifth Month 4th, 1846. It was First-day. She was at meeting in the morning, and after eating her dinner lit her pipe and took her seat on a low chair by the large open chimney, as was her custom after each meal. After finishing her smoke she went to lie down, grandfather had preceded her, and said it was not long when he heard a groan, he turned and spoke to her, but receiving no reply called his daughter, who immediately sent for the Doctor; but when he came, though only a half square off, life was extinct.

I have given this account of the death of my grandmother, to note a remarkable sermon delivered by Sybil Jones, a minister of New England Yearly Meeting, on a religious visit to Philadelphia Yearly Meeting. At the Select Quarterly Meeting, held at Arch Street Meeting-house the day preceding grandmother's death, she arose with, "Set thine house in order for thou shalt die and not live." She dwelt on the uncertainty of life, saying, "the hand of death is in our midst, and so near is the Friend to me, that I could lay my hand upon her." Grandmother was sitting in the gallery within two or three of her. The meeting was brought into great solemnity, and the subsequent event made it long to be remembered.

The recording of my grandmother's death, brings to mind the sudden death of her sister, Abigail Pyle, which I have heard my dear mother relate, she having been named for her.

An indiscrete second marriage of the father of Jane and Abigail Pyle, when they were quite young, caused their removal from their father's house. Jane going to live with a married sister, and Abigail with another. They lived a long distance apart, and met only at Quarterly Meeting. On one of these occasions, Abigail related to her sister Jane a remarkable dream she lately had. She said, "I dreamed that I was called to stand before the judge of all the earth, who after looking into a book, looked up and with a most benign smile said, 'I find nothing against thee!'"

They returned to their houses, and a few

days after, as Jane was coming in from garden, where she was gathering something for dinner, she was arrested by a feeling great solemnity, attended with language similar to this, "Art thou prepared to endure affliction?" The solemn feeling accompanied was so great, that she involuntarily dropped what she had gathered, and going into house, looked at the clock. It was eleven. Some hours after a messenger arrived to inform them, that Abigail while in the act of drawing water from the well, had been struck by handle of the windlass on her temple, and instantly killed at precisely eleven o'clock.

Thomas Scattergood was an eminent minister, belonging to North Meeting, in the latter part of the last Century. One First-day morning he purposed going to Haverford Meeting. As he was crossing Market Street bridge felt a stop in his mind, and an intimation that it was required of him to return to his meeting. He put it by, crossed the bridge, turned into the Lancaster Turnpike, and proceeding out it, when the impression to turn to his own meeting came with increased force. He again attempted to put it off, with the excuse that his meeting began at 10 o'clock and Haverford at 11, and to go back would make him too late. But the intimation to turn was too strong for him, and turning horse around, he made for his own Meeting. Arriving there, he fastened his horse to a post and with saddlebags under his arm went into the Meeting-house, and took his seat in the gallery. After sitting a short time he arose with the words "What a fool I am, to sit Quaker Meeting! This is the language some one now present, and to him I bring message; The fool hath said in his heart there is no God." He then opened up in a remarkable manner the sin of infidelity, ending with a loving invitation to "Come, and see that the Lord is good."

It appears that a man of some promise who lived within a few squares of the "Keys Alley Meeting-house," as it was called (being in what is now called New Street between Front and Second Streets, below Vine Street, and afterwards removed to the last Meeting-house, corner of Sixth and Ninth Streets) and well known for his infidel views related to his wife at the breakfast table, morning a singular dream he had had the night before. He said he thought he was walking along Second Street, and seeing a concourse of people moving along he followed them; he turned into Keys Alley, and then to the Quaker Meeting House. He went in and after sitting sometime in silence, the side door opened to a little old man with saddlebags under his arm, came in, and going up into the raised seat took his seat, putting the bags under the seat. He soon arose, and preached the most remarkable sermon he ever listened to. His wife rather ridiculed it, saying it was on a dream, and not worth noticing; but seeing it had made a great impression upon her husband, she advised him to go, saying it will do you no harm. It was his practice to take a walk First-day morning; he went as usual and his feet were led to Second Street. Seeing some Friends going to their Meeting-house he followed, went in and took his seat, and after sitting sometime in silence, and no old man appearing with saddle-bags, he said to himself "what

fool I am, to sit in a Quaker Meeting," The words had hardly passed through his mind, when Thos. Scattergood entered as narrated above. At the close of the Meeting he came Thomas Scattergood and told him about his case, and how he came to be there. T. S. invited him to call at his house, which he did, and a friendship sprang up between them, resulting in the man becoming a humble Christian.

The above incident reminds us of the lines the Poet.

"God moves in a mysterious way,
His wonders to perform,
(To be continued.)"

SLEEPING SAINTS.—A traveling evangelist has the following to say regarding a very common and very careless oversight: "I have a peculiar way of reading papers when they fall into my hands. I first examined that little piece of paper pasted on a Central with letters and figures on it. I find that it read thus: 'J. J. L.—, 23d Oct. 1905.' I looked at it, and turned it about, and finally I put my finger near to it. The deacons were silent, and the others did not seem to be in the situation. I said, mildly, 'Deacon, you do not tell me that there were no sleeping saints in this part of the earth?' 'I, yes, I did; and these other brethren confirm it.' I then asked, 'Deacon, you are one yourself.' He then asked why I said so, and I pointed to his mark on the paper. He was confused, and I was glad of it. Said I, 'Do you ever pay your just debts?' He said that he did not owe fifty dollars. I then asked whether the paper had ever been of any value to him and his family. He assured me that they put a high value upon it. I then calmly said, 'It takes money to publish a paper, and you have been getting it for more than ten years, at some one's expense, for it took money to send it to you.' The others present and themselves in the same situation, and assured the elder that they were awakened to their duty, and would forward the money promptly."

WE are all sensible what a stately seat it is; a heavens adorned with so many glorious lustraries; and the earth with groves, plains, dells, hills, fountains, ponds, lakes, and rivers; and variety of fruits and creatures for food, pleasure and profit; in short, how noble a house He keeps, and the plenty, and variety, and excellency of his table; his orders, seasons, and suitability of every time and thing. But we must be as sensible, or at least ought to be, what careless and idle servants we are, and how short and disproportionate our behavior is to his bounty and goodness; how long we tarry, how often He reprimands and forgives us; who, notwithstanding our breach of promises, and repeated neglects, has not yet been provoked to break up house, and send us to drift for ourselves. Should not this great goodness raise a due sense in us of our unthankfulness, and a resolution to alter our course, and mend our manners; that we may be for the future more worthy communicants at our Master's good and great table? Especially since it is not more certain that we deserve displeasure, than that we shall feel it, if we continue to be unprofitable servants.

The Delay of God.

He is not slack as men count slackness, but is long suffering.

Judge not the Lord by feeble sense
But trust Him for his grace.

In the multitude of ignorant prayers this one tops them all: "Lord, how long?" The heathen chief said, "If these things are true, why are you so late in coming?" How can we prove our right to ask, "How long?"

Two things belong to God. He is holy and He is hidden. Secret things belong to Him, but things revealed belong to us and to our children. Go back to the 15th of Genesis. Learn to take off our shoes. Thus early did He reveal his promise and conceal his reasons. Look at the scene: the childless man, the vision of God, the banishment of fear, the power of the judge, the promise of a good old age, the stretch of four hundred years, the reason for the long delay, "for the iniquity of the Amorites is not yet full." Who shall measure the speed of God? Who shall dare to call Him slow who said, "They shall afflict them four hundred years."

What do you mean by delay? If three millions of people had to be transferred to-day from Egypt to Palestine what would men do? They would advertise for contracts to move the whole, and impose heavy fines for non-fulfilment as to time, speed, etc. But the Lord did the whole business, and how did He do it? 'Fourty years long was I grieved with this generation and said, It is a people that do err in their hearts, for they have not known my ways; unto whom I sware they shall not enter into my rest.'

Man could make the transfer in forty days, for the land was near. The Lord took forty years. Man measures time by the clock, God measures by character. How prodigal of time?

It is amazing how these accusations of delay rise up in the hearts of the good, and stand in front of the Most High. Martha and Mary said, "Lord, if thou hadst been here my brother had not died," and yet in sovereign holiness the Master said, "I am glad for your sakes that I was not there."

H. T. MILLER.

BEAMSVILLE, ONT.

IT'S TOO OFTEN THE CASE.—That you spend too much time criticizing and too little time helping.

That you content yourself with giving advice instead of lending a helping hand.

That you grumble at the wrongs that abound on all sides and fail to make an effort at righting them.

That you yearn for reforms without giving any assistance to those who are striving earnestly to bring them about.

That you waste a lot of time denouncing politics as "dirty business" and neglect to take a hand in purifying it.—*The Commoner.*

IN such controversies, it is but too common for some to say, "Both are to blame," to excuse their own unconcernedness, which is a base neutrality. Others will cry, "They are both alike;" thereby involving the injured with the guilty, to mince the matter for the faulty, or cover their own injustice to the wronged party.

Malpractice in Revival.

All men have what, for want of a better term, may be called the religious instinct. For that reason, under favorable circumstances, more persons can be touched by persons of strong religious conviction. Herein lies the hope of saving men. Religion is not something foreign to their nature. Men at their best are truly religious. A man is true to himself when he follows his religious instinct, educates, develops and trains it.

But just because religion is one of the deepest instincts of the human heart, just because man's highest interests are wrapped up in what we call his religion, for that reason it is all the more important that we should never trifle with him here. If anywhere we should deal with a man fairly, honestly, sincerely, without deception, we should do so when we set before him the claims of Jesus Christ as his Saviour and Lord.

It is, for instance, a little thing simply to touch a man's religious emotion, to get him momentarily to think he wants to be saved, to get him to rise in a meeting, to hold up a hand, to sign a card, to ask for a prayer. But if we get him to do nothing more, if we do nothing more for him than that, we have done him little good, and may have done him harm. Men are not saved simply because for a moment they think they want to be saved. To stir up any emotion, and fail to give it permanent value by causing it to materialize in an act, to stimulate any instinct without giving it real practice and satisfaction, is malpractice, which results in dulling the instinct and weakening the function. For that reason many people, having been so frequently revived, without being led into a constant religious life and practice, are gospel hardened, and are practical infidels.

Religion is a very real, a very practical, and at the same time a very serious matter. We here deal with facts, no less facts because they are spiritual facts. Religion is not without law. Men cannot be religious in an easy, haphazard, magical way. One does not become religious by chance. One does not catch religion as one does a disease, by contagion. Man no more becomes religious without faithfulness than a man becomes educated or cultured without any effort on his part. In that sense "Jesus has not paid it all." A man cannot get "a ticket into heaven." No man can be saved except through Christ. That is true. What Jesus has done for us is of inestimable value. But let us never deceive men by telling them that He has bought our salvation and can hand it over to us as if it were a kind of commodity. Without knowledge of the mind and spirit of Jesus, without obedience and loyalty to Him, without repentance and a life of faithful service, no man can be saved.

And we who are Christians owe it to ourselves, to our fellow-men, to Christ and the truth, to state to those we would convert the simple, plain, unconditional demands laid on those who would achieve the gift of everlasting life held out to those who live according to the life and spirit of Jesus. Let no one be so foolish as to try to make the way into the kingdom of God easy. The way is simple, but it is straight and narrow. It is difficult, just because it leads to real joy and life eternal.—*Reformed Church Messenger.*

A BLESSING OF PAUSE.

"Therefore will the Lord wait, that He may be gracious unto you. . . . Blessed are all they that wait for Him."

I have no time to wait, I said,
My life is full of tasks,
I grudge a moment from my work
To give the help one asks;
My burdened heart and weary brain
Have scarcely time for prayer,
I am a servant all day long
And wanted everywhere.
Not half is done I ought to do,
And the time is very late—
Lord, give Thy blessing while I work,
And bid me not to wait.

Through weary days I struggled on,
But the light was faint for me,
How could I do the finest work
With eyes too tired to see?
I lost my place, mislaid my tools,
And I lost heart the most:
Was it worth while to strive, and toil,
And fail—at such a cost?
At last I cast my burdens down—
Lord, do Thy will, I said—
Then a great peace came over me,
And I was not afraid.

My Lord had waited patiently
Through the long time. And He
Was kind, and very merciful,
And gracious unto me.
I did not even try to work,
I sought not any quest;
He laid his hand on heart and head,
And I was glad to rest;
For all the rush and haste were gone,
And I was stilled at length,
Then, rising, took my work again,
And a new gift of strength.

—Marianne Farningham.

Loyal Obedience.

One cold night a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him, "You are a very unpopular man to-night." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence, which his Master forbids. But if he tries to be popular with the world, he will lose popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, "Well done!"—*The Christian Herald.*

It is not enough that a thing be right, if it be not fit to be done. If not prudent, though just, it is not advisable. He that loses by getting, had better lose than get.

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 407.)

They also alluded to the importance of strict honesty and faithfulness as public officials in acting for the whole nation. Their Address concluded with the following paragraphs:

"There is another subject which we feel it best to mention at this time. Great use appears to be made of intoxicating drinks in Salamanca. Are you exerting all your influence to discourage it? Do you not have it in your power to restrict the number of places where it is offered for sale, by refusing to lease lots to persons who sell it? We believe your influence on this subject is great, and we desire that this great evil may be diminished in every way that is proper. We hope you will bear this subject in mind. Allow us also to say that the individual example of persons in your position is very great among the Indians, and that a giving way to the use of these drinks by the representatives of the people has a strong tendency to cause them to be evil spoken of, and weakens that character which it is very desirable to maintain before the community. Many eyes are upon you, both of the white people and Indians, and we desire that by looking unto the Great Spirit, and seeking counsel from Him, you may be directed aright in your movements, and may be able to act with true wisdom under the difficult circumstances in which you are placed."

In 1880, Aaron P. and Eunice Dewees who had very acceptably discharged the duties of Superintendent and matron for seven years felt themselves released from further service. In reviewing his connection with this concern, A. P. Dewees remarked that no seven years of his life had been spent more to his own satisfaction. George W. and Abigail B. Mott of Coal Creek, Iowa, were appointed in their place. These Friends had previously spent a short time in care of the Institution, having left it in 1873.

In the Twelfth Month of this year a communication was received from one of the Friends at the School, stating that an Indian woman of middle age who had formerly been a scholar there, and afterwards a teacher among her people had expressed her desire to become a member of our Religious Society: having as she said no satisfaction in many of the rites and ceremonies used in worship by those with whom she was associated, and that she had sometimes spoken against them to her fellow members, from whom she now felt satisfied to withdraw: and believed it would be a great strength to her if she could become a member of the Society of Friends.

After giving this subject careful attention the Committee believed it right to represent the case to the Yearly Meeting in their Report made in 1882, which the same year adopted a rule of discipline by which individuals circumstanced as she was could become members of the Monthly Meeting of Friends of Philadelphia. This person, Cynthia Gordon, was afterwards received a member of that meeting. She was for some years a valued helper at Tunesassa, after her death in 1898 an account of her life and character was published in THE FRIEND, vol. lxxi., page 297.

In the Report made in 1881 the Committee remark: "The Friends at the Institution are

FOR "THE FRIEND."

united in the opinion that at present much the labor bestowed upon the girls is lost for unsuitable marriages, and the lapsing of many of them into their old ways. The present buildings are arranged mainly with a view of: commodating girls, but three to five boys being admitted." Although it did not appear though steps could be taken at that time to accomplish this object, it was not lost sight and the way opened a few years later to carry it into effect. It was however concluded to endeavor to obtain a Friend who could assist in the care of the boys out of school to reside with his family in the tenant house near the school building, believing that such assistance as he could render would materially aid in strengthening the hands of the care-takers: preparing the way for training a greater number of boys in school, and in the proper method of farming.

In the Report of 1881, it was also stated: "The Indians are evidently becoming more acquainted with the Holy Scriptures, and in a manner in which the recitations have been made by the children at the Institution is encouraging, they appearing in good measure to understand. Since the visit among them a number of copies of the Bible and Testament and some other religious books, have been sent to individuals, and there is an open field of useful books to supply with reading those who are able to read English works. They observe that the number of those who attend places of worship appears to be increasing."

In the Eighth Month 1878 an important meeting of the Six Nations took place to consider a proposed transfer of the business of the Indian Bureau at Washington from the Department of the Interior to the War Department. The views of these Indians on this subject had been invited by the Government. Although this is a matter in which the Society of Friends had no part, yet as a matter of history and as showing the views upon a subject so closely affecting their interests it will be well to notice it in this connection. The proposed transfer was not made.

The account is taken from an article published in "The Chataqua Farmer," it stated: "The venerable Counsellor Isaac Half-ton of the Allegheny Reservation was chosen Chairman of the council, John Kennedy acted as interpreter, and displayed a good deal of genius in the execution of his task. He, Silverheels, native missionary, also acted as interpreter, and opened council with prayer."

"In Council all were grave. They seemed to feel that a solemn crisis was upon them. It seemed to think the proposed change portentous evil to them. The black aspect of the War Department cast a deep and melancholy shadow upon their souls, and they spoke like men arrayed in vital issues. Their speeches were no specimens of oratory."

"The speakers were calm, argumentative, pathetic and irresistible. Only one sentiment was in them, and that was disapprobation of the measure. The strong orators were Shash Dr. Poodyr, of the Tonawandas, and Lafa of the Onondagas. A number of young men spoke well. In fact we were astonished at the ease and facility with which they all commanded language and the dignity with which they could argue in public."

The conclusions of this Council were—

sed in a protest of the "President and Messengers of the Seneca Nation of Indians, numbering 2388 Senecas; chiefs of the Tonawanda band of Seneca, numbering 579 Senecas; chiefs of the 491 Onondagas; chiefs of the 411 Sarakas; and chiefs of the 182 Cayugas in New York Indian Agency."

The closing paragraphs of this forcible document are as follows: "We very much fear that the proposed change would prove disastrous to the red man, that as a step in the work it would at best be a hazardous and dangerous experiment. We are unable to see that good to our race would be likely to result from it. We regard it with intense aversion as a right with evil, injustice and cruelty."

"We therefore most respectfully and earnestly pray that the Honorable members of Congress, representatives of the great and powerful nation, now occupying nearly all the lands between the two oceans, but recently taken and in possession of the red men, will carefully consider the subject in all its bearings before taking final action upon it, to the end that no injustice be done."

"In this frank expression of our opinions and desires, we have not been advised or incited by any officer or person in the Indian Service."

Many visits at the homes of the Indians on the reservation, the Friends residing at Tunesassa, have often the opportunity of ascertaining the conditions surrounding the respective families, and at times administering to their relief, or assisting them in other directions; and there is reason to believe that these visits have at times been very helpful. The labors of Ebenezer Worth in this direction were especially valuable and the advice and sympathy manifested by him still render his memory grateful to some of the middle aged and older residents of the Allegheny Reservation. A memorandum has been preserved of a visit paid by two members of the Committee in 1880, which may be of interest, as follows:

Called at George Loff's who is lying very ill and not likely to recover; but he appears to be in a very comfortable frame of mind; noting that he felt prepared to leave the world, and on first being taken sick, it was a great relief to think of leaving his wife who had been very kind and faithful to him, but he believed that Heavenly Father would give her strength to nurse him the remainder of his time here, and be with her when he was gone. He desired that the young people might begin earlier to seek of our Heavenly Father, for they do not do so soon enough.

He wanted to say to us that he was in the habit of worshipping our Heavenly Father every day and every night; and since he had been unable to work, and had taken to his bed, he had many opportunities of worshipping his Heavenly Father, or to that import. It was a precious opportunity. He came from Canada, and is about 27 years of age."

In 1881 the construction of a railroad from Salamanca along the Allegheny River towards City in Penna. was actively carried on. A new road runs through the Reservation in Salamanca for a distance of perhaps 12 miles. In the Ninth Month of this year the Superintendent at the School writes: "Work progressing on the new railroad about one hundred rods from our house, and we already

see the demoralizing effects it is producing upon the Indians, many of whom are employed in clearing up the ground ready for grading, and the proceeds of their labor is freely spent at the liquor shops and boarding houses which have been increased in consequence of the new railroad."

For many years previous to this time the subject of allotting the Allegheny and Cattaraugus Reservations had claimed the attention of the Indians residing upon them and had frequently been alluded to in conversation with members of the Committee, and also publicly. In 1880 and 1881 the matter was brought forcibly to their consideration by the introduction into Congress of bills providing for the allotment of the lands of the Indians throughout the United States (excepting the five civilized tribes in the Indian Territory) and for the purchase of the surplus lands which might remain after the allotment had been made. These bills also provided that the allotment should not be carried into effect as respects the lands of any tribe, until the consent of two thirds of the male members of it should have been obtained. Early after the opening of Congress (on the 22nd of Twelfth Month) 1881, resolutions and a remonstrance were adopted by the Seneca Council against the passage of such an Act, and a delegation was appointed to present it at Washington.

This remonstrance mentioned under seven distinct heads their reasons for thus objecting to this measure, so far as it would affect them, the chief of which was the fear that if they ceased to hold their lands in common, the Ogden Land Company would dispossess them. Their objections were referred for consideration to the Commissioner of Indian Affairs, who recommended under date of Second Month 14th, 1882 "That in view of the tenure by which they hold their lands, and the anxiety on their part lest they should lose the same that the bill should be amended so as to exclude the lands of the Seneca or New York Indians in the state of New York from the provisions of the Act." This recommendation was adopted; and the bill was altered accordingly, and was subsequently enacted. The Committee in their report in 1882 referring to this action remark, "It now appears likely that the beneficial results which might be expected from the separate holding of their lands, will not be secured to them without carefully prepared additional legislation."

It may be here remarked that in this year Benjamin Casler who was then acting as their Agent, in his report to the Indian Commissioner referred to these apprehensions and suggested that if certain questions which he named were submitted to the Attorney General of the United States, and an authoritative opinion thereon was given, the minds of the Indians would be very much relieved, and the way might be made clear for definite and united action to be taken in regard to the allotment of their lands to be held in severalty, and the conferring upon them the responsibilities and privileges of citizenship.

He also gave his own judgment in regard to the effect which an allotment of their lands at that time would have as follows: "Many of the more advanced (Indians) would undoubtedly preserve their lands should they be allotted to them in severalty, and would do well. But a

large proportion of the Indians are regardless of the future, and live only for the present moment. These would sell their lands at the earliest possible moment, would soon squander the proceeds, and would then become a burden upon the charities of their more thrifty neighbors, or upon the poor authorities of the State. In my opinion action upon this subject should not be had without great care."

The recommendation to obtain an authoritative opinion from the Attorney-General of the United States upon the questions of title involved in such an allotment was also brought to the notice of the Commissioner by a communication addressed to him by two members of the Committee, but without producing any result so far as is known. The subject was much discussed among the Indians at this time, but there was not sufficient unanimity on their part to warrant any action. One of their valued friends Laura M. Wright, the widow of Asher Wright, who had lived among the Indians on the Cattaraugus Reservation for probably thirty years and had acquired their language, was of the judgment "that if the land was divided the Indians would be in great danger of losing it, unless it was very carefully guarded. She considered that though the claim of the Ogden Land Company had been a very annoying one, yet it had served for a protection to them, and that without it they might not have had any of their land now."

(To be continued.)

What a Christian is.

We cannot be too careful in emphasizing this, that Christian life is neither human imitation of Christ, nor correct intellectual positions concerning Christ, neither is it a cult or a system of thought. Neither is the nature of the Christian life that of holding the truth about Christ; it is quite possible for a person to believe most sincerely in his Deity, and in the fact of His atoning work, and moreover, in the necessity for regeneration, and yet never be a Christian; and yet never be submitted to his lordship, never to have personal share in the work of his atonement, never to be born again. Nothing short of the coming into the life of the individual of Christ Himself constitutes a Christian. If Jesus Christ is external to your life, are you a Christian? But if internal, dwelling within, Lord of the life, then you are a Christian.

The Spirit of God communicates to the individual soul the very Christ-life itself. In that moment when the soul submits to the claim of Christ, Christ is formed within by the Holy Spirit; directly there is submission to Him as the absolute Lord of life, and trust reposed in Him for the putting away of sin, and for the communication of life, then by a process utterly beyond the explanation of men, the Spirit communicates Christ's life, and Christ begins to live and reign and work in the soul of the submitted and trusting one. There can be no simulation of this life of Christ. It must be Christ in us. Holiness is not it. It is He.—J. Campbell Morgan.

LET us to-day, therefore, hear his voice, and not harden our hearts, who speaks to us many ways: in the scriptures, in our hearts, by his servants and providences; and the sum of all is holiness and charity.

Science and Industry.

Georgia has held the lead in the production of peaches for the Eastern market since 1902, and for years to come is likely to be the leading peach State in the Union. She has more than 7,660,000 trees.

The size of the Atlantic waves have been carefully measured for the Washington Hydrographic Bureau. In height the waves usually average thirty feet, but in rough weather they attain from forty to forty-eight feet.

The Susquehanna River basin is the largest and most important drainage area commercially in the North Atlantic States, although it is not the most important as regards water power. The headwaters of this river system are on the elevated plateau which separates the waters that flow southward and eastward into the Atlantic streams from those flowing northward and westward into the Mississippi, St. Lawrence, and Great Lakes.

In view of the fact that the power resources of the Susquehanna River basin, one of the largest draining into the Atlantic Ocean, are so little developed, the description of water powers makes one of the most interesting features of the United States Geological Survey's free publication on the whole basin of that river.

A medical authority has recently uttered a warning against the habit of sitting with one knee crossed over the other, says *Harper's Weekly*. "This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins, and other evils. The reason is simple: The back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and arm-pit, contains nerves and blood-vessels which are less adequately protected than in other parts of the body. The space behind the knee contains two large nerves, a large artery, and numerous veins and lymphatic glands. It is the pressure on these nerves and vessels which is apt to give rise to the various troubles against which we are warned."

AN ERRATIC VOLCANO.—On Sixth Month 16th, 1810, according to the *London Standard*, the *Sabrina*, a British sloop of war, observed smoke arising from the sea near St. Michael's, off the Azores, and made for it, believing that a naval engagement was in progress. Her crew found, however, that great tongues of flame were issuing along with the smoke and that they had cleared for action to fight a volcano.

Forty-eight hours later an island made its appearance, having risen from a depth of forty fathoms in that period, and in another day it was fifty-one feet above the surface, with a length of about three-quarters of a mile. By Seventh Month 4th the *Sabrina's* people were able to land on this new shore, which was then three hundred feet high, with a circumference of fully a mile, with a stream six yards wide running from the centre to the sea.

They took formal possession of it for the king of England, hoisting the union jack on its most conspicuous point, but by degrees the island sank until about the middle of Tenth Month it vanished below the surface, with the union jack still on it, like a battle-

ship sinking with colors flying after a fatal engagement.

Dr. Virchow, the eminent man of science, had been sharply criticising Prince Bismarck, who was then chancellor.

At the end of a particularly severe attack Bismarck felt himself personally affronted and sent seconds to Virchow with a challenge to fight a duel.

The man of science was found in his laboratory, hard at work at experiments which had for their object the discovery of a means of destroying trichinae, which were making great ravages in Germany.

"Ah," said the doctor, "a challenge from Prince Bismarck, eh! Well, well! As I am the challenged party, I suppose I have the choice of weapons. Here they are!"

He held up two large sausages, which seemed to be exactly alike.

"One of these sausages," he said, "is filled with trichinae; it is deadly. The other is perfectly wholesome. Externally they can't be told apart. Let his excellency do me the honor to choose whichever of these he wishes and eat it, and I will eat the other."

Though the proposition was as reasonable as any dueling proposition could be, Prince Bismarck's representative refused it. No duel was fought, and no one accused Virchow of cowardice.

HISTORY OF SHEEP.—Of all domesticated animals the sheep has from time immemorial been most closely associated with mankind, writes R. Henry Rew in *Outing*. An erudite author sixty years ago, having laboriously collated an assortment of allusions to sheep made by sacred and profane writers, concluded that "the history of these animals is so interwoven with the history of man that they never existed in a wild state at all. Biblical history from the time of Abel is full of allusions to the flocks which formed the chief possessions to the Jewish people and their neighbors. The spoils of war and the tribute of vassal kings largely consisted of sheep. Thus we read that Mesha, king of Moab, was a sheep master and rendered unto the king of Israel a hundred thousand lambs and a hundred thousand rams with the wool. Moses after his victory over the Midianites obtained as loot no less than 975,000 sheep, and long before the Christian era sheep were cultivated in Western Europe.

Spain and Italy possessed them from an unknown period, although long after Rome was founded the inhabitants had not learned to shear the fleece, and until the time of Pliny the practice of plucking it from the skin was not wholly abandoned, so long had the humble shepherds of Syria preceded in their knowledge of necessary arts the future conquerors of their country.

SCIENCE MAKING APPLES WITHOUT CORES.—The American apple is favorably known all the world over and plays no mean part in making up the total of the year's exports. Now a Western horticultural genius has succeeded in producing a coreless apple, and arrangements have already been made to propagate it on a large scale in the great commercial apple orchards of the West. There are now 2,000 of the trees available for propagation, but it

is estimated that in 1906 the growers will be able to put 2,500,000 young trees on the market. It is claimed that the tree is hardly a suitable for any climate where the old-staple apple will grow.

The tree is described as blossomless, the only thing resembling a blossom being a small cluster of tiny green leaves which grow around the newly-formed apple and shelter it. The freedom of blossoms, it is claimed that the tree offers no effective hiding-place in which codlin moth may lay eggs. Moreover, it is nothing to fear from frosts.

The color of the new apple is red, dotted yellow on the skin. As with the seedless orange so with the seedless apple, a slightly harder substance makes its appearance at the na end. But this can be removed by culture.

Apple culture is more important even than orange culture. In the United States there are 200,000,000 apple trees in bearing, of which 250,000,000 bushels of fruit are annually harvested. In ten years these trees will give yield of 400,000,000 bushels. At the present time the apple consumption of the United States is eighty pounds per head of the population year. By bushel measure the American apple crop is four times greater than the entire world yield of Great Britain and Ireland.

LARGEST IRRIGATION WORK IN AMERICA The greatest irrigation project in America excelled only by one in India and one in Egypt is at Calgary, in the eastern shadow of the Canadian Rockies, writes Mark Sullivan in *Boston Transcript*. Expected to see an army of men with shovels, and saw not one shovel. Instead, three colossal steam giants, with monstrous arms which dipped down, took a huge bite out of the earth, rose slowly and dropped the dirt to one side. Dipping and biting, the three machines advance just above 100 feet a day, leaving in their wake a ditch which is size of a small river, sixty feet wide and twelve to twenty feet deep. This ditch begins at the river and crawls in a curving course of miles into the country.

The biggest irrigation ditch on the continent is simplicity itself. There is nothing complicated about an irrigation plant. It's just old-fashioned mill-race on a big scale. Tap the river at a high level, run your ditch along that level, with just the slightest dip that will make water flow at all. Then let the big ditch you run smaller lateral ditches and from these still smaller ones, till a few acres has its little rivulet. The ditch at Calgary will supply an area of about 150,000 miles, and water nearly 2,000,000 acres more territory than is included in some Eastern States. When the work is done—but, irrigation will do for a semi-arid country's old story. And, yet, just the elements it may bear re-telling.

Farming with irrigation is as different from the ordinary farming as hothouse gardening from raising wheat. Farming with irrigation comes very close to being an operation in chemistry. You have your sunlight, you have your soil, in fixed quantities and of known chemical constituents. You add your water in quantities as needed. And if you wish you can put fertilizing elements, salts of potash in your water, and then farming is a matter of chemistry indeed.

Every Occasion a Great Occasion.

I know a man whose accomplishments have in the marvel of all who know him, who in boyhood made this resolution: "Let every occasion be a great occasion, for you can not let fate may be taking your measure for larger place."

He was a poor boy, without friends, in a range city, but this motto always stared in the face: "Make every occasion a great occasion." If he was doing an errand, these words kept running in his mind: "I must get of this errand all there is in it. I must extract every possibility from it, for something higher. Somebody may be watching me, I may say to himself: 'I will keep my eye that boy.' I like the way he does things. He is prompt, manly, polite, courteous, obliging, accurate. There is the making of a man that boy."

If he was at school, he kept thinking: "I will not skip the hard problems, for they may come up in my manhood, and testify against my selfishness as a boy, and may defeat me. I will see an opportunity in every lesson to cultivate a habit of conquering, a habit of roughness, faithfulness and accuracy. My teacher may be watching me, and when I start my career, the teacher or scholars may tellers about my record at school."

When he attended a meeting at a debating society, this motto kept running in his head: "Make this occasion a great occasion." He had known Lincoln and Vice-President Wilson in the debating society a stepping-stone to nothing higher. He said to himself: "It is a great thing to learn to think on my feet, to be able to express myself before an audience, and no matter if I am haphazard, and please to laugh at me. What if I should break down—I get experience which will help me in career."

When he was through life, whatever he undertook, and never he was, this motto was ever prodding on to do his best. If he was at a reception, dinner, in a parlor, or a guest in a home must make that occasion a marked occasion being as bright as possible, by keeping his eyes open and his ears open, and learning everything he could and expressing himself at every opportunity with ease and elegance. He used the best language possible, otherwise would form slipshod habits, which might say him at some fatal moment when he was going to make a good impression.

When he traveled, this motto inspired him in every bit of knowledge possible, to the object of interest pass, and to permit experience to go without extracting from everything it had for him.

As a result was, that although his early education was sadly neglected, he became a strong interesting character, broad, widely-read, man of rich experiences and well-rounded complete manhood.—*Success*.

One should make more haste to right our neighbor, than we do to wrong him; and instead of being vindictive, we should leave him judgment of his own satisfaction.

When thou hast done an injury to another, or even if thou hast defamed it. One way thou dost best forgiveness; the other, thou doubtest wrong and reckoning.

A Needed Lesson.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. While he was eating he saw a poor little dog not far from him. He called out to him, "Come here, poor fellow!" Seeing the boy eating he came near. The boy held out to him a piece of bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose.

A man who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same time holding a sixpence between his finger and thumb. "Would you like this?" said the man. "Yes, if you please, sir," said the boy, smiling. Just at that moment he got so severe a rap on the knuckles from a cane which the man had behind him that he roared with pain. "What did you do that for?" said he, rubbing his hand. "I didn't ask you for the sixpence." "What did you hurt that dog for just now?" asked the man. "He didn't ask you for the bread and butter. As you served him, I have served you. Now, remember hereafter, dogs can feel as well as boys."—*Boston Budget*.

STRENGTH OF BIRDS.—Birds can eat and digest from ten to thirty times as much food in proportion to their size as men can. If a man could eat as much in proportion to his size as a sparrow is able to consume, he would need a whole sheep for dinner, a couple of dozen chickens for breakfast, and six turkeys for his evening meal. A tree sparrow has been known to eat 700 grass seeds in a day. Relative to the bird's size, these seeds were as big as an ordinary lunch basket would be to a full grown man.

A bird's strength is equally amazing. A white-tailed eagle weighing twelve pounds, with a wing-spread of six feet, has been known to pounce on a pig weighing forty-two pounds, raise it to a height of a hundred feet and fly off with it. The bird had covered a distance of half a mile before the pig's owner succeeded in shooting the thief.

Birds can do work far harder than human beings. A pair of house martins, when nesting, will feed their young ones in twenty seconds—that is, each bird, male and female, makes ninety journeys to and fro in an hour, or about 1,000 a day. It must be remembered that on each journey the bird has the added work of catching the worm.

Even so tiny a bird as the wren has been counted to make 110 trips to and from its nest within 131 minutes; and the prey it carried home consisted of larger, heavier, and harder to find insects than were caught by the sparrows. Among them were twenty good-sized caterpillars, ten grasshoppers, seven spiders, eleven worms and more than one fat chrysalis.

Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, not insensible; constant, not obstinate; cheerful, not light; rather sweet, than familiar; familiar, than intimate; and intimate with very few, and upon very good grounds.

Items Concerning the Society.

"By the death of Joseph S. Elkinton," says the *British Friend*, "Philadelphia has lost one of its best known Friends, and one of its truest hearts. His interpretation of Quakerism may have seemed to some of us to be narrow, but his whole life was full of good deeds, among which his long and faithful efforts on behalf of the Dookhobors will not be forgotten. The funeral was held at Arch Street Meeting-house on the 20th ult."

At a recent meeting of the College Park Association of Friends at San Jose, California, an interesting letter was read from Tong Sing Kow, the "Chinese Quaker," who was brought up as a boy by Wilhelmina Jones, and who is now a Mandarin in China. He writes warmly of the teaching among Friends which "shaped and modelled the thoughts and aspirations" of his life, protests against the cruelties inflicted by Russians upon the Chinese, and expresses regret that the necessity of providing for temporal wants has so far prevented him from undertaking mission work among his own people.

The third number of "The First Publishers of Truth" has reached us, edited by Norman Penney for the Friends' Historical Society of London. This number includes the original and quaint recitals of the first entrance of Truth as professed by Friends in the counties of Norwich, Northamptonshire, Wellingborough, Northumberland, Oxfordshire, Somersetshire, Staffordshire, Warwickshire, Westmoreland; and how the first Friends in different places fared in jails and persecutions; and many interesting glimpses of the doings and personal characteristics of the early messengers of Truth, now first published. Price 75 cents per number. Obtainable through the American Friend Office, No. 1010 Arch Street, Philadelphia.

Notes in General.

It has been estimated that there are in America \$26,000,000 of people unaffiliated with any church.

The Non-Christian World has one ordained missionary to 183,675 people. The United States has one ordained minister to 546 people.

It is announced that Pope Pius X. will soon issue an encyclical letter addressed to all the bishops of the world, in which the conditions of the tillers of the soil will be discussed.

The recent English "mission" in Tibet found many beautiful books in the monasteries, with covers of rare woods beautifully carved and gilded. The books were printed in gold and the pages were held in place with golden rings.

"THE CHURCH THAT IS IN THY HOUSE."—C. Silvester Horne, M. A., says: "I am all for the human church, the true church of humanity, the family church, the home church. The creed of that is that a man has a body as well as a soul to be cared for."

A common order of public worship has been established by the Methodist Church, to be followed in all the churches. This new order is made a part of the discipline, and will appear in the new hymnal. John Wesley followed the order of the Book of Common Prayer.

Francis H. Willard, a native Alaskan missionary, has recently died in Sitka. She was regarded as the foremost woman of her race. She was rescued when ten years of age from heathenism by the first missionary sent to Alaska and was sent East to be educated. She took up the work of interpreter, teacher and missionary, and exerted an influence that was a help and blessing to all who knew her.

It is reported that there have been more than one thousand applicants for the pulpit of Lafayette Avenue Presbyterian Church in Brooklyn since it was left by its pastor, David Gregg, the author of the noted discourse on "The Quakers as Makers of America." The letters are still coming, not only from this country but from Canada, Mexico, Hawaii, England, Ireland, Scotland and Wales. The salary attached to this pulpit is \$10,000.

The power of the Gospel upon many of the natives of our island dependencies, who are now hearing it for the first time, is being shown by their eager attendance at public worship. John Willis Baer, who has travelled over Porto Rico, declares that more people are to be found in the few Protestant churches of the island every Sabbath than in all the Catholic Churches. There was but one Protestant church in the island when our army left it five years ago.

The son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself on anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christlike.

The petitions to Rome for the beatification of Pope Pius IX are multiplying. The matter is pushed by the Abbe Maignen, the one who was so active against Americanism. He is bringing them one or four thousand signatures every week, and is now well into his second hundred thousand, mostly from France. "So far as we can see," says the *Independent*, "the chief glory of Pius IX is that he secured infallibility and proclaimed the Syllabus of Errors. We are not surprised that the United States spends no enthusiasm as yet."

The announced appointment of fifty new instructors for Princeton University, under the designation of "preceptors," whose business it shall be to come into close personal touch with the students individually and in small groups, for the purpose of instruction, deserves to be watched with much interest. The expense of this added instruction must be nearly or quite \$100,000, which is the interest on two millions of endowment. This ought greatly to help scholarship and introduces some of the excellences of the Oxford coach system.

The striking feature of the summer religious movement thus far is the uniform tendency to get out of doors. Tents are being pressed into service. Congregations in half a dozen cities, just reporting, are abandoning church buildings altogether, and are substituting canvas for them. The Second Presbyterian Church of Philadelphia has just inaugurated another season out-of-doors, although it has one of the finest edifices in the whole city. In New York, Bishop Potter has planned to take a great number of people each First-day from the lower East Side to the Cathedral, close on Morningside Heights. Here is to be held, not in the cathedral crypt, nor yet in the airy synod hall, but out of doors, under the trees, a First-day afternoon religious service. The preacher is to have place on the steps, and the people are to have seats on the grass. At several summer conferences reports of the old forms of auditorium are this year to give way to tents. It appears likely to be an out-of-door season for religious gatherings of many kinds.

SUMMARY OF EVENTS.

UNITED STATES.—John Hay, Secretary of State, died unexpectedly at his home near Newbury, N. H., on the 1st inst. The interment takes place at Cleveland, Ohio.

A proclamation issued by the President in regard to it on the 3rd inst.

Secretary Taft, in a recent address at Yale College, commented severely upon the administration of the criminal laws in this country. He stated: "I grieve for my country to say that the administration of the criminal law is often not only inefficient, but may be in some two exceptions) is a disgrace to our civilization. We are now reaching an age when we cannot plead youth, sparse civilization, newness of country as a cause for laxity in the enforcement of law." This laxity he attributed mainly to our system of trial by jury, in which the feelings of jurors are allowed to be influenced to such a degree that they are often not guided by the facts and the strictness of the law invites to the infliction in many cases of lynching. He further said: "Every man of affairs who has studied the subject at all knows that if men who commit crime were promptly arrested and convicted there would be no mob for the purpose of lynching. Nothing but a radical improvement in the administration of criminal law will prevent the growth in the number of lynchings in the United States that bring the blush of shame to every lover of his country."

Paul Morton has relinquished his office as Secretary of the Navy, and has been succeeded by Charles J. Bonaparte, of Baltimore.

A dispatch from Washington of the 26th ultimo says: Assistant Attorney General Milton D. Purdy has been placed in charge of the prosecution of the Atchison, Topeka and Santa Fe and other railroads for giving rebates. Fourteen railroad companies have been mentioned as those against whom actions will be instituted, including the Pennsylvania, Michigan Central, and several others having connections with Chicago.

John D. Rockefeller has promised to give ten million dollars to the General Education Board for the purpose of promoting a higher system of education in the United States.

Governor Hoch, of Kansas, before the State Undertakers' Association, lately declared against the display of black after a death has taken place, which, he said, is the emblem of darkness and despair. He thought that the wearing of a large black veil is not the proper sign of sorrow for one who thinks that death does not end all and there is an immortality beyond the grave. White should be used because it is the color of sunshine, hope and joy, and because it is not a mark of darkness or despair.

A despatch from Watkinsville, Ga., of the 29th ultimo says: A mob entered the jail at Watkinsville at 2 o'clock this morning and seized nine prisoners, eight of whom were shot to death. The ninth escaped only by being thought dead by the mob. There were about fifty to seventy women in the mob, many of whom were armed, and no one knows whence they came or to what point they returned. One of those killed was a white man, and seven were negroes.

A decision has lately been confirmed by the Supreme Court of the United States that a tax upon franchises is legal. It is said that in New York City an annual income of five million dollars may be derived from this tax on corporations in consequence of this decision. The Court says: "A franchise, though intangible, is none the less property and oftentimes property of great value. Indeed, growing out of the conditions of modern business, a large proportion of valuable property is to be found in intangible things like franchises, and it is impossible to tax such property, or to hold that it is not subject to taxation at its accepted value is to eliminate from the reach of the taxing power a large portion of the wealth of the country."

Numerous attempts have been made to introduce woven paper fabrics into use for garments, etc. In Saxony narrow strips of paper are spun by a patented process. Cotton and paper have also been spun together so that the paper envelops the cotton. Paper and woolen yarns have also been spun together for making heavier summer cloth. Sufficient cloth for a suit for a laboring man, it is stated, can be made at a cost of about \$2.50. The new material is called *Yotex*.

A number of millions and Japan have each named two peace plenipotentiaries with full powers and others, it is stated, are under consideration. Heavy rains in Manchuria, rendering roads difficult if not impassable, have compelled a cessation of hostilities. Negotiations for an armistice, it is now reported, are in progress.

A number of ships of the United States battleship *Kiaohsien* in the Black Sea on the 28th ult. It is stated and some of the officers were murdered. It is said that all the ships of the Black Sea fleet has been dismantled at Sebastopol. The Government evidently fearing a general revolt of the troops, and preferring to abandon the seas and rather than leave the ships in the hands of the rebels. Rioting and violence in Odessa followed. Martial law was declared and the

revolt quelled. Similar outbreaks at Cronstadt near Petersburg, and at Libau on the Baltic Sea were pressed after several hours of fighting.

Martial law has been proclaimed in the government of Sebastopol and Nicholasief, adjoining the governor Kherson, in which is Odessa and Erivan, a governor of Transcaucasia, where grave disorders have occurred.

The recent withdrawal of Norway from its union with Sweden was under consideration on the 27th ult. by the Riksdag at Stockholm, and was finally referred to a committee consisting of members of both the Senate and House. In commenting upon it Premier Hamstedt said that there were two alternatives, either that of the other to reluctantly accept dissolution. Norway, however, openly advocates force, but some persons advocate procedure which would ultimately lead to war. The object of war would be to compel Norway to retract action, but anger must not blind us to our own interests, and our interests are against forcing Norway to any kind of a union. A conquered Norway, while an advantage, would forever be a source of danger. To this the horrors of war and their feebleling result arguments against the employment of force. If force, then it is best to assist in the dissolution of union without harsher conditions than the future of the peninsula demands.

The Chinese exclusion from the United States continues to occupy the attention of the Chinese. The extent and depth of the feeling manifested astonishes signers, and is regarded as an evidence of the growth of a national sentiment of public spirit which five years ago would have been inconceivable. The chief cause of the exclusion of coolies from Hawaii and the Philippines it is urged that there is no conceivable objection to the landing of coolies in Hawaii, where they do not come with American labor, while Chinese immigration has been established in the Philippines. These points the Chinese regard as essential, but it is thought that they will not be considered by the American Government. The Chinese deplore the risking of American good will but claim to have legitimate grievances. In the meantime, the boycott of goods from the United States continues, and the anti-American campaign is increasing. The American minister has applied to the Foreign Affairs to check the movement, and the Viceroy of Chih provinces, has issued a proclamation on the subject, but its efficacy is considered doubtful.

The mining town of Guanajuato, situated in a gorge in the mountainous part of Mexico is reported to have been greatly damaged by a recent flood, and several hundred persons have perished.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, payable for vol. 73.

Abram Stratton, Phila.; Anna T. Griffith, Pa.; George Abbott, N. J., \$6 for himself, George Abbott, Jr., Henry A. Lippincott; George P. Stokes, N. J.; David Brown, G'va.

Remittances received after Third-day noon will appear in the Receipts until the following week.

Friends' Library, 142 N. 16th St., Phila. During the Seventh and Eighth Months the Library will be open on Fifth-day mornings from 9 A. M. to 1 P. M.

DIED, at her home in Winona, Ohio, Fourth Mo. 1901, HANNAH WINBURY, in her eighty-first year, a life-long Friend, and a devoted worker with a kind and cheerful spirit. Her last illness of two months' duration was borne with true Christian resignation. Her relatives and friends have the consoling evidence of a peaceful close.

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